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Navigantium atque Itin[illegible]liotheca.

Or, A Complete Colle[illegible]of

VOYAGES AND TRAVELS.

BOOK III.

Voyages to and Travels through the Dominio[illegible]e Grand Signior, and through the other Empires, King[illegible]d States in *Aſia*; with curious and copious Accounts of [illegible]r Parts of that great Continent as are leaſt known.

CHAP. I.

Voyages through the Iſlands of the *Archipelago*: Travels through moſt of the Provinces under the Dominion of the Grand Signior; with a full Account of the preſent State, Forces, Revenue, Commerce, &c. of the *Turks*.

SECTION I.

The Voyages and Travels of the Celebrated Mr. John Thevenot; from *Italy* to *Conſtantinople*, including a very curious and exact Deſcription of the ſeveral Places he touched at in his Paſſage; of the ſeveral Cities he viſited upon the Coaſts; and a moſt exact View of *Conſtantinople* at the Time he viſited it. Interſperſed with a great Variety of Hiſtorical and Political Remarks, equally inſtructive and entertaining.

Extracted from the laſt Edition of the Author's Travels printed at Amſterdam *in* 1727.

1 *An Account of the Author and of his Family; the Occaſion of his Voyages, and the Manner in which they were undertaken.* 2. *His Arrival in* Sicily, *and his Deſcription of that Iſland and its Coaſts, with ſome Account of* Scylla *and* Charybdis. 3. *An Account of the Iſland of* Malta, *and the Obſervations made therein by our Author during his Stay there.* 4. *He proſecutes his Voyage from thence towards* Conſtantinople, *and deſcribes the Iſlands touched at by the Way.* 5. *A curious Account of the celebrated Streights now called the* Dardanelles. 6. *Several Cities on the* Aſian *Coaſt between the* Streights *and* Conſtantinople, *deſcribed by the Author.* 7. *The ſeveral Cities on the* Thracian *Side of the* Streights *deſcribed in the like Manner.* 8. *An Account of the ſeveral Iſlands in the* Propontis. 9. *A Deſcription of the City of* Conſtantinople, *its Ports, Walls, Gates, Towers,* &c. 10. *Continuation of this Deſcription, with a large Account of the noble Cathedral called* Santa Sophia, *now turned into a* Turkiſh Moſque; *with an Account of ſeveral other* Moſques *and magnificent publick Buildings.* 11. *A very copious Deſcription of the* Seraglio, *taken not only from Mr.* Thevenot, *but from* Tavernier *and* Wiſher's *Accounts.* 12. *Of the* Divan, *or Grand Signior's Council of State, and the Manner in which Cauſes are heard there, and the Method in which Ambaſſadors are received in public Audiences.* 13. *The Secrets of the* Seraglio, *with the Manner of the Grand Signior's living with his Wives and Concubines.* 14. *The Policy of the* Seraglio, *comprehending the entire Detail of the Education of the Sultan's Servants there, by which they are qualified for the chief Places in the Empire.*

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NORTHERN OCEAN
PART OF EUROPE
POLAND
KINGDOM OF SIBERIA
RUSSIAN EMPIRE
DEGAMASLAND
BLACK SEA
KALMUKS
INDEPENDENT TARTARY
ELUTS
CHINESE TARTARY
SEA OF COREA
MEDITERRANEAN SEA
DUKARIA
PERSIA
ARABIA
AFRICA
MOGUL EMPIRE
BENGAL
PHILIPPINE ISLANDS
LUCON or MANILLA
CAROLINE ISLANDS
GILOLOY
NEW GUINEA
NEW BRITAIN
THE INDIAN OR EASTERN OCEAN
Equinoctial Line
A NEW EXACT MAP of ASIA

pire. 15. *The Government of the* Seraglio, *containing a curious Account of the Grand Seignior's Houſhold.* 16. *An Account of his Manner of Living, together with a Detail of the Expences and Proviſions of his Court.* 17. *The Cuſtoms and Rules of the* Seraglio, *and the Manner of the Grand Seignior's going abroad in State.* 18. *The Manner in which their* Bayram *or Carnival is kept.* 19. *A Deſcription of the Old* Seraglio, *and of ſeveral other Places.* 20. Galata *and* Pera *deſcribed, with ſeveral Places adjoining.* 21. *The reſt of the Country of the* Aſiatick *Side of the* Boſphorus *deſcribed.* 22. *An* Appendix, *conſiſting in a great Variety of entertaining and inſtructive Paſſages, extracted from other Authors.* 23. *Hiſtorical, Political, and Miſcellaneous Remarks on the foregoing Section.*

1. IT is impoſſible to read with any Satisfaction, the Travels and Adventures of an Author, without having ſome Knowledge of who or what he was, and of his general Character in the World. Mr. *John Thevenot* was of the ſame Family with the famous *Melchezidec Thevenot*, who publiſhed a large and curious Collection of Voyages, Part originally written, and the reſt very accurately tranſlated from *Spaniſh, Italian, Engliſh,* and other Languages, into *French*; which is the Reaſon they are very often confounded together, by ſuch as are not well acquainted with Literary Hiſtory, but borrow what little Knowledge they have, from Title Pages, Indexes, and Journals. The elder *Thevenot* travell'd, indeed, for ſome Time, but never without the Limits of *Europe*; nor did he think any Accounts of his Voyages worthy the Notice of the Publick. He was appointed Library-Keeper to *Lewis* XIV. and not only diſcharged the Duties of his Office with great Diligence and Fidelity, but likewiſe enriched that noble Storehouſe of Learning, with upwards of two thouſand Volumes from his own Study. He was particularly careful in collecting Manuſcripts in all Languages, and more eſpecially in the *Engliſh, Spaniſh, Italian, Latin, Greek, Hebrew, Syriack, Arabick, Turkiſh* and *Perſian* Tongues; all of which he underſtood perfectly. He died by too great Abſtinence, which he flatter'd himſelf would have cur'd an Ague, on the 29th of *October* in 1692, in the ſeventy-firſt Year of his Age.

Our Author had, from his very Youth, a ſtrong Inclination to travel, in Hopes of gratifying that Curioſity which excited him to enquire into, and examine after whatever appear'd new or curious, uſeful or entertaining. It was to gratify this inclination of his, that he went to *Rome*, where meeting accidentally with the celebrated Mr. *Herbelot*, the moſt learned man of his own, or perhaps of any Age, in every Branch of Oriental Literature, he caught from him ſo violent a Paſſion for penetrating into whatever was curious or extraordinary in the Eaſt, that he reſolved to continue his Travels to the moſt diſtant Part thereof; in which he flatter'd himſelf with the Hopes of having the Company of the very judicious Perſon before-mentioned; but ſome Family-Affairs, which required the Preſence of that learned Gentleman, obliged him at that Time to return into *France*; but Mr. *Thevenot* having made all the neceſſary Preparations for this long Expedition, and being encouraged to undertake it by his Friend, who promiſed to join him in the Iſland of *Malta*, reſolved to proceed in the Execution of the Deſign he had undertaken.

Accordingly, on *Monday, May* 1, 1655, he left *Rome*, in order to go and embark at *Civita Vecchia* on board the Galley commanded by Count *Gaddi*, in which he began that Voyage of which we intend to give the Reader an Account in this Section. He appears by his Writings, to have been a Man of great Accuracy and Diligence, as well as of wonderful Curioſity and Vivacity, of a bold and enterpriſing Spirit, merely for the Sake of Knowledge; for he does not appear to have had any Turn towards Profit or Glory. His ſole Aim was to know; and as to Wealth and Power, he left them to the Covetous and Ambitious. He was very careful in his Enquiries, took very little upon Truſt, examined all Things with his own Eyes, committed his Obſervations to Writing immediately, and, after his Return to *France*, reviſed and publiſhed them at ſeveral Times, at the Requeſt, and to ſatisfy the Importunity of his Friends. He appears to have had a large Share of uſeful Learning, which enabled him to make juſt and proper Enquiries, as well as very judicious, and at the ſame Time very entertaining Remarks. He was very inquiſitive, but very far from being credulous; he had a ſtrong Diſpoſition to learn, and was ready to ſubmit himſelf to be taught by any whom he found more knowing than himſelf. He was free from Prejudices or Prepoſſeſſions, was very deſirous of knowing the true State of Things, and very willing to communicate his Knowledge. In a Word, his Candour and Integrity procured him the general Eſteem of all who knew him, and have had the ſame favourable Effect with reſpect to his Writings, to which we ſhall now proceed.

2. He continued his Journey from *Rome*, and upon *June* the 2d, he embark'd at *Civita-Vecchia*, and came to an Anchor before the Port of *Meſſina* in *Sicily* in Seven Days. This Town lies oppoſite to *Rhegio* in *Italy*, from which it is diſtant about ſixty Miles. It was built by the *Meſſinians* of *Peloponneſus*, and from them took its Name, being anciently call'd *Zande*. It is a ſafe Harbour by Nature, and round it are ſeveral fair Palaces built very uniform, which form a pleaſant Proſpect. The Mole, which ſhuts in the Port has a Tower by it to ſecure the Entry, and another in the Midſt of it. This Town is but a melancholy Place, though the Streets are fair and large. Over the Door of the Cathedral Church is written, *Gran-Mercy a Meſſine*, in Memory of the Surrender of that City to the *French*, when they took *Sicily*. Before it is a great Piazza, with a Theatre in the Middle of it, where the Victory of *Lepanto* is repreſented in Braſs, and a Brazen Statue of *Don John* of *Auſtria* ſtands by it. The Novitiate of the Jeſuits ſtands upon an Hill that over-looks the Town.

There are eighteen ſtrong Caſtles in it, but four of them only are in the Hands of the *Spaniards*: The *Meſſineſe* have the reſt. The Town is very rich, by Reaſon of the great Trade in Silk driven there. There are no Inns for Strangers, ſo that they are obliged to lodge in a wretched Tavern by the Harbour. All Things are cheap, the Wines ſtrong, but bad. It is an Archiepiſcopal See. The *Streights* are made dangerous by *Scilla* and *Charybdis*, though anciently they were much more ſo than now, becauſe Navigation is improved. *Scilla* is a Rock near the Caſtle *Scyllio*, on the *Italian* Shore. *Charybdis* is the Meeting of two contrary Eddies, which by beating and claſhing one againſt another, make a Noiſe like the Barking of Dogs, and by cauſing Veſſels to turn round about, ſuck them down to the Bottom; nor is the Harbour itſelf ſafe from it, for the Currents will ſometimes carry the Ships out into it, and therefore the *Meſſineſe* have always a great many Pilots in Readineſs to aſſiſt Veſſels in Danger.

Sicily is of a triangular Form, each Angle making a Cape, which are now called *Diſaro*, anciently *Pelorus*, *Paſſaro*, anciently *Pachinis*, and *Bocho*, heretofore *Lilibæum*. It is but three Miles diſtant from *Italy*, being ſeparated from it by a dangerous Streight, call'd, *The Pharo of* Meſſina. It is the moſt conſiderable Iſland of the *Mediterranean* Sea, both for Bigneſs (being 700 Miles in Compaſs) and Fruitfulneſs, produces Plenty of Corn, excellent Wines, Olives, and other Neceſſaries of Life, inſomuch as that it was call'd one of the Granaries of *Rome*. It contains a great many fair rich Towns, but it is much annoy'd by Mount *Gibello*, or, as it is ſtiled by the Ancients, *Ætna*, which continually caſts forth Abundance of Flames, and covers the Land about

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it with Ashes for a great Way; this Island is also much infested with Earthquakes. It has been under the Dominion of many Nations, *viz. Greeks, Carthaginians* and *French*; at this Time subject to the King of *Spain*, who has always a Vice-Roy there, that has his Residence half a Year at *Palermo*, and the rest at *Messina*. From all these Nations the *Sicilians* have derived some Vices which makes them revengeful, haughty and jealous, especially of the *French*, whom judging by their vindictive Temper, they suspect not to have forgotten the *Sicilian Vespers*, and for that Reason always wear their Daggers by their Side, even in their Shops and Work-Houses. They are of a subtle and malicious Wit, ready to contrive or execute any Mischief.

From *Messina* he sailed to *Agousa*, which is but an ordinary Town with one Street, but the Country about it produces excellent Wine, which has a strong Flavour of Violets: Then coasting along by *Syracuse*, now corruptly called *Saragousa*, formerly the Metropolis of *Sicily*, and Birth-place of *Archimedes*, the Country about which produces excellent Muscadine, he made the Isle of *Malta*, anciently call'd *Melita*, from the Plenty of Honey it yielded.

3. This Isle is low, and the Soil a soft Chalky Rock, yet it produces very good Fruits, as Figs, Melons, which grow so easily, that they require no Care but to preserve them; Grapes very good to eat, but not for Wine; Cotton, but little or no Corn, for that is brought from *Sicily* thither. The Air is so hot, that there is no Walking in the Sun; and the Nights are as intollerable, if not through the Heats, yet through the Stinging of Musketoes; yet is so wholesome for old Men, that they can hardly die. They drink their Wine with Ice. Head-aches and sore Eyes, caused by the Whiteness of the Earth, are there common and dangerous. There are no venomous Beasts in the Isle, nor can any live in it, which the People attribute to St. *Paul*'s Benediction, and they give the Earth of the *Grott*, where he lived, for an Antidote against Poison, with greater Success than *Terra Sigillata*. The Island is populous: The People are of a brown complexion and are very revengeful. The Women are beautiful, and familiar, for though they hide their own Faces with their Mantle, they see every Body's else.

They speak *Arabick*, but *Italian* is also common. Here are several Ports and Creeks, but the chief Havens are the Great Port, and that called *Marsamouchet*. In the great Port are all the Gallies of the Order laid up, and all the Vessels that are to make any Stay at *Malta*, either to load, careen or refit, put in there, shut with an Iron Chain: The Port of *Marsamouchet* is for Ships to perform their Quarantine in, before they have Access to the Town, and for such as by Reason of foul Weather can't get into the great Port, as also for the *Corsairs*, who come only for a little Time, and so will not go into the great Port, because it is hard to get out again. As soon as the King of *Spain* had given the Island of *Malta* to the Knights of St. *John*, Sultan *Solyman* resolving to extirpate them, who had given him so much Trouble, sent a powerful Army to take it. The *Turks* landing near the Mount *Pelegrino*, attack'd the Castle of St. *Erme*, kill'd all that defended it, and took it. Then they turned against the Isle *de Sangle*, but were assaulted so furiously by the Castle of St. *Angelo*, who firing their Cannon, level with the Water, upon them, sunk their Boats and drown'd their Men, which being repeated several Times, the *Turks* despairing of Success, and finding Recruits come to them out of *Europe*, drew off, and left the Isle in the End of *September*, 1565.

After the *Turks* were gone, the Knights resolv'd to build a new Town, where the Great Master with all the Order might conveniently dwell. They pitched upon the Tongue of Land where the Castle of St. *Erme* stands, from whence the *Turks* had so furiously driven them. The Great Master *John la Valetta* laid the first Stone of it, *March* 28, 1566, and from himself called it *Valetta*; it has been so fortified since, that none exceed, and few Places can equal it. The Entry into the Port is defended by the Castle of St. *Erme*, the *Baraque*, which has nine Pieces of Cannon, and the Bastion of *Italy*, and on the other Side by the Castle of St. *Angelo*, and a Tower, which has two or three Pieces of Cannon. The Town is no less strong by Land than towards the Sea, being begirt with good Walls, built upon very high Rocks, with several Bastions and other Pieces of Fortification, which are equally fair and strong. The *Baraque* is very delightful, being covered with lovely Orange and Lemon-Trees planted in Rows, and having a great many Fountains, where the Water-works playing very high, give mighty Diversion.

From the Port you go up an Hill to the Town, which is small, but very pretty. It hath but two Gates, one leading to the Port, the other into the Country. There are several Churches in it, but that of St. *John* is the Chief. On one Side of it is a lovely Piazza, and at each Angle a Fountain. It is a large Building, and pretty high, paved with beautiful Marble, and adorned above with many Colours taken from Infidels. In this Church they pretend to have many fine Reliques, *viz.* St. *John Baptist*'s Right-Hand, and many others.

There are several admirable Buildings in the Town, among others the stately Palace of the Great Master, in which is a Magazine of Arms for 35 or 40,000 Men, kept very clean and in great Order, and among them the Arms of such great Masters as have been wounded in any Action, are to be seen with the Marks upon them. This Palace looks into a large Square, in the Middle of which is a charming Fountain, which throws up Water in great Quantities, and very high, and supplies the whole Town. The Palaces of the Conservatory and Treasury are fair Buildings, and so are the Inns.

The Hospital is very well built, and the Hall for the sick Knights is hung with Tapestry, where they are attended by Knights, and serv'd in Plate. Poor Travellers find Entertainment here, till they can get Passage to the Place they are bound to, and then they are furnished with Provision, and their Charges are borne through their Voyage. The Jesuits have a very well built House, and a College there, and even the meanest Houses make a good Show, being built of a large square white Stone, which retains its Colour long, and seems always new: They are all flat Rooted. The Streets of the Town are incommodious, because one goes always up Hill and down, but they are wide and strait. The fairest reacheth from the Castle of St. *Erme* to the *Royal Gate*, which is almost a Mile long, and in it they make the Horses and Asses run the *Pallio* upon their Days of Rejoicing. The Country about it is full of Gardens, and very agreeable Places of Pleasure. About twelve Miles from the City the Grand Master hath a Palace, built in Form of a Castle, and very uniform, the Halls of which are adorn'd with excellent Paintings, and it has very neat Gardens full of Orange, Citron, and Olive-Trees, with several lovely Fountains. At a little Distance from the House is a Grove stocked with Game for his Diversion.

Five Miles from *Malta* is the Isle of *Gozo*, which is thirty Miles in Circuit, twelve in Length, and six in Breadth. It is a very wholsome Air, and though mountainous, is almost all cultivated, for the Inhabitants delight more in tilling the Land for Corn, than any other Sort of Husbandry, though it has many Places well watered, and fit for Gardening and Pasture. On our *Lady-Day*, *September* the 8th, the Knights keep a Rejoicing yearly for the *Turks* raising the Siege of *Bourg*, with Mass, Shooting, Feasting, Races of the *Pallio*, and many other Diversions.

4. Leaving *Mal a*, *Thursday Nov.* 1655, he sailed by the Isle of *Sapienza*, and having weathered Cape *Matapan*, came to an Anchor in the Bay of St. *Nicholas*, in the Isle of *Cerigo*. Cape *Matapan* is a Promontory of the *Morea*, formerly called *Tenarus*, where *Arion*, carried by a Dolphin, was put on shore. This Country is inhabited by the *Meinots*, a People who live in the Mountains without Law or Government, and are subject

EUROPE
BAY OF BISCAY
FRANCE
REPUBLICK OF VENICE
TURKY IN EUROPE
EUXINE OR BLACK SEA
SPAIN
PORTUGAL
MEDITERRANEAN SEA
ANATOLIA OR ASIA MINOR
BARBARY
TUNIS
KINGDOM OF TRIPOLY
PART OF EGYPT
AFRICA

ject to thoſe who have moſt Power in the Country, ſometimes the *Venetians*, and ſometimes the *Turks*. All their Buſineſs is to rob Travellers.

Cerigo was anciently called *Porphyris*, becauſe of the great Quantity of *Porphyrian* Marble found there, and *Cythera*. *Venus*, who is fabled to have been born of the Froth of the Sea, firſt dwelt here, and had a Temple near the Sea-ſide, the Ruins of which are ſtill ſhewn. It is the firſt Iſland in the *Archipelago*, or *Ægean* Sea, ſixty Miles in Compaſs, and five from the main Land. The *Venetians* are Maſters of it, and keep a good Garriſon there, becauſe it is a Paſs of very great Importance.

From *Cerigo*, where the Ship paid the Conſul a Piaſtre for Anchorage, he ſailed to *Zia*, leaving many inconſiderable Iſlands on the Right-hand, as *Melo*, *Antimelo*, &c. This Iſle was anciently called *Ceos*, or *Cea*, it is ſhaped like an Horſe-ſhoe, and fifty Miles in Circumference. The Soil is pretty good, producing Corn, Wine, Graſs, and a great many other Things, and the Harbour is full of Fiſh. The Inhabitants pay a Tribute to the *Turks* of 3400 Piaſtres, and to the *Venetians* 2600, beſides the Extortions and Robberies they meet with, which ſo impoveriſh them, that they are often forced to leave their Habitations. They are good People, and deſerve to be pitied, becauſe of the Miſeries they ſuffer both from Chriſtians and *Turks*. The chief Town of the ſame Name is five Miles from the Port; it is a large Place, containing ſeven hundred Houſes, but there is not above four hundred of them inhabited, the reſt being forſaken ſince the War of *Candia*. The Houſes are built of Stone and Earth, rank'd on the Side of an Hill like the Benches of an Amphitheatre. The Caſtle is ruinous, but ſtrong; ſo that ſixty *Turks*, with two Muſquets only, held out againſt the whole *Venetian* Army, under General *Moroſini*, till Want of Water forced them to yield.

From *Zia* he ſailed to *Andra*, anciently called *Andros*, ſixty Miles from it, and eighty in Circuit. It is reckoned the moſt fertile Iſland of the *Archipelago*: It produces almoſt all Things neceſſary, and Silk more eſpecially, for which they have a great Trade. The Port is pretty good, and the Town adjoining to it hath about two hundred Houſes. In the whole Iſland are about ſixty Villages, of which the moſt conſiderable are *Arni* and *Arnolacos*, inhabited by the *Arnauts* or *Albanians*, who are about twelve hundred Souls, and all of the *Greek* Church, differing in Language and Cuſtoms, yet all without any Diſcipline. Near theſe Villages is a large Monaſtery of an hundred ignorant Monks, called *Tagia*, who have a neat ſmall Church, which they ſupply, and ſix leſſer ones. There is a great Number of *Greek* Churches in the Iſle, which are under the Government and Diſcipline of a *Greek* Biſhop. The *Latins* alſo have a Biſhop there, and ſix Churches, of which the Cathedral is dedicated to St. *Andrew*. The Capuchins preach in them, and teach a School, to which the *Greeks* ſend their Children from as far as *Athens*.

The *Turks* diſpoſe of the temporal Affairs of this Iſle, and are but uneaſy Neighbours to the Chriſtians. The Jeſuits have a Church dedicated to St. *Veneranda*, and an Houſe near the Valley *Monites*, with a Garden full of Fruit-trees of all Sorts, which yield them conſiderable Profit. The Houſes in this Iſle are ill-built, and both the Air and Water bad. The Inhabitants are civil; their Women are chaſte, and ſpeak well, but their Apparel is unbecoming. The Inhabitants of the Towns love good Cheer and Diverſions, and care not much to labour, but the Peaſants are very induſtrious. Their Food is Goat's Fleſh, for though in their Woods there is good Veniſon and Wild-fowl, yet they have neither Huntſmen nor Fowling-pieces to catch them. The Sea affords them no Fiſh. They have neither Phyſician nor Chirurgeon, but when they are ſick, betake themſelves to the Mercy of God as their only Remedy.

5. From *Andra* he ſailed by the *Negropont*, *Sciro*, *Ipſiera*, *Chio* and *Tenedo*, to *Troy*, where there are ſtill conſiderable Ruins of that ancient and famous City, and thoſe of great Extent, *viz.* An Harbour, Pieces of large Pillars, and the Remains of a great Temple; but the Learned ſay, that they are only the Ruins of ſome Buildings erected there by the *Romans* long after the Deſtruction of *Troy*. From hence he paſſed the Mouths and entred the Channel of *Helleſpont*, where the *Turks* firſt paſſed over into *Europe*, and ſailing betwixt the Caſtles of the *Dardanels*, came to an Anchor. The *Dardanels* are two Caſtles, built on each Side the Channel of the *Helleſpont* by *Mahomet* II. Son of *Amurath* II. The one ſtands in *Europe*, in *Romania*, in the very Place where *Seſtos* formerly ſtood. This Caſtle is triangular, and beſides two Baſtions, hath three Towers covered with Lead, and twenty large Guns, which carry Stone Bullets of ſixty Pound Weight. The other is in *Aſia*, in a Plain where anciently *Abidos* ſtood. Theſe two Forts are the Keys of *Conſtantinople*, though at two hundred Miles Diſtance, for they can hinder any Ship, Friend or Foe, to paſs them without Leave, unleſs they will run the Hazard of being ſunk. All Ships that come from *Conſtantinople*, are ſearched here for contraband Goods and fugitive Slaves. Theſe Places are famous for the Loves of *Hero* and *Leander*, and *Xerxes*'s Bridge into *Europe*, which was made hereabouts. From *Andra* to this Caſtle is 280 Miles.

From thence he ſail'd to *Galliopoli*, which is reckoned thirty-five Miles. This Town was built by *Callias*, Prince of the *Athenians*, from whom it was called *Calliopolis*, which now is corrupted into *Gollipolis*. This Place is but thin peopled: The *Greeks* that dwell in it ſell *Raki*, or Brandy, for the moſt Part, and their Houſes have Doors not above two Yards high, to keep out the *Turks*, who will ride in elſe when they are drunk and turn all Things upſide down. It has a Tower and Arſenal, where are commonly laid up ſeveral Gallies.

6. Departing thence he paſſed the Iſle of *Marmora*, which gives Name to the Sea, that was formerly called the *Propontis*, and ſailing along by the *Seraglio* and *Conſtantinople*, came to an anchor at *Galata*, where is the Harbour of that City. The Sea of *Marmora*, or the *Propontis*, which is about 120 German Leagues in Compaſs, lies between the 38° and 41° of Northern Latitude, which makes the Clime ſo temperate, that is has neither the Inconveniencies of ſharp Cold, or burning Heats, which is the Reaſon that both Sides of it has been ſo well adorn'd with famous Cities: For on the *Aſian* Side ſtood *Gbizico*, a Town formerly famous not only for being built by the *Argonauts* 500 Years before *Rome*, but for its lofty Towers, magnificent Buildings, large Arſenals and Magazines, fine Amphitheatre and convenient Port, though Nothing now remains of all theſe Things but frightful Ruins, which are the Habitations of Owls.

Nice, called by the *Turks Iſnich*, famous for the firſt General Council. It is almoſt ſquare, and ſtands at the Extremity of a Bay in a fine Plain. On the N. E. is a Ridge of Hills, which abound with Wood, Vines, Fruits and Fountains. It is encompaſſed with Walls full of round Turrets, and had a Covert-Way that ran by them; but it is now ruined. The City is pretty large, the Streets neat, and has at leaſt 10,000 Inhabitants, as well *Greeks* as *Jews* and *Turks*, who trade in Corn, Fruit, Cotton, fine Cloth, &c. to *Conſtantinople*. There are here many Remains of Pagan and Chriſtian Antiquities, but theſe are ſo defaced by the *Turks*, that nothing admirable is to be diſcerned.

Montagma, or *Nicopolis*. It ſtands on a Bay anciently called *Cianus Sinus*, from the City of *Cium*, which once ſtood there. This Town is ſmall, but by Means of the Bay drives a great Trade to *Conſtantinople*, for its Nearneſs to *Burſa* brings all the Traffick of *Bithynia* to it. The Inhabitants are about five or ſix thouſand *Greeks*, *Turks*, and *Jews* and are all Merchants, and live by their Trade in Fruits, which they ſend to *Conſtantinople*.

Nicomedia, which, next to *Conſtantinople*, has the pleaſanteſt Situation of any City in the World. It ſtands at the Bottom of a Bay, and runs up the Side of an Hill, adorn'd with many Fountains, and is cover'd with Fruit-trees, Vineyards, and Corn. Their Garden-Fruits are extraordinary, and their Melons are thought by ſome

to equal those of *Cachan* in *Persia* for Goodness, which are reckoned the best in the World. Here are Abundance of Remains of Antiquity, enough to satisfy the Curiosity of Travellers. It was built by the Nymph *Olbia*, but has its Name from *Nicomedes*, King of *Bithynia*, who enlarged it. It is famous for the Death of *Hannibal* and *Constantine* the Great, for the early Conversion of its Inhabitants to Christianity, and the many Martyrs who sealed the Faith with their Death.

It is called *Ismit* by the *Turks*, and is a large and populous City, having about 30,000 Inhabitants, *Greeks*, *Armenians*, *Jews* and *Turks*, who most of them live by trading in Silks, Cotton-Wool, Linen-Cloths, Fruits, Earthen and Glass-Wares, and several other Commodities, which make it a City of great Traffick. There are a great many *Greek* Churches and fair Mosques, with several Inns and neat *Bazaars*, or Market-Places, in this Town. Most of the Ships and Vessels which belong to *Constantinople* are built here, but they are sorry Artists at it. On the right side of the Bay of *Nicomedia* is a Fountain of Mineral Water, which the *Turks* and *Greeks* say, cures all Distempers, and therefore flock to it mightily.

Chalcedon. This Town was once famous for the Temples of *Venus* and *Apollo*. Many Christian Churches, and among them one dedicated to St. *Euphemia*, where the Fourth General Council sate, and in Part of which, as it still remains, the *Greeks* have yet their Religious Worship, and strong Fortifications, and other fine Buildings it had; but is now reduced to a Village of 1000 or 1200 Houses, and those very ruinous. The City gives Name to the Streights adjoining, which are called *Fretum Chalcedonicum*, *Bosphorus Chalcedonius*, as well as *Bosphorus Thracius*, and near it is a Light-house and a Pleasure-house belonging to the Grand Signior, called *Finari Kioske*, which Sultan *Soliman* II. built for his Retirement with the Ladies of the *Seraglio*.

7. On the *Thracian* Side stands *Rodosto*, or *Radisto*, a Town well situated at the Extremity of a Bay, which affording it a very good Haven, fills it with Inhabitants, who drive a Trade all over *Thrace*, the *Propontis* and *Black Sea*. In it are three or four large Mosques, and some small ones, some Christian Churches belonging to the *Greeks*, and two *Jewish* Synagogues. The Town lies along the Sea-shore, where the Trade is, and toward the Land are many Gardens; but the Fruit is not very good, because the Gardiners of *Turkey* are but unskilful in their Art.

Perinthus, or *Heraclea*, which once gave Law to *Byzantium*, but now is subject to it. This Town hath two good Havens belonging to it, but one of them is so choaked up with the Rubbish and Filth of the City, that it serves only for Barks and Saicks. The Amphitheatre of *Heraclea* was one of the seven Wonders of the World; but now there are only some shatter'd Ruins of it. There are also seen many Pedestals with *Greek* Inscriptions to *Severus*, *Trajan*, and other Emperors, who had conferred any signal Benefit upon the City; but the Statutes which once stood upon them are thrown down and demolished. The Town at present is but thinly inhabited, and drives but a small Trade, though they have many Commodities, such as great Quantities of Cotton, Olives, Fruits, both green and dry, Skins and Wool. The Cathedral is one of the finest in all *Greece*, having a handsome Roof, and being very neat in the Inside, and better contrived than the Patriarchal Church of *Constantinople*. There are five or six Churches besides, but none of them in so good a Condition as the former, and two of them are wholly disused. But though the Buildings and Trade of this City daily decay, and Time may blot it out of the World, yet the Sufferings of many Christian Martyrs in it will keep up its Memory as long as the World endures.

8. In the *Propontis* are several Islands, *viz. Marmora*, which gives Name to the whole Sea, and is about ten Leagues in Compass. The chief Towns in it are *Gallioni* and *Crastio*. The *Caloyers*, or *Greek* Monks, have several Convents or *Hermitages* in it. They are very austere in their Way of Living. 2. *Aveste*, whose chief Town is of the same Name. It hath two other Villages called *Aloni* and *Arabi Kieny*, because it is inhabited by *Arabians* only. 3. *Contalli*, which has a Town of the same Name: And, 4. *Gadoro*, which has only some Houses and Cloysters for Monks. These four Islands go all by the Name of the first, and lie in a Cluster, abounding with Cattle, Corn, Wine, Fruits, Cotton, *&c.* Their Fishery is also good, but they regard it only for their own Use, because *Constantinople* is supplied from Places in its Neighbourhood. Nearer to *Constantinople* lies another Knot of Islands, called by the *Turks Papas Adassi*, by the *Greeks Papa Donissa*, or the Islands of the Monks; and by the *Europeans*, *The Pope's Isles*. If *Constantinople* were in the Hands of the Christians, they would be a perfect Paradise, and every one would have his House of Pleasure there; but being subject to the Ravages of the *Turks*, who often go thither to be drunk, and in their Heat rifle their Gardens and Vineyards, they lie in a Manner uncultivated, and only a few *Calayers* manure a little Bit of Land by the Monasteries for Herbs and Roots for their own Use. These *Caloyers* are Monks of St. *Basil*, who retain the ancient Way of Living and Habit, without any Alteration. They lead a very retired and austere Life, and never eat any Flesh. They observe four *Lents* in the Year, besides several other Fasts; and some among them are so abstinent, as to be satisfied with eating a little Bread and Pulse, dressed with Salt and Water, once a Day; and others by Custom have brought themselves to eat once in two or three Days, during their *Lents*; and it is said, some will eat but seven Times in the seven Weeks of their longest *Lent*, though this seems improbable; but these are only the most devout, which are but few. The rest order Matters so cunningly, that they observe nothing less than Fasting; for though indeed they eat no Butter, Fish, Eggs, or Oil, and drink no Wine, yet they use other Things luxuriously, as Oysters, Cavear, and Shell-fish, for Fish; Almonds, Pistacho's, and Nuts, for Butter; *Aqua Vitæ*, Coffee, and Sherbet, for Wine, *&c.*

9. *Constantinople* has the happiest Situation of any City in the World. It lies in *Europe* upon a Point of the main Land, jetting out towards the *Bosphorus* of *Thrace*, from whence it is but half an Hour's Passage into *Asia*. On the Right-hand is the *White Sea*, or *Propontis*, by which there is an easy Passage into *Asia*, *Ægypt*, and *Africa*, whereby it is supplied with all the Commodities of those Places. On the Left-hand it hath the *Black* or *Euxine* Sea, and *Palus Mæotis*, by which it is furnished with all the Commodities of the North; insomuch that there is nothing that can be necessary, useful, or pleasant, which is not brought plentifully to *Constantinople*, the Winds always serving to bring in Commodities from one of those Parts. The Port is by Nature the loveliest in the World, being six Miles in Compass, and a Mile over, and so deep in all Places, that a Ship may lay her Head a-shore without Danger.

It was anciently called *Byzantium*, and was built by *Pausanias*, King of *Sparta*. The Emperor *Severus* demolished it, to punish the Rebellion of the Inhabitants, and *Constantine* the Great rebuilt it, calling it *New Rome* first, and then *Constantinople*; being afterwards dedicated to the Virgin, it sometimes bears the Name of *Parthenopolis*; the *Turks* call it *Istambol*, or *Stamboul*.

After the Division of the *Roman* Empire; it was the Seat of the Eastern Emperors, from whom, in 1209, it was taken by the *Venetians* and *French*, but recovered by the *Paleologi* fifty Years after, and fell into the Hands of the *Turks* on *Whitsunday*, 1453, who have kept it ever since. The Air in Summer would be very hot and incommodious, were it not cool'd by a Breeze which comes every Afternoon from the Mouth of the Port, by which it is render'd very healthful, so that no Diseases are known here but the Plague, which makes a great Havock every Year. It is very subject to Earthquakes, so that sometimes two happen in a Day. The Figure of it is triangular, one Side lying toward the *Propontis*, the other on the Port, and the third toward the Land. It is all encompassed with good Walls, and to the Land-side they are double, being built in some Places of

of Free-ſtone, and in others of Free-ſtone and Brick. It hath twenty-two Gates, ſix toward the Land, as many along the Port, and ten on the Streight of the *Propontis*, which have all Landing-places and Stairs, and the whole City is about twelve Miles in Compaſs.

The Caſtle of the Seven Towers joins the double Walls on the Continent Side to thoſe that lie upon the *Propontis*. It was anciently one of the City Gates, called *The Gilded Gate*, from the gilt Ornaments of it, and had four Turrets; but *Mahomet* II. becoming Maſter of *Conſtantinople*, added three new ones, and made it a Caſtle, ſtrong enough to keep the Treaſures of the Empire, and for that Purpoſe it ſerved a long Time; but at preſent it is only uſed as an honourable Priſon, where the Grand Signior ſhuts up ſuch Perſons of Quality and Slaves of Note as have incurred his Diſpleaſure. If any Chriſtians are confined in it, their Prieſts are allowed to come and ſay Maſs to them in a little Chappel; and if they are Knights of *Malta*, or other Perſons of Quality, they are allowed to go out, if an Ambaſſador, or other Perſon of Note, will be engaged for their Return. Sultan *Oſman* and *Heuſſein Baſha* were ſtrangled in this Caſtle.

Without the Walls, hard-by one of theſe Caſtles, are two large Statues of white Marble in Baſſe Relief, the one ſeems to be *Endimion*, and *Diana* coming down to ſee him, and the other the Nine Muſes, with the Horſe *Pegaſus*. They are done by a good Hand, but inferior to ſome Pieces in *Europe*. In going by Sea from this Caſtle to the *Seraglio*, there is a ſquare Tower ſtanding in the Sea, at about two Paces from the City-Walls, where, they ſay, *Juſtinian* impriſoned *Belizarius*, his famous General, out of meer Jealouſy, and having ſtript him of all, forced him to beg his Subſiſtence of charitable Paſſengers. Not far from this Tower is a Fountain, to which the *Greeks* always pay a great Veneration, and, upon the Day of Chriſt's Tranſfiguration, carry their Sick to it, to whom they give ſome of the Waters, and cover their Bodies a While with the Sand, and they ſay, wonderful Cures have been thus done by it. The *Greeks* have Abundance of theſe miraculous Fountains, which they ſuperſtitiouſly honour, and the Prieſts encourage them in it for their own Gain. Near this Fountain ſtands the *Kioſke*, or Pleaſure-houſe of the *Boſtangi Baſha*, or Overſeer of the Gardens. It is a Pavilion cover'd over juſt without the Walls of the Seraglio, and overlooks the *Propontis* and *Boſphorus Thracius*; but he, being in the fourth Poſt of the Empire, has no Time almoſt to take the Air. Beyond this *Kioſke* are a great many Cannon planted, ſo as to ſtrike any Ships that paſs between Wind and Water, to hinder the Entrance into the *Seraglio* or Port, if any ſhould attempt it by Force. Theſe Pieces are always charged, but never diſcharged, unleſs it be upon the firſt or ſecond Day of the Month *Bairam*, to give the *Muſſelmen* Notice of that ſolemn Feaſt, or upon the Account of publick Rejoicings, as the Taking of a City, or conquering ſome Province.

In the Middle of theſe Pieces of Cannon is one of the four Poſterns of the *Seraglio*, called *Boſtan Capi*, or the Gate of the Gardens. It is fortified with two large Turrets, and guarded by two Companies of *Boſtangi*'s, or Gardiners, who keep all from entring at this Gate, but the Sultanas and Officers of the *Seraglio*. After you have paſſed the Cannon, and doubled the Cape, where you paſs a Fountain, from which moſt of the Ships take in their freſh Water you come to two *Kioſkes*, built by Sultan *Soliman* to view the going out and coming in of the Men of War, and divert himſelf with his Women, of which he had Plenty. Both of them are well adorn'd and furniſhed with gilded Cupola's, Alcoves, Sopha's, Quilts, Cuſhions, Carpets, and all other Things fit for ſo great a Prince, but nothing can be imagined more neat than one of them. At theſe Pleaſure-houſes always attend ſome ſmall Galleys and Saick, ready to receive the Grand Signior and his Train whenever he pleaſes to divert himſelf. Theſe Galleys and Barks are very neatly gilded and painted all over, the Oars and Grappling Irons not excepted. Theſe are all the remarkable Things without the Walls, both of the City and *Seraglio*. We muſt now go into the City.

10. It ſtands upon ſeven little Hills, as old *Rome* did, and the Houſes are ſo diſpoſed, that one takes not away the Sight from the other. The Streets are narrow for the moſt part, but there are ſeveral ſtately Buildings in them. There are many magnificent Moſques in it, of which the moſt magnificent is that of *Santa Sophia*, which was anciently a Chriſtian Church, built by the Emperor *Juſtin*, enlarged, enriched, and adorned by *Juſtinian*, and dedicated to the Wiſdom of God, *Hagia Sophia*. The *Turks* have changed it into a Moſque, but retain the Name. This Fabrick is 114 Paces in Length, 80 in Breadth, and as many in Height, ſquare without, but round within. The Moſque is very ſpacious, hath a Dome in the Middle, in the Form of a flatted Globe, which is a ſingular Kind of Architecture. It is paved with fine Marble, and matted, that the Cold may not hurt ſuch as come to worſhip without Slippers, and ſquat down in their Service. There is a Tomb, which, the *Turks* ſay, is *Conſtantine*'s, and a Stone on which, they believe, the Virgin waſhed our Lord's Linen, and they bear a great Reverence to it.

The Church was painted in *Moſaic* with Croſſes and Images of Chriſt, the Holy Ghoſt, the Virgin, and other Saints, which yet appear, though the *Turks* have endeavour'd to deface them, for they ſuffer no Images. Within are two Galleries one over another, that go round the Church, and are ſupported by ſixty-two Pillars, which 'tis ſuppoſed, were for the Women when it was a Church. On the Out-ſide of the Church are four Steeples, very high and ſlender, on which are ſeveral Balconies, from whence the *Muezins* call to Prayers. It is big enough to hold 40,000 People, which Number uſually meet in it at their *Bairam* or Paſſover. In a little Street on the Back of this Church are two large thick Pillars, where, they ſay, Juſtice was wont to be adminiſtred, and by them an old Tower, where the Grand Signior's Beaſts are kept; *viz.* Lions, Wolves, Foxes, Leopards, a ſpotted Lynx, the Skin of a Giraff, and other rare Creatures.

Beſides this Moſque, there are ſeven others, call'd Royal or Imperial, of which the Chief is called *Solimania*, becauſe it was built by Sultan *Soliman*, whoſe Coffin remains in it, adorned with Carpets, a Turban ſet with Heron-Feathers and precious Stones, and Lamps burning. Several *Alcorans* are chain'd to it, that the People may read them, and pray for the Defunct's Soul, and ſome are hired to do it, for the Grand Signiors take care to leave a Fund for continual Prayers to be ſaid for them after their Death. Near this there is another, where lies the Body of a Sultana whom *Soliman* loved extreamly, as alſo of Sultan *Selim*, his ſecond Son. This Moſque hath a moſt lovely Cloiſter with Bagnio's and Fountains. The New Moſque, built by Sultan *Achmet*, is one of the faireſt and moſt magnificent in *Conſtantinople*. The Entry into it is through a large Court. It is a great Moſque, hath a ſtately Dome, and is full of Lamps, and many Curioſities in Glaſs-Balls.

The faireſt of all, are the Moſques of Sultan *Mehemmet*, Sultan *Selim*, and that which is call'd *Chahzadeh Meſdgidi*, i. e. The King's Son's Moſque, being built by one of *Soliman*'s Sons, and *Bajazet*'s. All theſe Moſques have Hoſpitals and Schools, where a great many poor Scholars are maintained, and educated. Moſt of the ancient Statues, Obeliſks and Pillars, ſet up by *Conſtantine* and his Succeſſors, are entirely ruined, yet the large *Hippodrome*, called by the *Turks*, *Atmeidan*, where they exerciſed their Horſes in Racing, is ſtill to be ſeen: It is a large Square, 550 Paces long, and 150 broad. In the Midſt of it is an Obeliſk pretty entire, mark'd with Hierogliphick Letters, and at a little Diſtance from it a pretty high Pillar, made of large Stones, laid one upon another without Cement, and towards the End of it is a Pillar made of three brazen Serpents twiſted together, and the Heads make the Capital. It was ſaid to be the *Taliſman* or Spell, raiſed by *Leo Iſauricus* the Emperor againſt Serpents, ſo that none would come near, till *Mahomet* II. when he took *Conſtantinople*,

bear

beat off the under Jaw of one of them with his *Zagaye*, and now they are ſaid to do no Hurt, becauſe it is ſtanding. The Occaſion of erecting it is as fabulous as the Virtue, and ſo the Relation may be ſpared.

The *Grand Beziſtan*, or *Exchange*, is a noble Building and glorious Sight. It is a great round Hall, built all of Free-Stone, and ſurrounded with a thick Wall, by which are Shops full of the richeſt Commodities. It hath ſeveral Gates, which are ſhut faſt a Nights, and becauſe no Body lies in it, it is guarded by ſeveral Watchmen, till it is opened again. Each Body of Merchants or Tradeſmen have an Apartment by themſelves, and no Man may ſell the ſame Commodities in another Place. All Manner of Goods are here ſold, during the Time it is open.

There is alſo another *Beziſtan*, but neither ſo large nor ſo well ſtocked with Goods. There are alſo ſeveral *Bazaars*, or publick Markets, in one of which, called the *Auret Bazaar*, or Womens Market, is a Pillar of an extraordinary Height, called, the *Hiſtorical Column*, becauſe from the Top to the Bottom, which is 147 Foot, are repreſented in *Baſſa Relievo*, ſeveral Expeditions, Battles, and other remarkable Events, during the Empire of *Arcadius*. 'Tis all of Marble, but much defaced, and the Houſes ſtand ſo near to it, that one can't have room to examine or find out the Figures of it. There are Stairs in it to aſcend up to the Top, but the *Turks* will ſuffer no Man to go up them. In the Quarter of the *Janizaries*, near the Baths of *Ibrahim Baſha*, in the Court of a private Man's Houſe, ſtands the Column of the Emperor *Marcian*. It is all of ſpotted Marble, about fifteen Foot high, and its Capital of the *Cornithian* Order. On the Top is a ſquare hollow Stone, adorned with four Eagles at each Corner. It is reaſonable to think his Heart was put in this Stone, and his Body buried under the Column. The other is call'd, *The Burnt Pillar*, becauſe it has been lately burnt by a Fire that happen'd near it, which has ſo ſhatter'd it, that they have been forc'd to keep it tight with Iron-Bars. It is compoſed of eight Pieces of *Porphyrian* Marble, ſo neatly join'd, that they ſeemed but one Stone, till the Fire damag'd it, but now they are all ſeen.

11. The Grand Signior's *Seraglio*'s are alſo remarkable Buildings. They are the Palaces where the *Ottoman* Princes ordinarily keep their Courts. The Word is taken from *Serrai*, which ſignifies a noble Houſe. There are two *Seraglio*'s belonging to the Grand Signior, *viz.* The *Old*, and the *New*, which being much the more noble Building, though nothing ſo magnificent as the Palace of ſo great a Prince ought to be, is called the *Grand Seraglio*. It is of a triangular Form, two Sides whereof are encompaſſed by the *Thracian Boſphorus*, and the other divides it from the Town. It ſtands in the Place of the ancient *Byzantium*. It is three Miles in Compaſs, and is encloſed within a very ſtrong Wall, upon which are divers Watch-Towers, on which the *Agliam-Oglams* watch Night and Day. It hath many Gates both to the Sea and Land-ſide, but the chiefeſt is towards the City, and that is uſed daily, but the reſt are never opened but upon ſome ſpecial Occaſion; thoſe to the Sea-ward, when the Sultan or ſome chief Officer of the *Seraglio* open them for Pleaſure; and thoſe to the Land-ward, when the Grand Signior orders ſome Great Man to be put to Death, or upon ſome other great Deſign.

The chief Gate above-mention'd is guarded Day and Night by the Companies of *Capoochees*, or Porters, under the Command of the *Capoochee-Boſha*'s, or Captains of the Porters. A Company of *Janizaries* watch without the Palace, who are to give Notice of any Accident. And by the Sea-ſide, the *Agliam-Oglams* watch in Towers upon the Wall, and if any Shipping attempt any Miſchief they have Ordnance ready charged, and the Gunners lying cloſe by them. In this *Seraglio* are many ſtately Rooms, ſuiting the Seaſons of the Year, the greateſt Part whereof are built upon plain Ground, and ſome upon the Hills and Sea-ſide, which are called *Kioſks*, or Banquetting-Houſes. Among theſe is the Chamber where the Grand Signior gives Audience to Ambaſſadors, Baſha's, *&c.* This Room ſtands in a Court adorn'd with many delicate Fountains, and is furniſhed with rich Carpets and Crimſon Velvet embroidered with Pearls, and the Walls covered with fine white Stones, and by it is a ſmall Room covered with ſilver Plate hatch'd with Gold.

To theſe Lodgings of the Sultan belong fair Gardens, with all Sorts of Flowers and Fruits, pleaſant Walks and Marble Fountains. There are alſo Lodgings for the Women like a Nunnery, wherein the Sultana Queen, the other *Sultana*'s, and all the Grand Seignior's Women Slaves dwell, in which are Bed-chambers, Dining-Rooms, Bagnio's, and all other Buildings neceſſary for the Service of the Women. There are alſo convenient Rooms for the principal and inferior Officers, all well furniſhed, among which are the *Hazineh*, or King's private Treaſury and Wardrobe, both ſtrong Buildings with Iron Doors, which are kept continually ſhut, and the former is ſealed with the King's Seal. In the *Seraglio* are alſo Rooms for Prayer, Baths, Schools, Butteries, Kitchins, Diſtilling-rooms, Places to ſwim in, to run Horſes, and for Wreſtling and Shooting at Buts, and, in a Word, all other Conveniencies for a Prince's Palace.

At the Entrance into the *Seraglio* is a very large and ſtately Gate, where there is a Guard always ſtanding of fifty *Capigies*. This leads into a very ſpacious Court of near a Quarter of a Mile ſquare, but it is not paved. The *Baſha*'s, and other great Men may ride into it, and near the Gate is a Piazza for the Shelter of Men and Horſes. On the Right-ſide of it is an Hoſpital for all that fall ſick in the *Seraglio*, and an Eunuch called *Haſteler Agaſi*, looks after them. On the Left Side is a Place where they keep their Timber and Carts, to be ready for the Service of the Palace, and over it an Hall, where are hang'd up Weapons of Antiquity, as Cimitars, Javelins, Bows, Head-pieces, Gantlets, *&c.* which are lent to the Soldiers when the Grand Signior, or chief Vizier makes any ſolemn Entry into *Conſtantinople*.

After having paſſed through this great Court, you come to another Gate, leſs than the former, but neater and more coſtly, in which there is alſo a ſtately Porch, and a Guard of *Capoochees*. This leads into another Court leſs than the former, but far more beautiful and pleaſant, adorned with Fountains and Walks, Rows of Cypreſſes and Graſs-Plats rail'd in, where the Gazels, feed. It is near 300 Paces ſquare, and the Walks are paved. In this Court all muſt walk on Foot, except the Grand Signior. On both Sides of this Gate is an open Gallery, where the *Chiauſſes*, or Purſuivants, the *Janizaries* or Foot Guards, and *Spahi*'s, or Horſe-Guards, ſtand in their Ranks, very well apparell'd, when any Ambaſſadors enter, or on other ſolemn Occaſions. In this Court are ſeveral Kitchins, with their Offices and Larders, for the *Sultana*'s, and other Officers of the Court. On the Left Side is the Sultan's little Stable for about thirty five Horſes for his Highneſſes Uſe, and over it Rooms for their Furnitures, which are very rich, ſet with Jewels, to the Admiration of all Beholders. Next the Stable are Rooms for the Officers of the *Divan*, or Court of Juſtice, and by them the Chamber, where the *Divan* ſits, and a little behind that is the Gate that leads to the Womens Lodgings.

At the End of this Court is the Royal Gate, which leads to the Sultan's Lodgings, and may not be entred by any, but ſuch Gentlemen as attend him, and others that ſerve him, without Leave from the Sultan himſelf. This Gate is kept by the *Capee-Aga*, or chief Chamberlain, and a Company of white Eunuchs. The Court is paved with fine Marble, wrought with *Moſaic* Work, and adorn'd with curious Fountains, and a Lake where the Grand Signior has a fine gilt Boat for his Recreation. In the Buildings, which are ſumptuous, are a Chamber of Audience, a Row of Summer-Rooms ſtanding on a little Hill, and looking toward the Sea, a large Hall ſtanding on Pillars, and opening towards the Eaſt, and by it the Grand Signior's Bed-Chamber, the Walls of which are covered with the fineſt *China* Metal, and the Floors with very coſtly *Perſian* Carpets of Silk and Gold. The Poſts of the Bedſted

are

are Silver, the Canopy, Bolsters, Mattresses, and Pallets, are all of Cloth of Gold. Behind the Hall is a Place to shoot in, where for that Purpose are laid up many Bows and Arrows.

12. The *Divan* sits four Days in a Week, *viz. Saturday, Sunday, Monday* and *Tuesday*, upon which Days the *Vizier-Azem*, or chief Vifier, who is the supream Judge, and representes the Grand Signior, with all the rest of the Viziers, the two *Cadileskiers*, or Judges of the Armies in *Greece* and *Natolia*; the three *Testerdars*, or Treasurers; the *Reisulcuab*, or Chancellor; the *Nesbaunge*, or Keeper of the Mark, with their Secretaries and Clerks; the *Chiaush-Basha* and his Officers, are to be at the *Divan* by Break of Day. All Causes are determined by the *Vizier-Azem*, if he pleases, for the *Bashas* do not speak, but only hearken and attend till he refers any Thing to their Judgment, as he often does for Expedition, referring the Causes of the greatest Consequence and Importance to himself, as the *Caimekam* or his Deputy does also in his Absence.

The Petitioners speak for themselves, or desire the Help of a *Chiaush*, for they have no Pleaders, or Attorneys. When the chief Vifier hath heard their Suits, he consults with the *Bashas*, and then resolves and determines them as he will himself. This he doth usually after Dinner, and then he repairs on *Sundays* and *Tuesdays* to the Chamber of Audience, to give an Account to his Sublime Highness of what Business he has dispatched. Sometimes the Grand Signior will come privately to a little Window, which is cover'd with a Lattice, and looks into the *Divan*, to hear the Causes; and this forces the chief Vifier to act circumspectly and justly in managing Affairs, while he sits in the *Divan*, tho' at other Times his Hands are open to Bribery, and he will carry Business as he pleases; but all Things are dispatched without Delay.

When an Ambassador from any great Prince is to kiss the Grand Signior's Hand, the Grand Vifier calls a great *Divan* of all the Grandees of the Port, and all the *Chiaushes, Mutafurraka's, Spahi's*, and *Janizaries* are order'd by the Captains to dress themselves in the best Manner they are able, and stand in their Places in the second Court. When the *Divan* is set in their Order, the chief Vifier sends a *Chiaush-Basha* with many of his *Chiaushes* on Horseback, to conduct the Ambassador to the *Divan*, where he is placed close to the Vifier, who having complimented him a while, entertains him at Dinner, and then conveys him to a Room by the Imperial Gate with his Attendants, till the Sultan is ready to receive him. In the mean Time the Ambassador's Present is carried about the second Court, in the Sight of all People, and then is brought to the Sultan, and the Grand Vifier sends the Ambassador several Vests, appointed by the ancient Rule, for himself and Gentlemen, to put on for that Ceremony.

The Vests for the Ambassador are of Cloth of Gold of *Bursa*, but for the rest, they are of little or no Value; yet the Ambassador must make a Present to the Grand Signior of more than the Worth of them. Then the Ambassador is conducted by the Master of the Ceremonies to kiss the Sultan's Hand, (which is, indeed, but his Hanging-sleeve;) which done, the *Druggoman*, or Interpreter, declares the Ambassador's Commission; to which the Grand Signior makes no Answer, (for he disdains to speak to a Christian) but speaking to the chief Vifier, refers all Proceedings to his Discretion, and so the Ambassador departs, bowing his Head to the Sultan, but pulls not off his Hat at all. Other Ambassadors of Petty Princes, or State, though they have Vests given them also by the Grand Signior, yet come not to the *Divan*, but go privately with their Presents. All Ambassadors are maintain'd by the Grand Signior, except those from the States of *Venice*, during their Abode at the Port, but it is hard to get his Allowance through the Baseness of the Officers.

13. All Persons, that live in the Seraglio, are the Grand Signior's Slaves, as are also all that are subject to his Empire; for they all acknowledge, that whatever they enjoy proceeds from his Good-will, and that their Estates and Lives are absolutely at his Disposal.

There are in the Sultan's Court about twelve hundred Women old and young. The Sultan's Concubines, who are kept for their Beauties, are all young Virgins, stollen from foreign Nations, instructed in good Behaviour, Dancing, Musick, Singing, and curious Sewing, and are given to the Grand Signior as Presents by the *Tartars*, Bashaws, and other great Men, and so their Number is uncertain. These Virgins, immediately upon their coming into the *Seraglio*, are made *Turks* by using this Ceremony: They are to hold up their Finger and say these Words, *There is no God but God alone; and* Mahomet *is the Messenger of God*; and then being examined by an old Woman, called *Kabiyah Cadun*, i. e. the Mother of the Maids, they are placed in a Room with their Equals in Age and Disposition. All the Women live like Nuns, but have large Apartments to dwell in. Their Beds are coarse and hard, made of Flocks, and by every tenth Virgin lies an old Woman, and there are Lamps always burning by them. Near their Apartments they have Baths and Fountains for their Use, and, above their Bed-chambers, Places to sit and sew in. They dine in Companies, and are waited upon by other Women, wanting Nothing that is necessary for them. There are also Schools for such as will learn to read or speak the *Turkish* Tongue, work or play, and some Hours are allowed them for Walking and Recreations.

The Sultan never sees these Virgins, unless when they are first presented to him, or when he desires to have one of them for his Bedfellow, and divert himself with Musick, or some other Pastime. When the Grand Signior desires a fresh Mate, he gives Notice to the *Kabiyah Cadun*, who picks out the fairest and most pleasing, and having placed them in two Rows in a Room, brings in the Sultan, who walking four or five Times in the Midst of them, views them, and as he goes out, throws his Handkerchief into the Virgin's Hand which he chuses to lie with. This Choice is accounted a great Favour, and the *Cadun* uses all the Art she can to prepare her for it, by attiring, painting and perfuming her, and at Night she is brought to sleep with the Grand Signior in certain Chambers set apart for that Business in the Womens Lodgings. By the Bed they have great wax Tapers burning all Night, and *Moriss* Women sitting by them. In the Morning when the Sultan rises, he changes all his Apparel, and leaves them to her he lay with, and the Money in the Pockets, and then departs to his own Lodgings, from whence he sends her immediately a Present of Jewels, Money and Vests of greater or less Value, according to the Satisfaction he received from her.

If any conceive by him, and bring him forth his first begotten Child, she is called *Sultana Queen*, and if it be a Son, she is confirmed and established by great Feasts and Solemnities, and thenceforward has an Apartment, Servants, and a large Revenue appointed her, and all Persons in the *Seraglio* must pay her the Respect of a Queen. The other Women that bear him Children are called *Sultana's*, but not Queens, yet live in separate Apartments, are well served and attended, and have no Want either of Money or Apparel, according to their Degree. But if it happens that the first-begotten Son of the Queen, Heir to the Empire, dies, and another of the Sultana's have a Son to succeed the deceased Heir, the former is deprived of her Revenue and Royalty, but remains a Sultana, and the latter becomes Queen, and so the Title runs from one Sultana to another by Virtue of the Son's Right to the Succession.

In Times past the Grand Signior was married to the Queen, but now she passes without celebrating any Nuptial Rites; yet the Mother of the Heir enjoys all the Prerogatives of a Queen, and has a Guard of thirty or forty black Eunuchs, under the Command of the Kizlar-Aga, their Master, to be employed on her Occasions. These Sultana's never go out of the *Seraglio* but in the Sultan's Company, and are never seen by any but such as attend them, who are those black Eunuchs, and have all

cut off clear to the Belly, that there may be no Danger from them.

The Grand Signior's Daughters, Sisters and Aunts, have their Lodgings also in the same *Seraglio*, and being royally serv'd, and sumptuously apparell'd, live by themselves in continual Pleasures, until such Time as, at their Request, the Sultan shall be pleased to give them in Marriage, and then they come forth, and carry each of them a Chest along with them, which the Grand Signior gives them full of rich Apparel, Jewels, and Money, to the Value of about thirty thousand Pounds *Sterling*, besides what they hoarded for themselves before, which amounts sometimes to a great deal; and if the Grand Signior be dispos'd to deal generously with them, they are suffered to carry with them twenty Women Slaves, and as many Eunuchs, and he continues their Allowance of a thousand or fifteen hundred Aspers a Day, which they had in the *Seraglio*, and furnishes their Houses; and if the Husband of such a Lady has not an House fit for her, the Sultan gives her one of his own.

As for the Husband, he is to make her a Bill of Dowry of at least 100,000 Checquins in Money, besides Vests, Jewels, and other Ornaments, which amount to a great Sum. Being married, they converse with Men no more than they did before, except their Husbands, but only with Women, visiting their old Acquaintance in the *Seraglio*, but not without the Grand Signior's Leave. The *Sultana's* thus married, are for the most part their Husbands Mistresses, insulting over them, and commanding them as they please, wearing an *Hanjar*, or Dagger, in Token of their Power over them, and sometime they will put them away and take others, and such a Divorce commonly proves the Death of the Husband, whom the Grand Signior leaves to their Will.

The other Women either grow old in the *Seraglio*, and so are made Mistresses of the young ones, or are sent into the old *Seraglio*, which they account their best Fortune, because from thence they may be married, with the Consent of the Mistress, and carry away the Riches they have got, which is very considerable, partly by saving out of the Sultan's Allowance, and by the Presents made them upon their *Bairam*, and by the *Basha*'s Wives. Hither also, after the Sultan's Death, are all the Sultanas sent, except the Sultana Queen, and if they ate wealthy, they marry to Men of reasonable Quality, yet with the good Will of the Mistress, and Consent of the Grand Signior. The Women of the *Seraglio* are punished for their Faults very severely, and are soundly beat by their Overseers, and if they prove disobedient and incorrigible, they are by the Sultan's Order sent into the old *Seraglio*, and the best Part of what they have, taken from them; but if they are found guilty of Witchcraft, Whoredom, or any such notorious Crime, they are bound Hand and Foot, and being put into a Sack, are in the Night cast into the Sea.

14. The *Seraglio* may be properly termed the Seminary or Nursery of the best Subjects, for in it all have their Education, who afterwards become the principal Officers or subordinate Rulers of the State and Affairs of the Empire, and these are they which are called the *Agliam-Oglans*, *i. e.* unexpert and untutor'd Youths. There are ordinarily about 6 or 700 of them, from twelve to twenty five or thirty Years of Age at most, being all Christian Children, gather'd up every three Years in the *Morea* and throughout all the Parts of *Albania*. They are taken from such Families as are supposed to be of the best Spirit and most warlike Disposition, and as soon as they are brought into the *Seraglio*, they are circumcised and made *Turks*. They are at first put to very base and slavish Employments, such as to serve in the Stables, Kitchens and Gardens, Digging and Cleaving Wood, and are made to row in *Saicks* or Barges, and to lead the Greyhounds to Coursing, or whatever else they are commanded to do by the *Oda-Bashas*, or Captains. They are allow'd from two to five Aspers a Day, but afterwards such as have a Desire to learn, are taught to read and write, and generally all of them are taught to wrestle, leap, run, throw the Iron-Bar, shoot the Bow, discharge a Piece, and all other Exercises becoming a *Turkish* Soldier.

The Grand Signior makes use of them, when he intends a Journey to any Place for pitching his Tents, removing or carrying his Chests, and such like Services, for which Employment he never takes with him less than three or four hundred of them. The *Bostangee-Basha* always takes with him a good Number of them, when by the Sultan's Order he puts some great Man to Death, which is commonly done by the Hands of these *Agliam Oglans*. They are capable of being made Stewards to the *Bostangee-Basha*, and may rise to that great Office, which is an eminent Place, for he hath the Keeping of all the Grand Signior's Gardens, and Houses, steers the Sultan's *Saick*, and wears a Turbant in the *Seraglio*, and if he be in Favour, he is preferred to higher Dignities, *viz.* to be *Captain-Basha*, *Basha* of *Cairo*, *Damascus*, *Aleppo*, &c. and sometimes he comes to be *Vizier-Azem*, or Prime-Minister.

There are other Youths educated in the *Seraglio*, called *Itchoglans*, but in a far better Manner than the former. They are brought up in Learning, in the Knowledge of the Law and Military Exercises for the Sultan's and their Country's Service, and to understand those Things which belong to the Government of the whole Empire. By the ancient Institution they should be always made of Christian Renegado's and Captives of the noblest that can be found; but the *Capee Aga*, or chief Chamberlain, brings in some natural-born *Turks* of the best Aspects, and who promise well, but with the Sultan's Consent. The Number of them is uncertain, but it is said, they are commonly about one hundred. As soon as they come into the *Seraglio*, they are exceedingly well instructed, and daily taught, as well polite Behaviour, as the Rites and Ceremonies of the *Mahometan* Law, and whatsoever may tend to the Improvement of their Minds, and for this Purpose there are four *Oda's*, or Schools, being so many Degrees, every one higher than the other.

In the first, called the *Chonkon-Oda*, they all come when they are but Children, and there learn Silence, the Postures of holding down their Heads and looking downwards, with their Hands before them join'd across, which are expressive of singular Reverence, and are used by such as are before the Sultan. Then they learn to write and read the *Turkish* Tongue, and are taught their Prayers by Heart in the *Arabian* Tongue, and that they may learn these Things well, are encouraged to Admiration. In this School they stay about five or six Years, and such as are dull stay much longer.

In the second School, called *Quilar Oda*, they are taught by more learned and sufficient Tutors the *Persian*, *Arabian* and *Tartarian* Tongues, and to that End the Professors take great Pains in reading divers Authors in those Languages. Here they begin to wrestle, shoot the Bow, throw the Iron Mace, toss the Pike, run and handle their Weapons, &c. and in these Exercises in several Orders and Places they spend certain Hours daily, and are severely punished if they are found negligent in the least.

In this *Oda* they also spend four or five Years, and being become strong Men fit for any Thing, they are removed to the third, where forgetting Nothing they have already learn'd, they are taught further to ride, and how to behave themselves in the Wars. Besides all this, every one of them learns a Trade necessary for the Service of the Sultan's Person, as to shave, make a Turbant, fold up Apparel handsomely, pare Nails, attend at the Bath, keep Hawks, to be Sewers, Querries of the Stables, Target-Bearers, wait at Table, &c. While they are in these three Schools they are but meanly apparell'd, having yearly only two Cloth-Vests, somewhat fine, but their Linen is coarse. In this *Oda* their Punishments are severe, for their Masters will give them an hundred Blows for great Faults upon the Soles of their Feet or Buttocks, insomuch that they are often times left for dead. In this School none is suffered to be familiar with any but their Companions, so that none may speak with them, but by Leave from the *Capee-Aga*, and that in the Presence of an Eunuch. When they

they go alſo to the Bath, or about any other Buſineſs, they have Eunuchs attending them, to keep them from any Lewdneſs, and for the ſame Reaſon they have Eunuchs lying by them always in their Bed-Chambers.

Here alſo, before they are raiſed to the 4th *Oda*, the Eunuchs uſe all Arts to try whether they are firm to *Turciſm*, and have no Inclination to Chriſtianity, and being thus proved, they are preferr'd to what is call'd *Hax-Oda*, or, *The Prince's Chamber*. Here it is that all Puniſhments ceaſe, and they may freely converſe with all the Great Men of the *Seraglio*, and being cleanly and neat in their Apparel, the Grand Signior takes them along with him when he goes abroad upon Pleaſure, if none of his Women be with him. Out of the young Men thus perfected and compleated in their Education, the King choſeth his *Aga's* and *Baſha's*, viz. the *Selictar Aga*, the Sultan's Sword-Bearer; the *Chioadar-Aga*, he that carries his Yagmoorlick; *Rachi Aga*, Yeoman of the Stirrup; *Matiaragee-Aga*, who brings him Water to waſh his Hands and Face; *Talbenter-Aga*, he that brings his Turbant; *Kembaſir-Aga*, he that looks to his Apparel and the waſhing of his Linen; the *Cheſhnegir-Baſha*, the chief Sewer; the *Dogangea-Baſha*, the chief Falconer; the *Zagargee-Baſha*, the chief Huntſman; the *Turnackgee Baſha*, he that pares the Sultan's Nails; the *Hamaumgee Baſha*, the chief Accomptant; and the *Teſkeregee-Baſha*, his Highneſs's Secretary.

All theſe are created out of the eldeſt of the *Itchoglans* of the fourth *Oda*. They are always in the Sultan's Preſence, holding their Heads down, and Hands a-croſs, never ſpeaking; but whatever the Sultan commands, they are wonderful ready to obey. They wait at the Sultan's Table, and he is pleaſed with their Service and Company. He will ride with them, and play at the *Jeerit* and other Sports, when he is ſo diſpoſed. He often gives them Preſents of Veſts, Swords, and Bows, and ſometimes ready Money. He entruſts them with the Diſpatch of Embaſſies, and though they muſt not go themſelves, yet finding out what Preſents the Prince, to whom the Embaſſy is to be ſent, uſes to give to Ambaſſadors, they ſell it to a *Chiaush*; and this is done to enrich them againſt the Time he ſhall ſend them out of the *Seraglio*, to be Generals at Sea, or Baſha's of ſome great City, as *Babylon*, *Aleppo*, &c. or makes them Beglerbergs of *Græcia*, *Natolia*, &c. When any is thus ſent out, the next in ſtanding ſucceeds, unleſs his ill Behaviour has made him incapable; and ſo all live in Hopes of Greatneſs and Riches. Before their Departure, they ſtay a while till their Beards are grown (for they are always ſhaved in the *Seraglio*) and then they receive handſome Preſents of the Sultana's and Baſha's, and when their Beards are grown, they pay their Viſits to all the great Men of the Court.

15. In the *Seraglio* there are likewiſe other Miniſters for neceſſary Services, as alſo Buffoons, Tumblers, Muſicians, Wreſtlers, and Mutes. Theſe laſt are in great Requeſt, becauſe the Grand Signior thinks it below his Dignity to ſpeak to any about him familiarly, and therefore he makes himſelf merry with theſe Mutes, who though deaf and dumb, will reaſon and diſcourſe of any Thing by Nods and Signs, as other People do by Words; nay, many of them can write very ſenſibly and well, which is admirable.

There are alſo White Eunuchs, who attend the Grand Signior at his Gate. The chief of them is, 1. the *Capee Aga*, or Chamberlain, who is in greateſt Authority with the Grand Signior; for he alone is allowed to ſpeak to him, and preſent all Petitions, Meſſages, and Writings, and accompanies the Sultan where-ever he goes. His Salary is eight Sultana's a Day, *i. e.* about three Pounds *Sterling*, beſides Preſents from all that have any Buſineſs with the Sultan.

2. The *Hazinehdar-Baſha*, or the Treaſurer of the Houſehold, who keeps an Account of all the Treaſure brought into this inward Treaſury, which is only the Wealth of ancient Sultans, and the Revenue of *Egypt*, and the adjacent Provinces, and takes it out upon Occaſion. He hath the Cuſtody of all the Sultan's Jewels, which he either wears, or are preſented him, and keeps a Regiſtry of them, when received and when given away. He ſucceeds the *Capee-Aga*, when he dies.

3. The *Keelergee-Baſha*, i. e. Maſter of the Wardrobe, into which are brought all the Preſents of Cloth of Gold, Plate, Silk, Woollen Cloths, Furs of all Sorts, Swords, Raw Silks, Carpets, and whatever elſe ſerves for his Majeſty's Uſe, of which he keeps particular Inventories, as well as Servants under him, and his Salary is one thouſand Aſpers a Day, *viz.* 50 *s.* Sterling. He is commonly in Favour with the Sultan, and uſually ſucceeds to *Hazinehdar-Baſha*.

4. The *Sorai Agaſee*, i. e. the Keeper of the Seraglio. He ſees that all Things be prepared for the Service of the Palace, and that the Rooms be kept as they ought to be, and that all the Officers do their Duty. He is allowed to ride up and down the Seraglio, in the Courts, Gardens, and by the Sea-ſide, as the three former are: His Penſion is eight hundred Aſpres, or 40 *s.* a Day, beſides Veſts and Furs; he ſucceeds the *Keelergee-Baſha*. The three laſt may not ſpeak to the Emperor, unleſs in Anſwer to any Thing he aſks them.

The Number of theſe Eunuchs is about two hundred, and they are all not only gelt, but cut ſmooth when they are very young, and that with their own Conſent, which is obtain'd by aſſuring them what Great Men they will be, for otherwiſe they would be in Danger of Death, as the Workmen in that Buſineſs affirm. They are brought up with the *Icheglans*, and are taken from the fourth *Oda* to ſerve the Grand Signior, who employs them in the Government of his other Seraglios, and his Seminaries of Youth at *Conſtantinople*, *Adrianople*, and other Places, makes them *Baſhas* of *Cairo*, *Aleppo*, and other Cities, and ſometimes Viſiers of the Bench. They are alſo truſted by the *Capee-Aga* to keep the King's Curioſities and valuable Rarities, as great Pieces of Ambergreeſe, Muſk, Balſam, Cups of Agat, *&c.* for though they are, generally ſpeaking, not of much Courage, yet they are accounted of great Judgment and Fidelity.

The Black Eunuchs and Black *Moor* Wenches ſerve the Sultana's and the reſt of the Queen's Women. Theſe Eunuchs, while they are Boys, are brought up as the White ones are, and after are ſet to ſerve and wait at the Sultana's Gate, under the Command of the Kiſlar-Aga. They are allowed a Penſion of fifty or ſixty Aſpers a Day, and two Veſts, with Linen and other Neceſſaries, yearly, beſides Preſents given them by ſuch Women as come to viſit the Grand Signior's Women. They are never ſent abroad in any Employment, but ſerve for ever in the *Seraglio*. They are called by the Names of Flowers, as *Roſe*, *Narciſſus*, &c. Their Buſineſs is to carry Meſſages and Notes from the Sultana's to the *Capee-Aga*, to be delivered to the Sultan, and attend upon the Ladies in Sickneſs and Health.

16. The Grand Signior's Sons by the Queen, are brought up by themſelves, by choice Nurſes, which are found out of the *Seraglio*, and if he has Sons by other Sultana's, they are brought up alſo by themſelves, but may play with them till they are ſix or ſeven Years old. They live with the Women nine or ten Years, and about fourteen are circumciſed with great Pomp, as Weddings are kept among Chriſtians. The Sons, from five to ten Years of Age, are taught to write and read by an *Hojah*, or School-maſter, who for that End is admitted into the Womens Apartment for certain Hours, but ſees them not, unleſs two or three old ugly black *Mooriſh* Women; but Daughters are little regarded. When the *Shahzadeh*, or Sultan's Son, who is Heir to the Crown, is circumciſed, he is ſometimes ſent abroad with a ſuitable Equipage, and under the Care of his principal and truſty Eunuchs, to be Governor of *Magneſia*, and the Provinces about it, but as Deputy to his Father. The Eunuch is bound to give continual Advice to the Grand Signior of his Son's Deportment; ſo that if he tranſgreſs the Limits of his Commiſſion in the leaſt, he quickly falls into Diſgrace, and into a Suſpicion of Rebellion.

The Victuals in the *Seraglio* is dreſs'd by ſuch of the *Agiam-*

Aeliam-Oglans as are brought up to this Service, called *Aſkees* or Cooks. They wear white Caps for Diſtinction, and are about two hundred from the higheſt to the meaneſt Officers of the Kitchen. They begin their Buſineſs early in the Morning, for the Grand Signior riſing betimes, they muſt have always ſomething ready for his Breakfaſt. He dines at Ten o'Clock in the Forenoon, and ſups at Six in the Evening, both in Summer and Winter. He ſits down with his Legs acroſs, according to the *Turkiſh* Faſhion, and has a rich Napkin laid before him. He carves for himſelf, but uſes neither Knife nor Fork, for his Meat is ſo tender and delicately dreſſed, that he eaſily pulls it in Pieces with his Fingers. He hath two wooden Spoons, the one to eat his Pottage, and the other to ſup the Syrups with, which he uſes to quench his Thirſt. He uſes no Salt nor Antipaſt. He taſteth of all the Diſhes one by one, and cloſes his Meal commonly with a *Boclava*, or Tart; and when he has dined or ſupped, waſheth his Hands in a golden Baſon, ſet with precious Stones.

His uſual Diet is wild Pigeons, Geeſe, Lamb, Hens, Chickens, Mutton, and ſometimes wild Fowl, and uſually as much boiled as roaſted of all of them, with Broths, Preſerves, and Syrups in Porcelaine Diſhes, and ſome Tarts and Pies. When he has done eating, he concludes with a Draught of Sherbet, and ſeldom drinks more than once at a Meal. He ſeldom or never ſpeaks at Table, but to favour ſome Aga, to whom he ſpeaks a Word or two, and throws him a Loaf. The Grand Signior's Diſhes are all Gold or yellow Porcelaine, ſcarce to be had for Money, in which he eats chiefly in their *Ramazan* or *Lent*, which laſts a whole Moon, and only by Night, as all the *Turks* do; but they make no Difference of Meats, excepting Swines Fleſh, and Things ſtrangled, which are forbidden by their Law at all Times. The Sultan ſeldom eats Fiſh, unleſs when he is by the Sea ſide with his Women, where he ſees it taken. The Meat which is left at the Grand Signior's Table is carried to the Aga's that wait; and after Dinner the Sultan diverts himſelf with the Mutes and Buffoons. The *Capee*-Aga hath a Table by himſelf, dreſſed in his own Kitchen, and with him the *Haſnehdar-Beſha*, *Sarat Agaſee*, the Sultan's Phyſicians, eat, and what he leaves, ſerves all the White Eunuchs. The Youths in the *Oda*'s have two Loaves a-piece, and boil'd Mutton, with Pottage made of Rice, Butter and Honey, allowed them daily.

The Queen and Sultana's are at the ſame Time ſerved by the Black Eunuchs, but in Copper Diſhes, unleſs the Sultan be with them. They drink their Sherbet with Snow, which coſts dear to bring it from the Hills, and keep it under Ground. They eat no Cheeſe but *Parmeſan*, ſent by the *Baile*, or Reſidentiary of *Venice*. All theſe Things are done in ſuch Order, that all is finiſhed in leſs than two Hours Time. The Grand Signior's, Sultana's, and Baſha's Bread is made of Wheat, brought from *Burſa*, and ground there, and is very white and ſavoury; the reſt of the Bread for the Seraglio is made of Corn brought out of *Velo* in *Greece*. There are vaſt Quantities of Bread ſpent in the Seraglio, becauſe every one has a large Allowance made by the chief Viſier. The Rice, Lentils, and other Pulſe, is brought twice a Year out of *Egypt*, in Galleons. There is a vaſt Quantity of Sugar ſpent in Sherbets and Boclava's, but they eat little Spice, except Pepper. This is brought out of *Egypt*, with a great Quantity of Conſerves, Dates, Prunes, pickled Meats, and dried Plumbs, though four hundred *Halvagi's* are continually at Work to preſerve others.

The Honey uſed at the Sultan's Table comes from *Cio*, but the reſt comes from *Walachia*. *Tranſilvania*, and *Moldavia*, in great Earthen Jars. The Oil is brought from *Modon* and *Coron*, in *Greece*, and is much uſed in Meats and Lamps; but the Sultan eats only what comes from *Candia* and *Zant*, which is the deareſt and beſt. Their Butter comes by Shipping out of the *Black Sea*, from *Bogdana* and *Caffa*, in Ox and Buffalo's Hides. They eat very little or no freſh Butter, nor eat much Milk, unleſs it be *Yoghurd*, i. e. ſower or clotted Cream. In the Seraglio are ſpent in dried Beef of Cows of *Boſternia*, killed when they are great with Calf, becauſe they ſay their Fleſh is then more tender and ſavoury, four hundred yearly; and the daily Proviſion is two hundred Sheep, one hundred Lambs and Kids in their Seaſon, ten Calves, fifty Geeſe, one hundred Hens, one hundred Chickens, and two hundred Pigeons. In the Seraglio there is little Fiſh eaten, though the Sea yields Plenty, and therefore the Chriſtians buy it cheap. The Seraglio is plentifully ſerved with Fruit from the Sultan's Gardens, and Preſents ſent to the Grand Signior from all Parts; ſo that they ſell a great deal, and the Money is given to the Sultan for his Privy Purſe.

The Furniture of the Sultan's Kitchens are of Braſs, but ſo well kept, and ſo large, that they are as fine a Sight as can be ſeen. The Grand Signior's Cloaths differ little in Faſhion from other Mens, only in Length and Richneſs. His Turbant is like the *Beſha's*, only he wears Plumes and Gold Claſps, which they do not. He ſleeps upon Matraſſes of Velvet and Cloth of Gold, cover'd in Summer with Sheets, embroider'd with Silk, and in Winter with Luſerns, or Sables. When he lies alone in his own Lodgings, he is watch'd by the Pages of his Chamber, two at a Time; and two old Women wait on him with burning Torches to light him, if he pleaſes to ſay over his Beads, which they pray by at the Hours of Prayer in the Night, *viz.* at Midnight, and two Hours before Day. The Women's Habit is much like the Men's, for they wear *Cbachſhirs*, or Breeches, and Buſkins, and ſleep in them; but they have thin ones for the Summer, and thick for the Winter.

17. The ſeveral Stipends of the Officers of the Seraglio are paid by the *Teſterdar*, out of the outward Treaſury, who ſends them their Veſts againſt the Carnival; and if he fails at the Times appointed, upon any Complaint he will be utterly ruined, or at leaſt diſplaced. If any of the *Itchoglans* or *Agiam-Oglans* die, his Chamber-fellows are his Heirs; and ſo it is with the young Women that never lay with the Sultan: But if any of the Eunuchs, who are generally very rich, dies, all comes to the Grand Signior himſelf, except he be out of the Seraglio, for then the Sultan has only two Thirds, and the reſt he may diſpoſe of by Will, if the Sultan will conſent to it; but to ſecure his Parts, there is an Officer, called the *Beytel Mawlgee*, who, as ſoon as any one dies, enquires after their Eſtates, and certifies the *Teſterdar* of it, that he may ſeize it for the Grand Signior; yet the *Beytel Mawlgee*, for his own private Gain, will very often conceal a great Part of the Eſtate of the Deceaſed, to divide it privately between the Kindred and himſelf. If any falls ſick in the Seraglio, they are immediately carried, in a Cart cover'd with Cloth, and drawn with Hands, from their Chamber to the *Lazaretto* or Hoſpital belonging to the Palace, where they are kept ſo cloſe, that none can ſpeak with them without great Difficulty, but the Phyſician and Apothecary; and, when recover'd, they are carried back in the ſame Manner to their Chambers. The Grand Signior is at vaſt Expences in Gifts to the Sultana Queen, chief Viſiers, *Serdars* or Generals, and, Captains of his Forces by Sea and Land, *Teſterdars* and others, in Veſts, Bows, Swords, Plumes, *&c.* and he allows the Sultana Queen and *Viſier-Azem* in the Wars, to be very generous, according to their Stations. He may go out of the Seraglio when he pleaſes, either by Water or Land. When he goes abroad by Water, he is carried in his Saick or Barge cover'd with Crimſon-Velvet, richly embroider'd, under which he ſits, his *Aga's* ſtanding all about him, and is row'd by the *Agiam-Oglans*, the *Boſtangee-Baſha* ſteering. When he goes by Land, he always rides on Horſeback, and commonly goes out of the great Gate of the Palace. When he goes to the Moſque on *Friday's*, he is accompanied through the City by all the *Baſha's*, and Grandees of the Port, beſides a large Retinue of Servants, who march at his Stirrup.

The People in his Way follow him with repeated Acclamations of Happineſs, which he returns by a Nod, and ſuch as are, or believe themſelves wronged, preſent to him their *Arzes*, or Petitions, which his Highneſs

Highneſs orders to be received, and being read at his Return, he gives Command for Redreſs, to make good the Title he gives himſelf, that he is *Awlem Penaweh*, i. e. *The Refuge of the World*. The Grand Signior at *Conſtantinople*, by the Sea-ſide, has a large Stable of a thouſand Horſes, for the Uſe of his Houſhold, of which the *Imrobor-Baſha*, or Maſter of the Horſe, has Charge, and leſſer Stables at his Houſes of Pleaſure in the Country, of ten Horſes each. He has alſo Studds in *Burſa*, *Adrianople*, and many other Places for Stallions, which furniſh him with very ſtately Colts, beſides ſuch as are daily ſent him from *Cairo*, *Damaſcus*, *Begdat*, and other Places, by the Baſha's. For his meaner Servants, he has Horſes from *Walachia*, and for his Baggage five thouſand Mules to carry Pavilions, Cheſts, Water, and other Neceſſaries for Travelling; of which alſo the *Viſier-Azem* makes uſe when he goes in Quality of General in any Expedition.

18. Upon the firſt Day of their *Bairam*, or Carnival, the Sultan ſhews himſelf publickly, and lets all the great Men and better Sort of his Servants kiſs his Veſt, and then he is richly dreſs'd with all his beſt Jewels, and ſits down on a *Perſian* Carpet, where his *Tabt* or Throne is ſet, the Chief Vizier telling him the Names of the Perſons, that he may take Notice of them, and chiefly he reſpects the *Muſti*, *Cadeleſchers*, and other Doctors of the Law of the higheſt Degree. The Ceremony being ended, he goes to the Moſque of *Santa Sophia*, the Company attending him, and hears the *Mamaz*, or Divine Service, and a Sermon; which being concluded, tho' he retires to his own Lodgings, and dines alone, as upon other Days, yet he orders a ſumptuous Banquet in the *Divan* for the Baſha's and Grandees, and a great Dinner in the Court-yard for the reſt of the Company, and after Dinner ſends them a *Bairam-Lick*, i. e. a New-year's Gift, to all according to their Qualities. During the three Days of the *Bairam*, he cauſes Shews of Fire-works to be made all Night, and a Drum to be beaten all the while, the Sultan with his Sultana's, as well out as in the *Seraglio*, diverting themſelves with them, as well as with other Sports and Tricks, which the Sultan tolerates all that Time.

But as the Grand Signior gives, ſo alſo he receives Preſents at this Time from the Baſha's and great Perſons, who ſtrive to exceed one another in the Value of their Gifts, that they may gain Favour. The *Bairam* is celebrated alſo in all the Grand Seignior's Dominions at the ſame Time as well as at *Conſtantinople*, the Streets being ſet out with pretty Devices and *Salunjacks*, or Swings very artificially made to ſolace both Old and Young: But in this Fit of *Turkiſh* Mirth, it is dangerous for *Jews* or *Chriſtians* to ſtir out, for the *Turks*, putting off their wonted Sobriety, are very inſolent, and will do them a Miſchief, if they do not give them what Money they demand.

19. Beſides the *Seraglio* we have been deſcribing, there is another in *Conſtantinople*, as has been obſerved, ſtiled the *Old Seraglio*, ſo called, becauſe it was the firſt built by *Mahomet* the Second, when he took *Conſtantinople* to be his own Palace. It is a large Place, about three Quarters of a Mile in Compaſs, and ſeated in the nobleſt Part of the City. It is environ'd with an high Wall, and the Buildings are very fair. It hath but one Gate belonging to it, and that is of Iron, which is kept by a Guard of White Eunuchs. The Inhabitants of it are all Women and Eunuchs. The Women are only ſuch as have been put out of the Sultan's *Seraglio*, *viz.* the Sultana's of the deceaſed Grand Signiors, ſuch as are fallen into Diſgrace with the Sultan for their ill Conditions or rude Behaviour, or ſuch as are infirm or defective in ſomething that ſhould fit them for the Sultan's Bed. They are governed by an old Woman, called *Kabiya-Cadun*, i. e. the *Woman-Overſeer*, who is to take Care that they have all Things neceſſary for them according to the Cuſtom of the Houſe. The Sultana's have Lodgings apart, and are reaſonably well ſerved, though far ſhort of what they had in the Sultan's *Seraglio*. If they are rich when ſent thither, they take Care to make it known, and that procures them a good Huſband and Jointure. The Sultan will ſometimes go thither to viſit his Grandmother, Siſter, or other Relations, or when he is melancholy.

There are other *Seraglio's* in *Conſtantinople*, which belong to private Perſons, but built with an ugly Appearance for Fear of giving Jealouſy to the Grand Signior, though within the Walls, which are high, there are very beautiful Apartments, adorned with Gold and Azure, and the Floors cover'd with fine Carpets, the Walls faced with fine Tiles like *Coins*. In the Halls and Chambers they have a riſing about a Foot higher than the Floor, which they call a *Divan*, covered with richer Carpets than the reſt of the Room, and embroidered Cuſhions ſet againſt the Wall. Here they reſt, receive Viſits, and ſpend moſt of the Day. There are alſo many great Buildings in the City like Monaſteries, which they call *Hans*, with Galleries and Chambers, where Merchants have Lodgings and Warehouſes at eaſy Rates, *viz.* one or two Aſpers a Day. They bring in a great Revenue to the Owners. They are built of Free-Stone round a Court, which has generally a Fountain in it. The Walls are ſtrong and well barr'd to ſecure the Goods. The faireſt of them in *Conſtantinople* is the *Valida*, built by the Grand Signior's Mother. The Houſes of *Conſtantinople* are all of Wood, very indifferently built, and very ſubject to Fires from their taking much Tobacco. The Streets are crooked and narrow, ſtanding alſo up and down Hill. The *Caravanſera's* are built as the *Hans*, but are uſed only to lodge poor Travellers and the Servants of the Caravan, who have Rooms there for little or nothing.

20. *Galata* is the Suburb of *Conſtantinople*, ſeparated by the Port only, in which there are *Saiks*, or ſmall Boats, and Wherries, to carry you at all times for a ſmall Matter. You may go by Land, but it is a little about, and you paſs by the *Almeidan*, or Field where the *Turks* exerciſe their Archery, and go in Proceſſion to make Prayers to God for the Succeſs of their Arms, and whatever elſe they want. Then you go to *Caſſumpaſha*, a great Village, where is the Arſenal for building Galleys, Maones and Ships: It has 120 Docks, and a Magazine of Arms for 60,000 Men, but it is inacceſſible to Chriſtians. In it are, beſides the *Capoudan-Baſha's*, or Admiral's Lodging, a ſpacious *Bagnio* for the Grand Signior's Slaves, of whom there are many Thouſands, and live very miſerably. This Town is divided from *Galata* only by the Burying-Places.

Galata is a pretty large Place; the Houſes are good and well built. Many *Greeks* live there, and the *Franks*, who cohabit with them, have five Monaſteries and as many Churches. It has a large Tower in it, and by the Sea-ſide the fineſt Fiſh-Market in the World, where there is great Plenty of all Sorts of Fiſh to be had cheap. The *Greeks* keep here a great many Taverns, which draw the *Turks* from *Conſtantinople* thither, who are very inſolent in their Drink, and dangerous then to be met with, ſo that this is one of the greateſt Inconveniencies in *Conſtantinople*.

Beyond *Galata* lies *Pera*, a large Borough, which is ſeparated only by Burying-Places. In this Town reſide the Ambaſſadors from Chriſtian Princes, for the Emperor's, King of *Poland*'s, and the Republick of *Ragouſa*'s only may reſide at *Conſtantinople*. The Houſes are high and handſome, being inhabited only by *Greeks* of Quality. Over againſt the *Seraglio*, on the Right-Side, ſtands the *Tophana*, i. e. the Place where all the Guns and Artillery are caſt, and it gives the Name to all the Quarter. The Houſes of theſe three Places ſtand ſome higher and ſome lower, like an Amphitheatre, and form a pleaſant Proſpect from the Port or Sea.

21. In *Aſia*, if you croſs the Sea, which is about a Mile over, you come to *Scoutari*, paſſing by *Leander*'s Tower. It is a large Town, and there the Grand Signior has a ſtately *Seraglio* and lovely Gardens. A little lower lies *Chalcedon*, once a City famous for the fourth General Council, but now a pitiful Village. *The Prince's Iſle*, which is four Hours Sail from *Conſtantinople*, and contains two little Towns of *Greeks*, has excellent Air, and the Channel of the *Black Sea*, call'd the *Thracian Boſphorus*, is very convenient to take the Air upon, being twelve Miles long, affording a delightful Proſpect

of ſtately Houſes and lovely Gardens. This Channel affords Plenty of Fiſh, eſpecially Sword-Fiſh and Dolphins. Six Miles from *Conſtantinople* are two Forts, built to hinder the Inroads of the *Coſſacks*, who would otherwiſe ſeek their Booty in that City. At the Mouth of the *Boſphorus* is a Rock, about fifty Paces from the Land, where ſtands a Pillar of white Marble, called *Pompey*'s Pillar, becauſe raiſed by him (as it is ſaid) in Memory of his Victory over *Mithridates*. Over againſt this Rock in *Europe* is a Village by the Sea-ſide, call'd *Fanare*, where is a Tower, with a Light on it always for the Convenience of Veſſels to keep them from the Rocks, on which they are in Danger from frequent Tempeſts and Currents, cauſed by the *Danube*, *Boriſthenes*, *Tanais*, and other Rivers falling into this Sea, to ſuffer Shipwrecks, and from thence it is called *Mauro-Thalaſſa*, i. e. *The Black-Sea*; and by the *Greeks*, the *Euxine*, or *Axene* Sea, *i. e. Inhoſpitable*. Near the Channel of the *Black-Sea* there are a great many *Siacalles*, or wild Dogs, ſomething like Foxes, but ſuppoſed to be engendered between Wolves and Dogs. They howl dreadfully in the Evenings and Nights, eſpecially in cold and bad Weather. They are very miſchievous, and as fierce as Wolves. The Land on the *Europe* Side is a fine Country, full of Gardens and good Paſture, and Villages inhabited by *Greeks*. A little further are the fine Aquæducts that ſupply *Conſtantinople* with Water in great Abundance.

22. As we are now conſtrained to think of every Method of ſaving Room, inſtead of giving ſeveral Travels thro' the ſame Country, we muſt be obliged to ſupply the Defects of ſuch as we inſert, by Additions from other Authors, at the Cloſe of every Section, and this plain Account of the Matter may very well ſerve for an Introduction. Our Author has given a very good Deſcription of the *Dardanelles*, which the *Turks* call *Bogar Heſſarleri*, that is, the Streights of the *Helleſpont*. It is certain, that they ſpeak in very high Terms of theſe new Caſtles, which they would have the World believe are the ſtrongeſt Fortreſſes in the World, as well as the great Security of *Conſtantinople*; but though they are right as to the Importance of theſe Caſtles, yet they are much out of the Way as to the Caſtles themſelves, which undoubtedly are very pitiful Fortifications.

There is Reaſon to believe, notwithſtanding this ſwelling Language in which they ſpeak of them, that the *Turks* are not in Reality perſuaded of the Truth of what they ſay, with Reſpect to theſe Caſtles, for they are ſo jealous of a Chriſtian's making any Draught of them, that if a Man looks at them more ſtedily than uſual, they preſently confine him; and if he ſhould be caught with a Pencil in his Hand, he would certainly be put to Death. The Batteries level with the Water, are terrible only to Sight, from the large Size of the Cannon, and the prodigious Stone Bullets which they diſcharge. It is indeed true, that after the great Victory gained near theſe Streights by the *Venetians*, in 1657, their Admiral *Mocenigo* was deſtroy'd in attempting to paſs, which hindered their victorious Fleet from going up to *Conſtantinople*; and this has raiſed their Credit with the Chriſtians, yet without any great Reaſon. There is a wide Difference between the Paſſage of a Galley, and that of a Man of War with a briſk Gale; for as theſe Cannon are fixed, and not upon Carriages, they can make only one Diſcharge, for to load them again takes a great Deal of Time, and the People employed in that Service muſt be expoſed all the while they are performing it.

In order to force this Paſſage, two different Methods may be made Uſe of, neither of which can be ſaid to be expoſed to inſurmountable Difficulties. In the firſt Place, the Caſtles may be attacked by Land, and that without any formal Siege, as they are no otherways fortified than by a ſimple Rampart and a Parapet, ſo that a Battery or two of large Cannon would quickly make a Breach; nor is it all impoſſible, that theſe Caſtles might be carried by a Scalade, and then the Paſſage would be free from all Interruption. The ſame Thing might perhaps be effected by a Bombardment, or rather there is no Doubt of it, and therefore there is no Neceſſity to run the Riſk of thoſe formidable Batteries. But, Secondly, even this might be very practicable, ſuppoſing it neceſſary; for with a briſk Gale, a whole Fleet might paſs, and if two or three of the firſt Veſſels were old Ships laden with Wool, it is highly probable the Stone Bullets would not do them much Harm; ſo that after all, the impregnable Fortreſſes of the *Dardanelles*, as the *Turks* call them, are in Reality little better than Bugbears, and ſo it will certainly appear whenever an Attempt of this kind ſhall be made.

The Account our Author gives of the *Turkiſh* Name of the Capital of their Empire, is not very ſatisfactory, and indeed it is very hard to meet with any that is ſo, and therefore we will endeavour to clear up that Matter effectually. All the *Turkiſh* Authors of any Note, but eſpecially their Hiſtorians, call it, *Conſtantiniah* or *Conſtantiniah*, which is the City of *Conſtantine*, and is the Tranſlation of *Conſtantinople* into their Tongue. As to the Vulgar Name of *Stamboul*, it ariſe thus; The *Turks* hearing the *Greeks* often ſpeak in their Language of going to the City, for ſo emphatically they call *Conſtantinople*, miſtook the *Greek* Words, εἰς τὴν πόλιν, which they pronounced, *Is Stinpolen*, for the Name of the Place, and ſo called it corruptly, *Stanpoli* and *Stamboul*; but their learned Writers being aſham'd of ſo groſs a Corruption, and yet finding it impoſſible to rid themſelves of a Word ſo long in Uſe, have brought in a new Orthography, and write it *Iſlambol*, which ſignifies in their Language, the Aſſembly of the true Belief, or the Capital of Believers; and to the beſt of our Knowledge, this is the cleareſt and moſt correct Account that can be given of the Matter.

Our Author has barely touched as became a Traveller, on the ſeveral Changes that has happened to this famous City; but perhaps the Reader will be pleaſed to ſee theſe Matters placed in a clearer Light, the rather too, becauſe very few of our Books of Geography, or of general Hiſtory, are tolerably correct or exact in this Point. The City of *Conſtantinople* received that Name, according to *Euſebius*, *Anno Domini*, 328, from *Conſtantine* its Founder, who removed hither the Seat of his Empire from *Rome*. It was firſt beſieged under the Reign of the Emperor, or rather Tyrant *Phocas*, by *Chozroes*, King of *Perſia*, or rather it was blocked up by him for eight Years together, that is, from *An. Dom.* 603. to 611, when it was delivered by *Heraclius*, who thereby merited and obtained the Empire.

In the Year of the *Hegira* 52. *A. D.* 672. it was beſieged by *Yeſid* the Son of *Moavia*, the firſt Caliph of the Family of the *Ommiades*. This happened under the Reign of the Emperor *Conſtantine*, ſurnamed *Pogonates*, and it was at this Siege that *Abu Aiub*, the laſt of the Companions of the Prophet *Mahomet*, ended his Days. The *Greek* Emperor found himſelf ſo preſſed by this Siege, that he was almoſt in Deſpair; for at the ſame Time that the *Saracens* Army lay before it on the Land Side, it was blocked up by a prodigious Fleet of theirs at Sea. But the famous Engineer *Callinicus* invented a Sort of Wild-Fire, called from thence the *Greek* Fire, which would burn under Water, and therewith deſtroyed the whole Fleet.

A. H. 99. *A. D.* 717. It was again beſieged by *Moſlemah* the Brother of *Solyman*, the ſeventh Caliph of the Family of the *Ommiades*, *Theodoſius* the IIId. being then Emperor of the *Greeks*. It was relieved by *Leo*, the *Iſaurian*, who cauſed the Emperor to be ſhaved and ſhut up in a Cloiſter, ſeating himſelf upon his Throne. *A. H.* 164. *A. D.* 780. *Haroun Raſchid*, Son of the Caliph *Mohadi*, came before it with a vaſt Army of *Saracens*, the *Greek* Empire being at that Time governed by *Irene*, as Regent to her Son *Conſtantine* the VIth, ſurnamed *Porphyrogenetes*, who found herſelf ſo hard preſſed that ſhe was glad to deliver herſelf by a ſcandalous Treaty, in which ſhe promiſed to pay an annual Tribute to the Caliph, of Seventy thouſand Pieces of Gold.

The *Greek* Empire declining from this Time, and the Power of the *Mahometans* increaſing to ſuch a Degree as threatned all *Chriſtendom* with Slavery, produced thoſe famous Expeditions, that make ſuch a Figure

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in Hiſtory, under the Title of the *Croiſades*. And the People of *Conſtantinople* having firſt put out the Eyes of their Emperor *Alexis*, and then throwing him from a high Place, beat him to Pieces, when he had reigned only ten Weeks; *Baldwin* Earl of *Flanders* ſurpriſed the City, *A. D.* 1204. and was proclaimed Emperor of the Eaſt.

He did not reign quite a Year, and was ſucceeded by his Brother *Henry* Earl of *Flanders*, who held the Government ten Years. *Peter Courteney* (of that noble Family which ſtill ſubſiſts in *England*) having married his Daughter, ſucceeded him, and was killed in the ſixth Year of his Reign. His Son *Philip* yielded the Empire to his Brother *Robert*, who was murdered after a Reign of ſeven Years. His Son *Baldwin* II. ſucceeded, though a Child, under the Tutelage of *John de Brenne*, who ſtiled himſelf King of *Jeruſalem*.

A. H. 630. *A. D.* 1232. *Batu*, Grandſon to *Gengiſh-kan*, the Founder of the *Tartar* Empire, after overrunning *Muſcovy*, *Poland*, *Sileſia*, *Bohemia*, and *Hungary*, advanced through *Bulgaria* to beſiege *Conſtantinople*. Upon this Occaſion, the *Eaſtern* and *Weſtern* Chriſtians joined, gave him Battle, routed him, and forced him to abandon his Deſign. In 1259, or, as ſome ſay, in 1262, *Michael Paleologus* recovered *Conſtantinople* from *Baldwin Courteney*, and the *Greek* Emperors held it from that Time, though their Power was very weak.

A. H. 857. *A. D.* 1453. *Mahomet*, Emperor of the *Turks*, laid Siege to this City on the 9th of *April*, and took it by Storm on *Tueſday*, *May* the 29th, in *Whitſun-Week*. The *Turks* maſſacred forty thouſand Men in cold Blood, pillaged the Churches, Monaſteries, and Palaces, the *Greek* Emperor *Conſtantine Paleologus* being killed, as ſome ſay, in the Breach; or, as others report, trampled to Death by his own Soldiers in their Flight.

It is a Point out of all Doubt, that the *Chriſtians* in general are ſtiled FRANKS at *Conſtantinople*, and throughout all the *Eaſt*, but it is not quite ſo clear why they are called ſo; moſt People imagine it is a Corruption of *French*, and that the *Turks* do not diſtinguiſh between *Frenchmen*, and other Nations, who, like them, wear Hats, and not Turbants; but others who have lived long in *Turkey*, affirm, that it is from the *Italian* Word *Franco*, which ſignifies *Free*. In order to apprehend this clearly, we are to conſider, that once a Year the *Turks* collect a Tribute from all their Subjects that are not *Mahometans*; and this Capitation they hold to be very reaſonable, becauſe they enjoy the Protection of their Government without fighting for it in War, or undergoing any troubleſome Offices in Time of Peace; ſo that if it were not for this Tax, they would be in a better Condition than their Maſters, which in the *Turkiſh* Logic would be very unreaſonable.

Another Maxim of theirs is, that the Grand Signior is the great Judge of the whole World, the Redreſſer of all Wrongs, and hence his *Seraglio* or Court is ſtiled the *Port*, and upon this Principle they conſider his Dominions as the Refuge of Mankind in general; ſo that they admit all Stangers to come to them who will, and to ſettle amongſt them if they pleaſe, granting them immediately the ſame Privileges with their native Subjects. But then again it muſt be alſo underſtood, that all Subjects in *Turkey* are held to be Slaves, and therefore not at Liberty to quit the Dominions of the Grand Signior without his Leave; which if they do their Eſtates are forfeited. But the Subjects of Foreign Princes that come to reſide in the Grand Seignior's Country for the Sake of Trade, live there by Virtue of Capitulations granted by the *Turkiſh* Monarch to them at the Requeſt of their Sovereigns; and being by this Means free from the Capitation Tax, and all the Conſequences of being reputed *Turkiſh* Subjects, are from thence ſtiled *Franks*.

The Reader will pleaſe to obſerve, that though it be very true, that long before any ſuch Capitulations were made, *Chriſtians* might be called *Franks* in the *Eaſt*, upon the fore mentioned Suppoſition, yet this will by no Means prove that the latter Etymology is falſe, becauſe nothing is more common than this Kind of double Senſe of the ſame Word. As for Inſtance, amongſt us, a *Turk* ſignifies the ſame Thing with *Mahometan*, and what they call *Iſlaiſm*, many of our Writers tranſlate *Turciſm*, or the Religion of the *Turks*; and yet we make uſe of the ſame Word in a more reſtrained, and indeed in a more proper Senſe, for the Nation governed by the Grand Signior, who by our old Writers is commonly called from thence the *Great Turk*.

Theſe are Things that may appear to be but of ſmall Moment, but every Thing is of Moment that contributes to render what we read in Books of *Hiſtory* and *Voyages* perfectly clear and diſtinct; and I dare aſſure the Reader, that if he is very converſant in Books of this Kind, he will find theſe Remarks to be very uſeful: As to the *French* Writers they adhere unanimouſly to the firſt Senſe of the Word, and would perſuade us, that the *French* King is regarded at *Conſtantinople* as the firſt Prince in *Chriſtendom*; and for a clear Proof of this, they tell you, that he is ſtiled *Padiſha*, or Emperor, which is very true, but at the ſame Time proves nothing. For when the Lord *Chandois*, Anceſtor to the preſent Duke, was our Ambaſſador at *Conſtantinople* from King *Charles* II. he might have procured him the Title of *Padiſha* alſo for a Preſent, but he thought that the *Turks* aſked rather too much; and as he knew they ſet no great Value upon Titles, he thought it for the Honour of the *Engliſh* Nation to ſet leſs, or his *Britannick* Majeſty had been at this Day ſtiled *Padiſha* as well as he is King of *France*, and would have been alike the better for both. But it muſt be allowed, that the *French* have a much cloſer Correſpondence with the *Turkiſh* Court than any other of the *Chriſtian* Powers; the Reaſon of which is, that other Powers have nothing to do with them but in a Commercial Way; whereas the *French* treat with them alſo on a political Conſideration, and are in that Reſpect as good, perhaps I ſhould not much err if I had ſaid better Friends and Allies to thoſe Infidels than to any of their Chriſtian Neighbours; and if this has procured them greater Marks of Honour and Reſpect from the *Turks*, than are paid to other Nations, however it may flatter their Vanity, it adds but little to their Reputation.

23. The Account given by our Author of the Manner in which Perſons are educated in the Seraglio, plainly proves, that it is a mere vulgar Miſtake, which prevails as to the Ignorance of ſuch as are advanced to Employments in that Empire. It appears, that far from wanting Education, they are regularly bred up in all that Sort of Knowledge which is requiſite for the ſufficient Diſcharge of thoſe Offices to which there is a Probability of their riſing; and, perhaps, there is hardly a Nation in the World, where ſo much Care is taken. It is true, that theſe young People are brought up in a Manner very different from ours; but then their Government is alſo very different; and provided they are ſo educated, as to ſerve effectually that Government to the Service of which they are bound; this, with reſpect to them, is certainly a right Kind of Education. But I doubt whether our Author's Account of the *Turkiſh* Miniſtry is quite ſo exact, becauſe it is not eaſy for a Traveller (let his *Genius* be what it will) to gain in a few Weeks, or even Months, an exact Knowledge of ſuch Matters. Sir *Dudley North*, who reſided many Years in *Turkey*, and had many Opportunities of enquiring into and obtaining a perfect Acquaintance with the Manner in which Things are there adminiſtred, has given us, in very few Words, a clear and more diſtinct Account of this Matter, than is to be met with almoſt in any other Writer: Which runs thus.

" For the better Underſtanding of theſe Affairs, it " is abſolutely neceſſary, Firſt, to ſay ſomething con- " cerning the Nature of the Government, of the Office " of *Vizier-Azem* or Chief Viſier, and of the ſeveral " *Kaimachams*, which are his Subſtitutes, and act only " in his Abſence. The *Turkiſh* Government is directly " that of an Army, being under the ſame Methods in " the City in Time of Peace, as in the Field during " War. The Grand Signior is the General; he hath " indeed a double Capacity, the one as Head of the " Empire, the other as a private Perſon. As Head of " the Empire, he hath a daily Pay out of the publick " Treaſury;

" Treasury; and his common and ordinary Charges, " both at home and abroad, are born by the *Tefterdar* " or Treasurer for the Empire. As he is a private " Person, he receives Presents, Fines, and Confisca- " tions, and defrays many extraordinary Expences, as " Buildings for charitable Uses, Jewels for himself and " his Women, *&c.* Which Treasury is under the Care " of the *Hasna Kiiasi* or Treasurer of the Grand Signior. " Here is to be noted, that in his private Capacity he " is always vastly rich, and heaps up very great Trea- " sures, when many Times the Publick Treasury is " exhausted; so that in Wars he is often forced to lend " great Sums of Money to the Publick, which they " are sure punctually to pay back again.

" The next in Office under the Grand Signior, in " the Government, in the *Vizier-Azem*, or Chief Mini- " ster, who is of that Credit in the Empire, that the " Grand Signior calls him Tutor; and, indeed, he acts " all both in Peace and War. The Grand Signior " minding his Pleasures, leaves all to him: And this " happens not more out of Luxury, than from the " Maxims of their Policy: But when the Grand Signior " is an active Prince, and will look into Business him- " self; or when he is jealous, and his Nature fickle, " apt to hear and believe Complaints against his Great " Minister, the Vizier signifies much less. When the " Grand Signior goes to the War, he carries with him " all the Officers of the Court, even the *Mufti*, Judges, " and all. The like doth the Grand Vizier when the " Grand Signior stays behind: But then he leaves a " Substitute, which they call *Kaimacham*, to act like " him in his Absence; and all the other great Officers " of State make their Substitutes in the like Manner; " so that the Grand Signior hath as formal a Court as " he had before. So also in case he doth not stay in " the Imperial City of *Constantinople*, but removes to " any other Part of the Empire, where-ever he goes, " he carries with him his whole Court; but then, not " to leave the great City destitute, a new *Kaimacham* " and other Substitutes are appointed, whereby, not- " withstanding the Absence both of the Grand Signior " and Vizier, the City hath the same formal Govern- " ment as if they were all there, with this Difference, " that these are Underlings, and dare not meddle in " great Matters.

" But in all Business of Concern, they receive Orders " from their Principals abroad, and act accordingly. " The Government being thus supplied, there is no " Need (unless upon extraordinary Occasions) for the " Ambassador of any Nation to attend the Person of " the Vizier; but they may dispatch their Business in " *Constantinople*, the Resident of *Germany* only excepted, " who continually attends the Vizier's Camp at some " reasonable Distance."

This gives us a clear Idea of the great Office of *Vizier-Azem*, and the Manner in which he executes in Per- son, and by his Substitutes. We are generally per- suaded, that as the Grand Signior is an absolute Mo- narch, and accountable to none, so he governs entirely according to his Will and Pleasure, which appears to us to be the sole Cause of the frequent Changes that are made in the Administration; but in this we are cer- tainly much mistaken. I must confess, it is a little be- side the immediate Purpose of these Remarks, to insist upon this Point; but as I have some Reason to be ac- quainted with the *Turkish* Polity, and the Discussing of it cannot fail of pleasing the Reader, I cannot help in- dulging myself in setting this important Point in a true Light. A very wise and great Prince would be absolute in any Country, let its Constitution be what it will; and in Despotick Governments, a Prince of no great Parts, that will suffer himself to be governed by an able Minister, may stretch its Authority to its utmost Bounds. But let the Government be ever so absolute, an unsteady Prince would be ever a Slave; and in *Tur- key* this is always the Case.

The Grand Signiors coming to their Power without any Acquaintance with the World, and under the In- fluence of an ambitious Mother or an intriguing Wife, seldom follow their own Choice in appointing a Vizier; and it is a Maxim in the East as well as the West, that the Minister, who is raised by a Faction, is ruined by a Faction. Besides, in all Despotick Governments the Populace or Mob is the *dernier Ressort*; and it must be so in the Nature of Things, for where all Men are Slaves, as they are by Law in the *Ottoman* Dominions, though the Grand Signior has the Name, yet the Com- mons, that is, the Soldiery and the lowest of the People, have in Fact the Supreme Power. Thus then it appears, that a Grand Signior of limited Abilities has a very li- mited Power, being under the Influence of the Factions in the Seraglio on one Side, and under the Terror of the People on the other. The frequent Charges there- fore in the Government are so far from being the Ef- fects of Plenitude of Power, that in Reality they de- monstrate the Want of Power in the Sultan. But in Cases of this Nature, it is best to recur to Facts.

In the Minority of the Emperor *Mahomet* IV. when the *Seraglio* was torn by Factions, Viziers were made and deposed continually, and the greatest Part of *Eu- rope* looked upon this as the Effect of the Emperor's Will: At last a great Mutiny happened amongst the *Spahis*, or *Turkish* Cavalry, who put the then *Vizier Azem* and all the Basha's to Death, except one old Man, whose Poverty made him contemptible. This was the famous *Cuperli*, or, as the Name ought to be written, *Kioprili*. Yet in this Massacre the *Spahis* missed the chief Instruments of those Mischiefs which the Empire had suffered. These were the *Kislar Aga* and the *Se- lictar*, who really governed the young Sultan, and made and deposed Viziers at their Pleasure. These factious Men finding, as we say, that they had only *Hobson's* Choice, declared *Kioprili*, *Vizier Azem*, upon a Promise that he would do nothing but by their Direction; to which he consented, provided they gave their Directions in Writing. The Change of Men producing no Change of Measures, the *Spahis* mutinied again, and *Kioprili*, instead of sheltering himself behind the Sultan's Throne, went directly to the Mutineers, and told them, that if they were displeased with the Government, it was fit they should know who were the Governors, producing at the same Time the Directions he had received. This had its Effect; the *Spahis* went directly to the *Seraglio*, and demanded the Heads of the *Kisler Aga* and the *Se- lictar*, which the Sultan was not in a Condition to re- fuse. *Kioprili* had then a private Audience of that Mo- narch, who was excessively alarmed, and doubted even of his own Safety; but the old Man soon set his Heart at rest; he told him he was now a Monarch, and him- self a Minister; that the *Spahis* had done his Business, and he would do theirs; and he was as good as his Word, for in two Years Time there was not a Soul of them left alive.

He governed the Empire with great Dignity for se- ven Years; and as he lived, so he died, Prime Minister. His Master made him a Visit when he was near his End, and deploring the Loss of so good a Servant, he desired he would recommend his Successor; upon which he told the Grand Signior frankly, that his Son *Achmet Kioprili*, who had been hitherto employed wholly in Civil Affairs, was the fittest Man to succeed him. He was accord- ingly declared *Vizier Azem*, held that Employment seven- teen Years, and was the greatest and best Minister the *Turks* ever had. Under their Administration, which lasted near twenty-five Years, and ended with the Death of *Achmet*, the Emperor maintained his Power, and the Empire recovered its Credit. After his Decease Fac- tions revived, new Fluctuations in Government ensued, and at the last the unhappy Sultan was deposed, and five years afterwards died in Obscurity.

In all Governments, Court-Factions are dangerous, and the true Sources of popular Discontent and general Insurrections. Great Princes and wise Ministers know how to prevent, or to quell Factions if they cannot be prevented; and the Felicity of a People does not de- pend so much upon the Constitution under which they live, as the *Genius* and Capacity of those who admini- ster Affairs under that Constitution, be it what it will. It is not therefore the Despotick Power of the Grand

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Signiors that is the Source of their Subjects Miseries and their own Misfortunes, but the Want of that Power in proper Hands, the shifting Ministers continually, running from one System of Affairs to another, not as the Situation of Things directs, but as the Intrigues and Factions in the Seraglio compel; and though the Ministers, and sometimes their Masters suffer, the Eunuchs and the Women are generally in Fault.

Timid Princes are commonly governed by these Sort of People; they listen to Whispers in their Closets, and hold their Councils in their Bed-Chambers. Their *Divans*, where the Affairs of the Empire ought to be transacted, into which only Men of Business are admitted, become Things of Course, and the Grand Signior gives his Orders where he ought to consult what Orders should be given. It is departing from the *Genius* of the *Ottoman* Empire that has sunk it into that low Condition that we see it at present, and what has happened in *Turkey*, will happen every where; for in all Climates, and in all Ages, the same Causes will produce the same Effects. A Government founded, as that of the *Turks* is, in Military Virtues and the Administration of the Government by a single Person, must crumble by its own Weight, where those Virtues and that Capacity, which are essentially necessary to direct it, are wanting.

Governments founded upon better and more rational Principles, such as Justice, Liberty, and perpetual Regard to the publick Good, will decay more slowly; but will infallibly decay, when those Virtues are lost in factious Contentions for Power, Contempt of the Sovereign Authority, and Disregard of publick Happiness, from the mean and pitiful Ambition of raising private Fortunes. But we have wander'd too far from the Business of this Section, and into Reflections that cannot perhaps be pursued to the general Satisfaction of our Readers. Therefore we will here put an End to our Remarks, and return to the Observations of Mr. *Thevenot*, which will make the Reader Amends for this short political Digression, by leading him again into the flowery Paths of Amusement. Yet why do we travel through every Part of the World but to know it? Or, what have we to do with the Customs, Manners and Policy of the *Turks*, if not to improve ourselves, by considering the Mistakes, and the Consequences of those Mistakes in other Nations? This is, or at least this ought to be, the End of Reading and of Writing.

SECTION II.

Containing an Account of the Customs and Manners of the *Turks*, their Learning and Religion, the Form of their Government, their Forces by Sea and Land; as also an Account of the *Christians* and *Jews*, inhabiting Countries, that are subject to the Grand Signior.

Taken chiefly from the Travels of Mr. JOHN THEVENOT; interspersed with many curious, useful and entertaining Particulars, extracted from the Works of other eminent Authors.

1. *Of the Persons of the* Turks, *the Manner of their Dressing amongst various Ranks of People, especially amongst the* Janizaries. 2. *The Manner of their eating and drinking, preparing their Victuals, and by what Explications they so far satisfy themselves, as to drink Wine upon Occasion.* 3. *Of the Language and Learning of the* Turks, *and of their Fondness for Astrology.* 4. *The Religion of this Nation, the Author's Account of* Mohammed *from the* Greek *Writers, and other Particulars.* 5. *Their Praying for the Dead, and the Reason of it; their Notions of a future State, and of the Happiness of the Blessed, and Misery of damned Spirits, with their Doctrine of universal Redemption.* 6. *Of the Ceremony of Circumcision, the time when, and Manner in which it is perform'd.* 7. *Of the Manner of keeping their* Ramadan *or* Lent, *and of their Feast of* Bairam *or* Easter; *their Extravagance and Folly at that Season, and the great Riffue* Christians *run by appearing in publick at that Time.* 8. *Their Ablutions or ceremonious Washings, and publick and private Prayers, and the Manner of Preaching in their* Mosques. 9. *Of the charitable Disposition of the* Turks, *and of their Readiness to forgive each other, and to avoid long Enmity and hasty Quarrels.* 10. *Their Pilgrimages to* Mecca, *and other Precepts of their Religion.* 11. *Of the* Turkish *Clergy; their Offices, Credit, and Power, and of their* Dervises *or* Monks. 12. *Of the several Kinds of Marriages practised amongst them, and of their Divorces.* 13. *Slavery amongst the* Turks *not near so grievous as it is generally represented, so that some Slaves have refused Freedom.* 14. *The Manner in which the* Turkish *Women pass their Time, and the Cases in which they are entitled to be divorced from their Husbands.* 15. *Their Customs in burying the Dead, their Mourning and Praying for them.* 16. *The Virtues and Vices of the* Turks, *their good and bad Qualities very impartially stated.* 17. *The unlimited Power of the Grand Signior, upon what Principle founded, and how exerted.* 18. *Of the Office of* Vizier Azem, *the Viziers of the Bench, and other Officers and Governors.* 19. *The Manner in which Justice is administer'd in the* Divan, *and within the Provinces.* 20. *The great Care taken to preserve Peace and Plenty in the Capital, and other great Cities of the Empire.* 21. *Of the Money current in* Turkey, *and of the Weights used in Trade there.* 22. *Of the Punishments in Use in* Turkey, *both for Men and Women.* 23. *Of the Military Establishment and different Sorts of Troops employ'd in the Grand Signior's Army.* 24. *Of the Manner in which his Forces are raised, and the Funds appointed for their Maintenance.* 25. *Of their Naval Affairs, and the Reason of their being in so indifferent a Condition.* 26. *Of the* Greek Christians *that live in the Dominions, and are the Subjects of the Grand Signior.* 27. *Of the* Armenians, *and the Difference of their Faith from that of the* Greek *Church.* 28. *Of the several Orders of* Greek *Monks, and their Manner of living.* 29. *Of the rest of the* Greek *Clergy, and their Influence over the People of their Communion.* 30. *Of the Virtues, Vices, Customs, Manners, and general Disposition of the* Greek Christians.

ſtians. 31. *Of the* Jews *that live in the Grand Signior's Dominions, their Manner of living, and the Cauſe of their being generally hated and deſpiſed.* 32. *Miſcellaneous Obſervations collected from various Authors, ſerving to explain the foregoing Articles.* 33. *Remarks hiſtorical, political and critical upon this Section.*

1. THE *Turks* are commonly well ſhap'd, and have none crooked or cripple among them, but are of robuſt and ſtrong Conſtitutions for the moſt Part. Their Habit it very fit to make them ſeem graceful, and to cover all Defects; for next their Skin they wear a Pair of Drawers, and over them a Shirt and Doliman, reaching down to their Heels, like a cloſe bodied Caſſock, made of Sattin, Taffata, or other neat Stuff, which is quilted in Winter, and this they gird about with a Saſh, or Leathern-Belt, adorned with Gold or Silver-Buckles. At their Girdles they commonly wear two Daggers, or *Cangiars*, their Handles and Sheaths being garniſhed with Gold and Silver, and ſometimes precious Stones, and their Pouch for Tobacco. Over the Doliman they wear a *Feredg* or Night-Gown, which in Winter-time they line with rich Furs, if they are able. Their Stockings are of Cloth, and the Feet are Socks of red and yellow Leather ſew'd to them. Their Shoes, which they call *Padouckes*, are of the ſame Colour, like our Slippers. Their Heads are covered with a Crimſon Velvet Cap, without Brims, about which they wreath a white or red Turbant, which is a Scarf of Linen or Silk Stuff, many Ells long, and by the Faſhion of it the Quality of the Man is known.

The Attire of the Ladies of *Conſtantinople* hath a particular Air of Grandeur and Magnificence in it, and far ſurpaſſes the Dreſs of the other Women of that Country. Their *Tarpous*, or Head-Dreſs, is made up of many Handkerchiefs of various Colours, all wrought with Gold and Silver, beſet with all Manner of precious Stones, and adorn'd with ſeveral Sorts of Flowers. They can put it on or off without undoing it, and uſually wear it ſeveral Days, and then put it into another Faſhion; but it is often ſo heavy, that it is a Burthen to them. They wear outward a white Gown, edged at the Bottom with Gold-Laces and Fringes, and lined with Furs in Winter, as the Mens. The Ladies of the *Seraglio* wear ſometimes on their Heads a *Calpak*, or Fur-Cap, others a round *Platine*, as the *Jewiſh* Women, with a Feather on each Side, and Plumes at their Ears. The *Janizaries* wear upon ſome ſpecial Occaſions a *Sorcola*, or Cap of Ceremony, which hangs down behind, and has a Pipe of gilt Leather before, half a Foot long, and reaches to the Middle of their Foreheads, otherwiſe they wear a Turbant of white, red, or other Silk, as the common Sort of *Turks* do.

They ſhave their Heads, and ſay the Devil neſtles in long Hair, but they ſuffer their Beards and Muſtacho's to grow, and have a great Eſteem for a Man with a lovely Beard, and account it a great Affront to take a Man by the Beard. They ſwear by the Beard or Head of their Father, Grand Signior, or the like. They ſalute one another by laying their Hands upon their Breaſts, and bowing a little, ſay, *Sela meon Alelcom*, i. e. *Peace be with you*, and the Perſon ſaluted returns the like Anſwer, which was the ancient Way of Salutation, as appears from Scripture, and is very grave. The Left Hand is the moſt honourable with the *Turks*, becauſe it is the Sword-ſide, ſo that the *Chriſtians* and *Turks*, though neither will give the upper Hand one to another, agree well in Walking together, through Difference of Opinion.

The *Turks* make great Uſe of Bathing, both for keeping their Bodies neat and clean, and for their Health's Sake; and in every Town they have many fair Bagnio's, the ſmalleſt Village being ſeldom without one. They are all made of the ſame Faſhion, differing only in Bigneſs and Ornaments. All that go into them ſhave off all the Hair of their Body, and go in naked, all but their Privities, which are cover'd with a Napkin. A Servant alſo rubs them well behind and before, to ſupple their Bones before they go in. Such as cannot ſhave themſelves, fetch off the Hair with the Powder of a certain Mineral called *Ruſma*, which being mingled with Lime and hot Water, and laid upon any Place, will fetch off the Hair in half a Quarter of an Hour's Time. In *Malta* they uſe Orpiment for the ſame End. Having bathed, a Servant with Soap and Cloths cleanſes the Body from all Filth, and then they are dried with warm Cloths, and ſo dreſs. The Price of the Bagnio is two Aſpers for the Maſter, and as many to the Man, if he will be well ſerved. The pooreſt Perſon that is, Man or Woman, goes to the Bath at leaſt once a Week. The Women go in by themſelves, and are ſerved by Women only. It is a capital Crime for a Man to go into the Bath where the Women are. Great Perſons have them in their Houſes for themſelves and Wives.

2. The *Turks* have no ſumptuous Feaſts, but are contented with a ſmall Matter. They cook their Meat themſelves, for they have no Sauces but what are made at firſt Sight, as Oil, Pepper, *&c.* Their uſual Food is Pilau, which is Rice boil'd with a Pullet, a Piece of Mutton, Beef, or the like, and for want of Meat, with Butter. Their Bread is light, but coarſe, like our Biſcuit, and flat. They ſpread a Carpet of *Turkey* Leather on the Ground, called a *Sofra*, and ſquatting down upon the Ground like Taylors, eat it with Wooden Spoons, and inſtead of Napkins they uſe a long blue Cloth caſt round about the Table. They ſay, *Biſmillah*, i. e. *In the Name of God*, before they eat, as we do *Benedicite*. They pull their Meat in Pieces, (for they uſe no Knives) and then every one takes his Share. They ſeldom drink at their Meals, but, having eaten, riſe and fill their Bellies with Water, and then ſay, *Hamdillah*, i. e. *God be praiſed*. Having waſhh'd their Meals, they waſh their Hands.

They drink Water uſually, becauſe Wine ſeems to be forbidden by the *Alcoran*; but the Goodfellows ſay, it is a Council, not a Precept, and ſo drink it plentifully; but few do it in publick, except the *Janizaries* or ſome Deſperadoes. They never mingle Water with their Wine, and laugh at the Chriſtians for ſo doing. It is plentiful at *Conſtantinople*, and all over the *Archipelago*. The poorer Sort for Cheapneſs drink a Liquor made of Barley and Millet, ſomewhat like our Beer, but not ſo pleaſant. This Drink will make them drunk. They alſo drink Coffee all Hours of the *Day*. They make it of the Berry parch'd and peel'd. This Liquor they hold to be good to cure the Head-ach, and keep down Vapours from the Head; it comforts the Stomach, and helps Digeſtion; nay, they ſay it is good againſt all Maladies. To mix any Thing with it makes it leſs wholſome and uſeful. All Sexes and Ranks, Rich and Poor, drink at leaſt two or three Diſhes a Day in *Turkey*. At the Coffee-houſes the Maſter hath Muſick to divert his Cuſtomers, and draw others in. They have alſo Sherbet, which is a very good Drink, made in *Egypt*, of Sugar, Lemon-Juice, Muſk, Ambergreaſe and Roſe-water. At their great Treats they give Coffee, Sherbet, and Perfume for their Beards. They ſpread Quilts on the Ground for their Bedding, and every one lies on his own, and the Maſters lay them on their *Divans*.

Their Recreations are either to ſleep, ſmoak a Pipe of Tobacco, or play on the Tambour, which is a Kind of Lute; and though it be no pleaſant Muſick, they will play all Day on it; but Scholars read or write. They laugh at the *Franks* for walking backward and forward. They entertain their Company with Diſcourſe, or a Game at Cheſs, Draughts, Tables, or ſuch-like Plays; but they never play for Money, or any Thing of Value, becauſe they account it ſinful, and yet will ſpend whole Afternoons at their Games; but their moſt uſual Game is *Mancala*, at which they play with Shells in Boxes like our Tables. The Recreations of Soldiers are their Military Exerciſes, *viz.* ſhooting at Marks or Butts with Bows and Arrows, da ting the

Zagaye,

Zagaye, shooting with an Harquebuse running. The other *Turks* make a great Diversion of Puppet-Shews, which, though performed a different Way from ours, yet are more pleasing; their Songs are pretty, but very obscene; and so are many of their Postures.

3. The *Turkish* Language is a Primitive and Oriental Tongue, and though not very copious, yet is grave and pleasant, and with a little Supply from the *Arabian* and *Persian*, is rich and elegant enough. The *Turks* are not much addicted to Sciences, yet have Doctors of their Law, who explain it in all the Senses that can be given it. Some affect Astrology and Poetry, in which they have pretty Conceits, but they generally use the *Persian* Language, and the Tone they sing in is agreeable enough through Custom. Their Musick is a little Lute with three Strings, and the Flute. Many among them pretend to Fortune-telling, and have good Luck at it. They divine by the *Alcoran*, and four Arrows, which they call consulting the Book, and naming two of the Arrows *Christians*, and the other two *Turks*, make them fight by reading the *Alcoran*; if the *Christians* overcome, they look upon the Action, whether in War or Peace, which they are to undertake, to be unlucky, and so will not enterprize any thing. They never go out to War, but they make this Experiment. They also divine with Beans, by taking out an uncertain Number, and then counting them, consult the Book to see what the Number signifies; and by a Piece of Timber almost square, which they call *Elipb*, which having Letters written on each Side, he that seeks his Fortune, takes it, and rolling it three Times, puts the Letters together, and then consults the *Fal*, or Fortune-book, what the three Letters signify.

They have few or no Physicians, being very healthy, because of their frequent Bathings and Temperance. When they are sick, they make Use of their common Receipts, and, if they fail, consult the *Jews*, or some Renegado Christians, who learn their Skill at the Cost of many. When they have the Head-ach, they scarify, lance, or sear the Place, and that cures them. In other Distempers they also use Burning, and endure a live Match applied to the Place with Patience. Doubtless, Physicians might do them more Service, and help them at an easier Rate; but they are such bad Paymasters of Men for their Skill, and besides, if a Physician should be unsuccessful, and a Patient die under his Hands, they will accuse him of killing him, which is a Discouragement to the Art among them.

4. The Religion of the *Turks* is full of Fopperies and Absurdities, of which it would be no hard Matter to convince them; but that *Mahomet*, to prevent any better Information, hath commanded, that whosoever contradicteth it should be put to Death. *Mahomet* was an *Arab*, and illiterate, a Driver of Camels, and a Man of no Morals; but striking in with a *Greek* Monk, who had forsaken his Monastery, and had some Smattering of Learning, he was by him enabled to lay the Foundation of that great Sect, which hath hitherto infected so large a Part of the World. He made Use of the *Old* and *New Testament* in composing the *Alcoran*, that he might draw both *Jews* and *Christians* to submit to it, though both are confusedly applied; but the *Turks* hold, that it was written in Heaven by God himself, and brought Chapter by Chapter to *Mahomet* by the Angel *Gabriel*. No Christian may touch it, and the *Turks*, by reading it, merit, in their Opinion, Paradise. It is written in pure *Arabick*, and the *Turks* believe it cannot be turned into any other Language; and for that Reason they account the *Persians* Hereticks, because they have translated it into their Tongue.

This Book contains all their Laws, both Canon and Civil, but is full of *Rabbinical* Fables. According to this Book the *Turks* believe in and worship God, the Eternal and Almighty Creator of Heaven and Earth, but they will not acknowledge a Trinity, nor allow any Images in his Worship, either painted or graved. They have a peculiar Fondness for Predestination, which, they extend even to the most indifferent Actions. They are firmly persuaded, that under the Reign of every Emperor the State will infallibly and perpetually have either a disastrous or happy Fate. That Death is fatal both in War and Peace, and therefore as they willingly take up Arms, believing that if they are killed by their Enemies, they should some Way or other have died at Home, so they take no Care to keep themselves from the Plagues, or other infectious Diseases, and are offended at Christians for it.

They believe, that Jesus Christ was conceived by the *Ruuh*, i. e. The Breath or Spirit of God, in the Womb of the Virgin; but they deny him to be the Son of God, who is one, and hath no Companion; That he was a great Prophet, and wrought many Miracles among the *Jews*, and foretold the Coming of *Mahomet*, under the Name of the Comforter, but they deny that he was crucified; That Jesus Christ shall come to judge the World, and shall reign forty Years in *Damascus*, marry and have Children, at which Time *Antichrist* shall arise, and deceive many, setting a Mark on their Foreheads; but Christ shall destroy him, and shall next ascend up into Heaven, and then the Day of Judgment shall come. In short, they give great Honour to Jesus Christ and the Virgin *Mary*, and if they hear any Man speak ill of them, they will chastise him as severely as if he spake against *Mahomet*; for they believe that the Gospel was sent to Jesus, as the Law was to *Moses*, and the Psalms to *David*.

They believe all the Prophets, and that Paradise shall be filled with the Just, and Hell by the Wicked. They say moreover, That the Power of God is such, that at the Creation of the World he prefix'd and appointed a set Time for every Man's End, that the Wit or Device of Mortals cannot divert nor prevent, which makes them not only very resolute and courageous in their Wars, and upon all other Occasions, but they laugh at and scorn all Means to drive away Diseases and prevent Death, as if they opposed God's Will in so doing. They deny a Purgatory, but hold that there is a Place called *Araf*, between Paradise and Hell, where they shall be that have done neither Good nor Evil. In Paradise *Mahomet* promises the Blessed, delicious Gardens, full of pleasant Fruits and Fountains, Rivers of Waters, Milk, Wine and Honey, Scarlet and Green Cloathing, and lovely Virgins, with Skins as white as a new-laid Egg, and black Eyes, always young and Virgins; That God shall appear to them every Week on *Friday*; That those that are in Hell shall drink scalding hot Water, and eat of the Fruit of the Tree *Zacon*; That if they have Faith, after all their Sins shall be consumed and washed in the Water *Solzaboul*, they shall be admitted into Paradise, where they shall receive and enjoy as much Happiness as those that entred at first; but such as have no Faith, and are meer Atheists, shall burn everlastingly in Hell Fire.

5. They pray for the Dead, as the Papists do, and invocate their Saints to recommend them to God. They acknowledge Guardian Angels, not only to every *Musulman*, but to every Affair and Member, and attribute all that befals any Body to them, because they wait upon them in all Places but when they go to do their Occasions, and then they leave them at the Door. They also believe, that when a Man is buried, his Soul returns to his Body, and two Angels, called *Munker* and *Guanequir*, come to him, and if he has lived ill, they bring him an ugly Creature, that represents his Sins and bad Deeds, to torment him till the Day of Judgment; but if he hath lived well, they bring him a lovely Creature, which represents his good Actions, and which gives him a great deal of Content, and stays with him till the Day of Judgment.

They believe, that not only the good *Musulmen*, but some Beasts and Fowls shall enter into Paradise, *viz.* The Prophet *Saleh*'s Camel, which he raised to Life in *Persia*; *Abraham*'s Ram; *Moses*'s Cow, whose Ashes are mingled with the Water of Purification; *Solomon*'s Ant; the Queen of *Sheba*'s Parrot, which brought her the first News of *Solomon*; *Ezra*'s Ass, which, they say, was raised to Life many Years after it had been dead, to prove a Resurrection; *Jonah*'s Whale; the little

Dog

Dog *Catmer*, that attended the four Sleepers, who slept 372 Years; and *Mahomet*'s Camel, that carried him from *Mecca* to *Medina* to his Friends House by a certain Instinct.

6. They circumcise their Children as the *Jews* do, not at eight Days, but at eleven or twelve Years old, that they may make a Profession of their Faith in these Words, *There is no God but God, and* Mahomet *is his Prophet*. The *Turks*, as well as *Jews*, make great Rejoicings at the Circumcision of their Children; for upon the Day fixed for the Ceremony, the Child is set on Horseback, and carried about the Town with Timbrels and Musick, and being circumcised in his Father's House, he makes a Feast for all his Relations and Friends, at which they are merry, dance and sing, and the next Day the Guests make Presents to the Child according to their Quality. When a *Christian* turns *Turk*, he is circumcised after the Manner aforesaid; but if a *Jew* turns, his former Circumcision is sufficient, and he only is obliged to make the afore-mentioned Profession; for which the *Turks* have such a Reverence, that if any *Jews* or *Christians* pronounce them inconsiderately, they must turn *Turk*, or be burnt.

This Circumcision, called by the *Turks*, *Sebounnet*, is only a Mark of their Obedience to *Mahomet*'s Example and unwritten Command, for there is no mention of it in the *Alcoran*; but they take it to be such a Token of Disobedience to their Law not to be circumcised, that such as are uncircumcised, whether Children or Christians, are not allowed to be present at their publick Prayers; and though there be no Persons to keep such out of their Mosques, yet if any are so bold (as some have been) and are taken, they are burnt alive, or impaled. Upon some special Occasions some are admitted to circumcise at seven or eight Years old; but in Case of Poverty, it is more usual to stay till fourteen or fifteen, till either the Parents of the Person to be circumcised, or the Person himself, is able to defray the Charges of it; or if neither are able, they wait till some rich Person is circumcised, that they may shelter themselves from the Charge by his Purse.

Men of Estates, at the Circumcision of their Children, make many Presents to the Youths that are circumcised with them, and gave liberal Alms to their poor Neighbours, that by their Prayers the Grace of God may descend upon the new *Musselman*, and their whole Family. When any poor Renegado Christian is circumcised, two Basons are carried after him to gather the Alms, which the Spectators freely give them, though they have a common Proverb among them, *That he that has been a bad* Christian, *will never make a good* Turk. The Time and Place for Circumcision is not fixed, for it may be done by a Priest or Chirurgeon, either at the Bath or Parents House. They name their Children as soon as they are born, and do not stay till they are circumcised, by putting some Grains of Salt into their Mouths, and so lifting them on high, as dedicating them to God, say, *God grant* N. N. *that God's holy Name may be as savoury in this Mouth, as this Salt is, and that he may preserve you from being too much in Love with the World.* As to those that die young, before they are circumcised, they believe that those are saved by the Circumcision of their Father.

7. The *Turks* receive the Ten Commandments of *Moses*'s Law, and cause them punctually to be observed by all; and to them *Mahomet* has added five, *viz.* 1. To believe One Only God, and to worship him as such. 2. To fast during the *Ramadan*. 3. To pray at the Hours appointed. 4. To give the Poor yearly the Fortieth Part of their Substance. And, 5. To go in Pilgrimage to *Mecca* once in their Lives.

The first of these they observe very punctually, shewing great Reverence to God and his Name, which they never pronounce, nor hear pronounced, but with great Reverence, and will not let about any Action, but they first say, *In the Name of God*; yet they swear much by God, when they would be believed.

The second Commandment is to keep *Lent*, or *Ramadan*, in Fasting, whereby the Flesh is mortified, Concupiscence subdued, and the Soul purified. This Fast lasts a Month, and is kept in the Month called *Ramadan*; because (as they say) the *Alcoran* came down from Heaven in that Month. This *Lent* begins as soon as such People as are set on Hills and high Places on Purpose can discover the New Moon, and the first Messenger of it, if a credible Person, hath a Reward given him for publishing it, and then the *Ramadan* is appointed all over the Town by publick Proclamation.

The Manner of keeping it is thus: It is said in the *Alcoran*, That they may eat and drink all Night long, till they can discern a white Thread from a black by the Morning-Light; but after that it is unlawful for them to eat, drink, or smoak Tobacco, yea, to touch their Wives; and thus their Nights are turned into Days, their Mineret being all hung with Candles, and their Coffee-houses are full all Night. In Summer-time this Fast is very troublesome, for though they are burnt up with Heat, they may not drink. Every one is obliged to keep this *Lent*, and some are so strict as to keep it in their Trave's, and in the Army, though they may defer it to a more fit Opportunity. There are many that do not keep it, but they must eat and drink privately; for if it be known, they will be at least Bastinado'd. The Punishment of drinking Wine in *Lent*, is to have melted Lead poured down their Throats; and it hath been executed, though rarely. None may marry in *Lent*.

When the *Ramadan* is ended, the *Bairam*, or *Easter*, begins with the next New Moon, which is published by firing of Guns, and public Bonfires and Rejoicings. At this Feast the Houses and Shops are adorned with fine Hangings, Tapestries, and Sophas; the Streets are full of Swings, adorned with Festoons, in which they sit down, and are tossed in the Air, while Musick both of Instruments and Voices, hired by the Masters of the Diversions, pleases their Ears. They have many other Diversions, as Mills, Fire-works, *&c.* which they get ready some Days before the *Bairam*. Many Women, who never stir abroad the rest of the Year, have Liberty to walk about these three Days; but it is dangerous for the *Franks* to appear, because the *Turks*, being got drunk, will stab them with their *Cangiars*, or to be sure make them pay dear for their Passage, by exacting Money from them.

One Thing very commendable is done at this Time, which is, that they pardon all their Enemies, and are reconciled to them; for they have made a bad *Easter*, if they keep Malice in their Hearts against any body; and for this Reason, when they meet any of their Acquaintance in the Streets, they kiss one another, wishing a good *Easter*, and mutual Happiness one to another. This they call the Great *Bairam*, to distinguish it from the Little *Bairam*, which they keep seventy Days after. Their other Festivals are, the Night between the 11th and 12th of the Moon called *Rebiul Evvell*, wherein *Mahomet* was born; as also the Night between the 26th and 27th of the Moon *Rebiul Abber*, when they believe that *Mahomet* ascended up into Heaven upon the *Alborach*, as he tells them in his *Alcoran*; and on *Thursday* the 4th of the Moon *Regule*, they have Prayers in their Mosques till Midnight, and then return home and feast. On all these Festivals the Steeples of the Mosques are decked with Lamps in several Figures, which make a very pretty Sight.

8. The third Command of the *Turks* is, To pray at the Hours appointed; but because they always wash before they go to Prayers, 'tis necessary to speak of their Ablutions. They are of two Kinds, one is called *Gousl*, which is a general Washing of the whole Body, and this they are obliged to use after they have lain with their Wives, or after Nocturnal Pollutions, or when any Urine, or any other unclean Thing, hath fallen upon them. The other is called *Abdest*, which is performed by turning their Face to *Mecca*, and washing the Hands, Nose and Mouth three Times. This they use after their Needs, or when they have handled any Thing that is unclean, and for both these they have Baths and Fountains near all their Mosques. If any one happens to break Wind upwards or downwards, or any Blood or Filth issue from their Body, if

they

they vomit, fall into a Paſſion, faint, are drunk, laugh at Prayers, embrace a Woman, or touch any naked Part of her, ſleep at Prayers, touch a Dog, or any unclean Beaſt, all theſe Accidents make void the *Abdeſt*, ſo that it muſt be renew'd before they can legally go to Prayers.

The Places of Prayer are their Moſques, which on the Outſides are like our Churches. They have by them Towers or Minerets, which have a Balcony round them, from whence the *Muezim* call them to Prayers. In the Inſide there is nothing written, but the Name of God. When they pray they turn toward the South, becauſe *Mecca* lies on that Side. They have a Pulpit, for the *Imans* to preach in, and the whole Moſque is cover'd with Matts for the Eaſe of the People's Kneeling, and Carpets for the better Sort. Their Prayers are in an unknown Tongue. They have them five Times a Day, *viz.* at Break of Day, at Noon, between three and four a Clock in the Afternoon, at Sun-ſetting, and about an Hour afterwards in the Evening. On *Fridays* they have Prayers at Nine o'Clock beſides, and in the *Ramadan*, or *Lent*, at Midnight, and all are preſent at them, and then they may go to work, or open Shops, but moſt of them reſt and make merry, or viſit their Friends. When the Hour of Prayer is come, the *Muezim*, going up to the Mineret, ſings and cries with all his Force, putting his Fingers in his Ears, *Allah Ekber*, &c. i. e. *God is great, God is great, God is great; bear witneſs there is but one God, and that* Mahomet *is his Prophet; Come and preſent yourſelves to the Mercy of God, and aſk Forgiveneſs of your Sins; God is great*, &c. and this he does towards the four Corners of the World, beginning at the South, and ending at the Weſt.

While he is crying, every one goes to the *Abdeſt*, and then to the Moſque, or if they cannot go, ſay their Prayers at Home. They leave their Shoes at the Door of the Moſque, or carry them in their Hands with them. When they are entred they bow to the *Keble*, i. e. a Nich in the Southern Wall, and then go to their Seats, and wait till the *Iman* or Prelate begin Prayers, and then join with him. In praying the Men lift up their Hands to their Shoulders, and then lay them upon their Navels, and the Women lift up their Hands but half way, and clap them on their Breaſts. When Prayers are ended, they bow both to the right and left Side, as to the two Angels, *Kerim*, and *Ki-atib*. When they are at Prayers they are ſo attentive, that they will turn neither this Way nor that. They never talk in their Moſques, but carry themſelves always with great Reverence. They are but few who go not every Day to Prayers at Noon, Afternoon and Night, for if they obſerve not theſe three Hours they are puniſh'd ſeverely, and this they muſt do in Travelling. All their Prayers do not laſt above half an Hour at moſt, and ſeldom above a Quarter. They are commonly of a very ordinary Compoſure, eſpecially in the leſſer Moſques, and upon ordinary Days; but during the *Ramadan*, and upon high Days, they are ſomething better.

The *Mahometans*, during the Time of their Prayers, obſerve a grave Silence and a modeſt Deportment, kneeling till the Prayers begin, and then joining with the *Iman* in repeating the Prayers ſoftly after him, and imitating his Geſtures with Kneeling and Proſtrations, which are more or leſs, according to the Hours; for in the Morning and Afternoon they uſe but ſix, but at Noon, Night and Evening, eight. When theſe are finiſhed, ſome Choriſters get up into the Galleries, and ſing in Parts a Sort of an Anthem of an indifferent good Air. On *Mondays*, *Wedneſdays* and *Fridays*, a Preacher mounts the Pulpit, to explain ſome Point or other of the *Alcoran*, which he underſtands and expounds as he thinks fit. Any one may be preſent at theſe Sermons, as well as thoſe made in the Market-place. They conclude all with ſome Prayers for the Sultan and the Succeſs of his Armies; to which all the People ſay, *Amen*.

9. The 4th Command is Charity, to give the fortieth Part of their Goods to their Kindred, if they have any, and if not, to their poor Neighbours, and for want of them, to the firſt they meet. This Command is well obſerved by them, ſo that Beggars in *Turky* are very rare. And, indeed, they perform great Acts of Charity in founding Hoſpitals, building Bridges, and Inns for the Caravans, bringing Water into the Highways, ſetting Slaves at Liberty; and they that have not Ability to do theſe Things, mend the High-ways, fill the Ciſterns with Water, and ſhew Travellers the Fords; and if offered Money, they refuſe it, for they ſay, they do it for God's Sake, and not for Money. Their Charity alſo extends to Birds and Beaſts, for ſome will buy Birds in the Market to let them fly, and they believe, that the Souls of thoſe Birds will one Day teſtify their Kindneſs to God. Others will leave conſiderable Means to maintain ſo many Dogs and Cats.

To this Command of Charity may be reduced that of forgiving Enemies, not of their State and Religion (for thoſe their Law obliges them to hate) but their particular and private Enemies. And indeed they obſerve this Law ſo well, that there are few Enmities among the *Turks*; for if there happen any Quarrel, they are obliged to uſe their utmoſt Endeavour to pacify it, and commonly they do not deſiſt till it is adjuſted; and that the Reconciliation may be firm, the Perſons at Difference are obliged, before they pray to God on *Friday*, which is the Weekly Sabbath, to proteſt, as in the Preſence of God, that they freely pardon their Enemies, or elſe they are taught, that their Prayers will not be heard. If the Perſons at Variance will not be reconciled, they part them by Force, and carry them before the *Cadi*, or ſome other Judge, who will give them two or three hundred Drubs on the Bottom of their Feet, and make them pay two or three thouſand Aſpers. The Severity of theſe Puniſhments generally keep the *Turks* ſo much within the Bounds of their Duty, that they ſeldom quarrel, or injure one another; nay, they do not ſuffer themſelves to be tranſported with Paſſion, or to ſwear.

10. The fifth Commandment of the *Turks* is to go to *Mecca*, which is the worſt obey'd of any of them, becauſe ſeveral for Want of Money, and others by their Affairs, are hindered from going ſo tedious a Pilgrimage; yet many go yearly, and ſuch are reverenced ever after under the Name of *Hagies*, or Pilgrims, and others get ready to do it. Next to theſe Commandments they have ſeveral Prohibitions, which they cannot break without Sin, as, 1. To make, or have any Figures of Man, Woman or Beaſt; and this they obſerve ſo ſtrictly, that they are angry at the Sight of any, and though they are great Lovers of Watches and Clocks, yet if they have any Figure on them, they will not accept of them, though given. 2. To lend Money upon Uſury, and they are careful to abſtain from it, but they will make Bargains that differ little from it. 3. To forbear unclean Meats, as Hogs, and ſuch Creatures as the *Jews* account unclean; and this they ſtrictly keep, and ſome will rather ſtarve than eat of them. 4. Not to drink Wine; but this they ſay, was only a Council of *Mahomet*, and ſo they often drink it, and are drunk; yet if any Wine be ſpilt upon their Cloaths, the greateſt Drunkard will labour to get out the Stain, and the moſt ſcrupulous will wear them no more, leſt they be found guilty of Sin.

11. The *Turks* have their Clergy, as all other Religions have, to reſolve their Doubts, and celebrate divine Service. They continually ſtudy the *Alcoran*, and are moſt of them knowing Men. The chief Eccleſiaſtick is the *Mufti*, whom they reverence as much as the *Romaniſts* do the Pope. He is choſen by the Grand Signior, and is always a learned Man in their Way, *i. e.* much verſed in the *Alcoran*, for he reſolves all Matters of Conſcience, and gives his Deciſions in little Writs, called *Feſſa*, to which even the Sultan himſelf muſt ſtand; but by adding theſe Words, *God is the beſt Judge*, he ſhews that he pretends not to Infallibility. He is married, and had in ſo great Veneration, that the Grand Signior riſes to meet him and ſalute him when he comes to Court. It is unlawful by their Law to put the *Mufti* to Death, yet ſome Emperors have done it. There is but one *Mufti*, and his Reſidence is ordinarily at *Conſtantinople*, where finding Buſineſs enough,

the *Cadilisquers*, *Moullah's* or *Cadi's*, or Justices and Naibs, perform his Office in other Places. The Sultan consults with the *Mufti* about State-Affairs, as when he designs to put any Prime Minister to Death, disgrace the Prime *Vizier* or *Bassa*, or undertake any other Business of Importance, because 'tis a Notion among the People, that there is more Equity in a wife and pious Person's Judgment, than in the absolute Power of a Prince, though as it is now used, 'tis meer Formality, for the *Mufti* must comply with the Will of his Prince. Every *Mufti* must have been a *Cadilesquer* first, and have discharged that Office well before he is raised to that Dignity. He has no Power over the *Imans*, or Priests, because the *Turks* have no Hierarchy.

Those who officiate in their Mosques, and read Prayers there daily, are the *Danischmend*, or as the *Franks* call them, *Talismans*, and the *Iman* is the Chief of them. The *Muezims*, or Church-Clerks, call them to Prayers from the Minerets of the Mosques, and the *Hodgia's* are old Men of Integrity, very knowing in the *Alcoran* and Civil Affairs. These are consulted in Affairs of Importance, and sometimes preach on certain Festivals. They have several Sorts of Monks, of which the *Dervises* are the Chief. They live in common, and have their Superior, as Popish Monks have. They go very mean in their Apparel, and wear on their Heads a Cap of white Felt, like our Night Caps. Every *Tuesday* and *Friday* they make a Dance in the Middle of an Hall, rail'd in square, where are two Pulpits, the one for the Superior, and the other for the Vicar. At the other End of the Hall is a Scaffold, where several *Dervises* are placed to play on the Flutes or Drums. When they have sung some Prayers, the Superior makes a Sermon upon some Words of the *Alcoran* in *Turkish*, which are read to him by the Vicar in *Arabick*. When the Sermon is ended, the Superior with the Vicar, come down from the Pulpit, and having, with the rest of the *Dervises*, taken two Turns about the Hall, all the Instruments play in Concert, and then begins the Dance. They pass before the Superior, and salute him humbly, and then making a Leap, fall a-turning upon their left Foot as a Windmill driven by the strongest Wind, and though they stretch out their Arms, and sometimes shut their Eyes, they never touch one another, but keep Time to the Musick, and never make the least false Step. The Author of this Dance was one *Hazreti Mewlana*, a *Dervise*, who is reckoned a Saint among them, but all their *Dervises* and *Santo's* are Hypocrites.

12. The Marriage of the *Turks* is of three Sorts, and so they have as many Sorts of Wives. 1. Lawful Wives, and these they take after this Manner: The Man that desires to be married agrees with the Parents or nearest Relations of the Maid about the Dowry they will give their Daughter or Kinswoman before a *Cadi*, who writes it down. This done he gets an *Iman* to bless his Marriage, and then the Bridegroom on the Marriage-day leads the Bride to his House, her Baggage being carried on Horses or Camels before them, and there they feast and are merry, the Men and Women by themselves, and commonly they have Musick and Poppet-Shows, as also the Women called *Tebingene*, to shew Tricks for the Diversion of the Company. These Wives the *Turks* may divorce when they please, by going before the *Cadi*, and saying, *Alei talac be talati*, i. e. *I part with her for three Times:* But if a Man put away his Wife wrongfully, he must give her her Dowry; but if he does it upon just Grounds, or she forsakes him, he gives her nothing. When a Woman is thus divorced, she may not marry another Man till four Months be past, that she may know whether she be with Child, for if she be, the Husband that divorced her must keep it, and if the be not, sometime such Matches are made up in that Time. A Man that hath divorced his Wife cannot marry her again, till she hath been first married to another Man, and then he may take her back. When they are thus married, if the Husband happen to die, the Wife takes her Dowry, and no more; and if the Wife dies, and leaves Children, they may constrain their Father to give them their Mother's Dowry. Of these Wives the *Turks* can have but one, though some have said four.

They may also have Wives of *Keben*, which they take with less Ceremony than the former; for they only go to the *Cadi*, and tell him, that they take such an one to be their Wife, promising to give her so much if they divorce her. This the *Cadi* writes down, and gives the Man a Copy, and he may keep her or divorce her as he pleases, performing his Promise, and maintaining the Children he hath by her. The *Turks* may have seven of these Wives, nay, as many as they can keep; but to save Charges, few of them will have more than one or two.

Their other Wives are *Hoylaykes*, i. e. Women-Slaves, and of these every Man may have as many as he pleases, and the Children begotten of them are held as legitimate as those of the former Wives, and have as much Title to the Inheritance of what their Father leaves behind him, if by his Will he infranchizeth them, otherwise they remain Slaves to the eldest by the lawful Wife; but if a *Turk* takes a Slave for his Bed, he may not sell her again if she have Children, but she becomes a Member of his Family; if she proves barren, she may be sold as often as her Masters will.

The *Turks* may buy all Sorts of Slaves of every Religion and Nation, but *Christians* and *Jews* may not buy a *Turk*. At *Constantinople* is a Market for Slaves in a Place near the *Bezistan* every *Wednesday*, and every one may buy freely for their several Uses, their Lust not excepted. These Slaves are bought and sold like Horses, view'd, review'd, and felt all over their Bodies, and their Mouths look'd into, being also examin'd of their Country and Age. A beautiful Virgin at these Markets is held at an high Rate, but the Seller is answerable for her Virginity, for if she prove otherwise, he must restore the Money she was sold for, and bear a sharp Fine for his Fraud.

13. The Slaves of the *Turks* are not so miserable as they are commonly supposed. They are frequently the Under-Masters of Families, for if they light on a good Master, or are endued with any Talent, their Masters will love them, and will seldom hinder them from going to Church to pay their Devotion: They are very frequently also in Favour with their Mistresses, who through a tender Compassion, natural to their Sex, give them Presents. Their Masters, indeed, are obliged by their Law to exhort them three Times a Day to embrace the *Alcoran*, but they seldom force them to renounce their Faith. These Things have made some Slaves to refuse their Liberty, and being made free to return again to their Servitude.

14. The *Turkish* Women are commonly beautiful, streight and well-shaped, for they never go abroad without their Veil to cover their Faces. They paint their Eye-brows with *Sarmee*, which gives them a blackish Colour, and their Nails with *El-hanna*, which is a reddish brown. They are very cleanly and neat, for going to the Bath twice a Week they have neither Hair nor Dirt upon their Bodies. Their Cloathing and Shoes are much like the Mens, but their Head-Attire is different, for they make a very long Tress of their Hair, which hangs down to the Small of their Back, and if they want Hair, they use an artificial Tress, or a Cale of Sattin.

In the House they cover their Heads with a Cap of red Cloth, like our Night-Caps, but with four Horns or Points on the Tops, to the Middle of which they stitch a Round of Pearls, and tie it below with a Handkerchief of fine Stuff wrought with Flowers of Gold and Silk; but when they go abroad, they change it for one made of gilt Paste-board, and muffle up their Head so in a Linen Cloth, that nothing but their Eyes is uncovered, nay their Shift Sleeves cover their Hands, because it is a Thing of ill Repute so much as to shew any Part of their Bodies; yet in a Corner of the Streets, they will venture to uncover their Face to a Friend, or a young Man they like, though, if they be discovered, they are bastinado'd.

The *Turkish* Women are very haughty, and extreamly lazy, and though they do nothing but sit on their Di-

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vans embroidering an Handkerchief, yet they muſt go fine and have their Slaves, though their Huſbands be ever ſo poor. This Idleneſs makes them vicious, and ſeek only Ways of having their Pleaſure, of which the Huſbands are ſo jealous, that they will not ſuffer them to ſhew themſelves to Men; and if they do, they are ſure to receive the Baſtinado on their Buttocks. Upon theſe Accounts, no Women are ſuffered to go to the Moſques, Markets, or appear in their Huſbands Shops.

The Wives have not the Privilege of Divorcing their Huſband, as their Huſbands have of Divorcing them, unleſs they deny their Wives the Things which they are obliged to furniſh them withal, as Bread, Pilou, Coffee, and the Uſe of the Bed once in eight Days, and Money to go to the Bagnio twice a Week; for, if they fail in theſe Things, they may go to the *Cadi* and demand a Divorce, which if the *Cadi*, upon going to the Houſe, finds true, he grants her Suit, as alſo if ſhe complains, that he hath offered to uſe her contrary to the Courſe of Nature, which ſhe expreſſes by Turning up the Sole of her Slipper, without Saying a Word.

15. When any one is ſick, the *Imans* go and pray with him, and if he dies, all the Neighbours know it by the Howling of the Women, who cry out as if they were in Deſpair. The Friends and Neighbours go immediately to condole with them, weeping and mourning in a doleful Tone; but yet, as if they were ſinging, they rehearſe the Praiſes of the Dead, *viz.* The Wife will ſay of her dead Huſband, *He loved me ſo well, he gave me Plenty of every Thing I ſtood in Need of*, &c. and all preſent join with her, repeating her Words, and imitating her Geſtures. This laſts ſeveral Days, as often as any new Viſits are made; nay, ſometimes theſe Cries are renewed at the Year's End. After theſe Lamentations comes the Burial, for which the Relations waſh the Body, and ſhave off all the Hair, and then they burn Inceaſe about it to ſcare away evil Spirits and Devils; and then praying God to be merciful to him, they wrap him up in a Sheet, and put him into a Coffin and Bier, like ours, but with his Face downward, and covered with a Pall, which is red, if the Perſon dead, be a Soldier; green, if a *Scheriff*, i. e. one of *Mahomet*'s Relations; black, with a Turban, which is red, if he be a *Janizary*; red and white, if a *Spahi*; green, if a *Scheriff*; and white, if any other Man.

As he is carried to the Burying-place, which is with his Head foremoſt, the Prieſts go before, ſaying certain Prayers, and often calling upon the Name of God: After the Corps, which is carried by four Bearers on two Sticks, follow the Relations and Friends, the Women come laſt howling like mad Folks: Being come to the Burying-place, they rake the Body out of the Coffin, and bury it in the Earth, and leaving the Women to mourn, depart. When the Grave is filled up, the poorer Sort erect a Stone over the Head of the Deceaſed, for the Angel that examines them, to ſit on; but the richer Sort have Tombs of Marble, and at both Ends, a Turbant of Stone like that of the Deceaſed. Their Burying-places are always without their Towns, that the Air may not be infected by the corrupt Vapours of the Graves, and this was the Cuſtom of the Ancients. The *Turks* Burying places are commonly by the Highway-ſides, that Travellers may pray for them, and always diſtinct from the Chriſtians. After the dead Body is interred, the Relations and Friends, for ſeveral Days, come and pray upon the Grave, that God would deliver the Soul of the Deceaſed from the Torture of the Black Angels, exhorting him not be afraid. The Women alſo do the ſame with ſo much Paſſion, that one would think them abſolutely diſtracted. Many on *Fridays* bring Victuals and Drink to the Graves, and leave it there for Travellers, that they may pray for the dead Perſon, for whoſe Sake it is given them.

16. In fine, though in Chriſtendom the *Turks* are accounted barbarous, yet, in Truth, they are good People, and love honeſt Men, whether *Turks*, *Jews*, or *Chriſtians*. They do not think it lawful to cheat or rob a *Chriſtian* more than a *Turk*, but carefully obſerve that excellent Command, *To do to others only what we are willing others ſhould do to us.* They are, indeed, guilty of great Extortion from the *Franks*, but it is through the Inſtigation of the *Jews* and *Chriſtians*, who envy one another, and ſeek each others Ruin. Uſury is eſteem'd a very great Sin by the *Turks*, and is very little practiſed. They are very devout and charitable, very zealous for their Religion, which they ſeek to propagate all over the World; and whenever they love a *Chriſtian*, they exhort him to turn *Turk*.

They are ever loyal to their Prince, whom they highly reverence, and blindly obey, and are never known to betray him, but willingly die for him, whenever he commands it: They never quarrel or fight among themſelves, and know not what Duels are, which may be ſaid to proceed from *Mahomet*'s wiſe Policy, who forbad them Wine, and Gaming for Money; and the good *Turks* ſo religiouſly obſerve theſe Laws, that they will not drink a Drop of Wine, and always play for Diverſion. They are very temperate, and never commit any Exceſs in Quantity or Quality of Victuals; ſo that it may be truly ſaid of them, *They eat to live, and do not live to eat.* Yet are they not without their Vices, for they are ſo proud, that they think themſelves above all other Nations, and that the World was made for them. They deſpiſe the *Jews* and *Chriſtians* ſo much, that they call them Dogs; and the Rabble think they do a good Act, ſome of them are ſo ſuperſtitious, that if at their firſt going out in a Morning, they meet a *Chriſtian* or *Jew*, they return home again, ſaying, *God preſerve us from the Devil.*

The *Turks* love not hard Study, and think it enough to learn to read and write. They often ſtudy the *Alcoran*, which comprehends all their Law, both Canon and Civil, and ſome apply themſelves to Aſtrology and other Sciences. They are very amorous, but their Love is brutiſh, for they are the greateſt Sodomites, and boaſt of this infamous Vice. They are very covetous, ſo that Money will do any Thing among them, both at Court and in the Country. They are very friendly and civil, if they can gain by it; but common People are purchaſed at a cheaper Rate, for let them have but Drink enough, and they will do any Thing for you.

17. The *Turks* are ſubject to one Prince, called by them, *The Sultan*, and by other Nations, The *Grand Signior*, or *Emperor of the Turks*. He comes to the Empire by Inheritance, and is always of the *Ottoman* Family, for which the *Turks* have ſo great a Veneration, that they will not ſubmit to any other. When the Grand Signior dies, his Son ſucceeds him, or, if he have none, his Brother, who fixes upon a Day when he will go by Water to the Moſque of *Eſoup*, where being ſeated upon a Tribunal of Marble, raiſed upon Marble Pillars, the *Mufti* ſays ſome Prayers, girds him with a Sword, and then he makes his Entry into *Conſtantinople* with a Cavalcade to the Seraglio, and this Ceremony ſerves inſtead of a Coronation. The Emperor is no ſooner ſettled on the Throne, but he takes care to ſecure to himſelf the Poſſeſſion of it, by firſt ſhutting up all his Brothers ſo cloſe, that none can tell where they are, and, if he has Children, putting them to Death by ſtrangling them, making a Scruple of Conſcience to ſhed the Royal Blood. The chief Reaſon of this Fratricide is to ſecure the Militia to himſelf; for ſo long as he has a Brother alive, they are ever threatening him with a Revolt, unleſs he will augment their Pay as they pleaſe. When the Grand Signior is ſettled on his Throne, he frequently minds nothing but his Pleaſures, being attended with a great many Buffoons, *viz.* Mutes and others, who ſtudy continually to invent ſome new Pranks to divert him, and his *Baſha's* ſend him Multitudes of the fineſt Women to gratify his Luſt. His Power is abſolutely and entirely deſpotick, and his Will is the only Law by which he rules. He is not curb'd by any written Law or Cuſtom, ſo that the Oppreſſed have not ſo much as a Right to complain. He may take away any Man's Eſtate, prefer the meaneſt Perſon to the higheſt Dignities, and ſend for the Heads of whom he has a Mind, without Trial

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or Juſtice, and none has any Right to enquire the Cauſe.

This unlimited Power of their Sultan is founded on the *Mahometan* Religion, which enjoins a blind Obedience to all his Commands under Pain of Damnation; but the *Turks* are freed in a great Meaſure from the Effects of it, by his retiring ſo much from Civil Concerns to his Pleaſures; for as to all publick Buſineſs, he refers that to his Miniſters, who have the whole Management of his Affairs, yet are obliged, on certain Days every Week, to give him a ſummary Account of them. When the Grand Signior is weary of ſtaying in the Seraglio, he goes abroad to take the Air, either by Water or Land.

When he goes by Water he has little Attendance. His Galliot comes to the *Kioſke* of the Seraglio, and from thence he goes to *Scudaret*, or the *Black Sea*, to take the Air, being row'd by two *Boſtangi-Baſha's*, and twenty-four others, being their Favourites, on each Side. When he goes by Land, it is either in Pomp, as he does through *Conſtantinople* to the Moſque; but then he has ſo many Petitions put up to him againſt the ill Management of his Miniſters, that they hinder it all they can; but he will often go abroad *incognito* in Diſguiſe, to ſee if his Orders be punctually obſerved, and the Chriſtians are glad of it, for by this Means they are free from Affronts. Sultan *Amurath* went often out thus, and one Day cauſed a Butcher's Head to be cut off, for ſelling Meat above the Price fix'd, and two Men more to be beheaded, at another Time, for ſmoaking Tobacco, which he had ſtrictly forbidden, becauſe by taking it in their Beds, ſeveral great Fires had been kindled in *Conſtantinople*, which had burnt down great Part of the City.

18. The chief Miniſter of State is the Grand *Vizier*, who is called *King* by the *Turks*. He it is that receives Ambaſſadors, hears their Propoſals, and gives them an Anſwer, the two Audiences which the Grand Signior allows them, being only for Ceremony at their coming and Departure. He takes Care to pay the Army, decides Law-Suits, condemns Criminals, and manages the Government, having in his Cuſtody the Imperial Seal, and diſcharges the Office of the Grand Signior. This is a very heavy Charge, and requires a great deal of Sagacity and Prudence; and yet for all that, few can hold it above ſix Months before they are ſtrangled, they create themſelves ſo many Enemies; and they that do eſcape, muſt by their Gifts make great Friends at Court, and have the Protection of the Mother of the Grand Signior, the moſt beloved Sultana's, and others.

Next to this great Officer are the ſix Viziers, called *Viziers of the Bench*, who are properly the chief Counſellors of State, but intermeddle not with the Government, being only conſulted upon Points of Law by the Grand Signior and the Vizier *Azem*. The other chief Charges are the *Cadileſquers*, or Judges of the Army, which are as it were Chief Juſtices, or Sovereign Judges, both of Civil and Military Affairs, They have under them *Cadies*, or *Inferior Judges*, being Bailiffs or Provoſts, before whom are tried ordinary Cauſes, Marriages made, Liberties given to Slaves, and the Writings called *Heudgets*, or Decrees ordered.

The *Caimacan* is the Captain and Governor of *Conſtantinople*, Lieutenant of the Grand Vizier, but has no Authority but in his Abſence, and then he performs all the Offices of that important Charge. The *Baſha* of the *Sea* is the Admiral of the Naval Forces of the Grand Signior; and the *Beys* are the Governors of the Maritime Provinces, and are obliged to keep the Grand Signior's Gallies in good Order.

The *Aga* of the *Janizaries*, who is the Colonel-General, or Commandant of that formidable Body of the Soldiers called *Janizaries*, is a conſiderable Station. He is allowed to come into the Grand Signior's Preſence, with his Arms in abſolute Liberty; and with a confident Deportment, whereas all the other Grandees of the Port, appear with their Arms croſs their Bodies, in Token of profound Submiſſion.

The *Baſha's* are a Kind of Viceroys in the Provinces; their Office is to adminiſter Juſtice exactly, and to keep the People in Subjection to their Government. They are obliged to pay a Tribute of Money and Slaves yearly to the Grand Signior, beſides the *Carache* and other Impoſts. But they generally abuſe their Authority, and are more arbitrary than the Grand Signior himſelf, their Aim being to raiſe a Fortune ſpeedily by their Spoils and Oppreſſions. The Sultan is forced to diſſemble his Knowledge of theſe Diſorders, for Want of Power to ſuppreſs them, becauſe they have the Soldiers ſometimes more at their Service than he.

The five chief Baſha's are thoſe of *Babylon*, *Cairo*, *Buda*, *Natolia*, and *Romania*, who have a Privilege of having Horſe-tails carried before them.

The *Beglerbeys* are next to theſe, and are, as it were, ſo many Sovereigns in the general Government of the Empire, which the Grand Signior gives them. Under the greateſt of theſe are ſeveral *Sangiac-Beys*, who govern ſmall Provinces.

The *Spahi's* are a Body of 15000 Men, maintained out of the Revenues of the Grand Signior's Manor's, or *Timars*. They paſs for the Nobility or Gentry of the Country, and ſtand much upon their Honour. The *Zaims* differ not much from them.

19. The *Chiaux-Baſha* is the Chief of the Purſuivants, or Meſſengers, who carry the Prince's Commands to all Places, are ſent of Ambaſſadors, and have the Cuſtody of all Priſoners of Quality. The Government of Cities is managed by five Kinds of Officers; the *Baſha*, who judges criminal Cauſes; the *Sub-Baſha*, who is his Deputy; the *Waiwod*, who regulates Affairs in the City, walks the Rounds twice a Week, examines Weights and Meaſures, ſuppreſſes Tipling-houſes, puniſhes Drunkards, and all ſuch as commit any Diſorders, ſeverely; the *Cadi*, who is the Judge of all Civil Suits, and the Receiver of the Cuſtoms, and not only receives the publick Duties, but takes Cognizance of all fraudulent Practices relating to pecuniary Duties, and judges as he ſees fit. Theſe Officers make it their Buſineſs to ruin and diſcredit one another.

They have no written Laws but what are contained in the *Alcoran*, which they hold to be the Rule of Faith, and Standard of Juſtice; and every Thing that it forbids is eſteemed unlawful and puniſhable. Nevertheleſs the Baſha's and Cadies judge as they pleaſe, for the Book is ſhort, has but few Laws and moral Precepts, and thoſe it has are ſo ambiguouſly expreſs'd, and deliver'd in ſo looſe a Manner, that thoſe greedy Officers, cannot deſire a more favourable Opportunity to ſatisfy their Avarice, for they judge without Appeal, and cauſe their Sentence to be executed upon the Spot. It is true, ſome injured Perſons have appealed to the *Divan*, but it is ſo hard, as well as chargeable to carry a Cauſe thither, that few will attempt it.

The *Divan* is the great Council and Aſſembly of the Nation, where all Affairs of State are debated, all Suits are finally decided, for any body may be heard there, of what Country, Quality, or Religion ſoever he be, and the pooreſt Man has Liberty to aſk Juſtice of the Grand Signior in Perſon, and deliver him his Petition, which as ſoon as he has read, he gives Sentence according to Equity. If it be for Debt, the Vizier, upon Supplication, ſends a *Chiaux* to fetch the Debtor into Court, and the Creditor bringing his Witneſſes, the Priſoner is condemned, and the Sentence is immediately put in Execution; for all Things are diſpatched with ſo much Expedition, that a Matter no ſooner comes to a Hearing, but it is preſently judged, and finally determined.

No Trial, unleſs in a difficult Caſe, will laſt above four or five Hours without Sentence given one Way or other, ſo that no Man is wearied and ruined by Lawyers and Delays, as in other Places: Nor is there any Fear that Juſtice will not be adminiſter'd, becauſe at the End of the Hall where they ſit, is a Window covered with black Crape, where the Grand Signior hears and ſees when he pleaſes, without being diſcerned, and the Judges, fearing he may be there, dare not adminiſter partial Juſtice, for if he finds it out, it would immediately coſt them their Lives.

The Treasury is opened upon all *Divan* Days, but first the *Chiaux Bassa* looks whether the Seal be whole, and then takes it off; and when they have taken out, or put in what they think fit, he seals it again with the Grand Vizier's Seal. While the *Divan* is sitting, the *Aga* of the *Janizaries*, the *Spahilar-Agasi*, the *Cadilesquers*, the Officers of the *Divan* and the *Viziers*, being introduced by the *Capidgi-Bassa* and *Chiaux-Bassa*, are brought before the Grand Signior, to give an Account of their several Charges, and what they have done, and none of them can promise themselves to bring back his Head again, because the Grand Signior, for a small Offence, will cause them to be strangled on the Spot.

20. In all Things the *Turks* are great Lovers and Observers of Order. They take special Care of Provisions, that all Things be had in Plenty and at reasonable Rates, and be that has taken Pains to bring Fruit to the Market first, has no Advantage but to take his Money first; for he must not exact a great Price, or sell dearer, unless he has a Mind to be soundly drubb'd, bastinadoed and fined. They have Officers to examine every Man's Weights and Measures, who daily go their Rounds; and if they find any Man's Weights too light, or that he sells his Goods too dear, they fail not to order him so many Blows with a Cudgel on the Soles of his Feet, and make him pay a Fine; so that most Sellers are so much afraid of offending, that they will give you something above Weight, and they dare not cheat the least Child.

Every one is obliged to hinder any Quarrels or Disorders that happen in the Streets; for there is a Law, that if a dead Man be found before any Man's Door, he must pay for his Blood 500 Piastres, or 45000 Aspers; so that every Man is obliged to see, that no Noise be made before his Door, and hinder all ill Effects of it. If he who committed the Fact be taken, and convicted of it, he is discharged of the Sum, and the Murtherer is punished, unless the Relations of the deceased will hearken to an Accommodation, for then the Murtherer is allowed to ransome himself, which is usually done by paying three or four hundred Crowns.

To prevent any Accidents in the Night Time, all Persons whatever are prohibited to go Abroad after Evening is shut, except in the *Ramadan* or *Lent*; and if the Under-Bassa, who is Captain of the Watch, and walks his Rounds all Night, as our Constables do, meets any Man, he is carried before the *Cadi*, who examines him, and if he cannot give a good Reason for his being out late, he is fined and bastinadoed; and if he be dismissed without Fining, it is a lasting Disgrace to him, and he lies under Suspicions.

21. The Money Current at *Constantinople* is, the *Mangour*, which is half a Quadrin, Copper-Money, and Six of them make an Asper, which is a little piece of Silver, stamp'd with the Grand Signior's Name, and worth eight Deniers, or three Farthings Sterling. The *Ifolette* is worth fifty five Aspers. The *Aslani* or *German* Rix-Dollar, so called because it is stamp'd with a Lion, in *Turkish Aslan*, is worth eighty Aspers, and the Piastre, or *Picade*, 90. The *Turkish Chequin* is worth two Piastres, and the *Venetian* ten Aspers more. The Aspers are many of them counterfeit. Their Weights are the *Quirat*, which is four Grains, and sixteen of them make a Drachm; the *Medical* is a Drachm and an half, twelve Drachms make an Ounce; the *Rotte* is twelve Ounces; the *Oque* is three *Rottes*, or four hundred Drachms; and the *Cantar* is an hundred and fifty *Rottes*.

22. The *Turks* use several Sorts of Punishments for Offenders; those for smaller Faults are Blows upon the Soles of their Feet, or Buttocks, with a small Stick. The Feet of the Sufferer are so held up by two Men in a *Talacca*, or Wooden Instrument, that they cannot stir them, and then two more with Switches lay on the Blows upon them, as upon a Smith's Anvil, till he that is to see to the Execution says there is enough. Such as have received many Blows (as sometimes they inflict three or four hundred) are not able to go for three or four Months after, but they'll bear thirty without any great Inconvenience.

Masters dare give no other Correction to their Servants and Slaves than this, and they are usually so severe that for Fear of Punishment, they are wonderfully well served. You may see their Servants stand before them a whole Day together like Statues, with their Hands upon their Bellies, expecting their Master's Command, which at the least Wink of an Eye is obey'd. School-Masters do not whip their Scholars as we do in Christendom, but bastinade them on the Soles of their Feet, When they chastise any Person on the Buttocks, the Party is laid on his Belly, and the Blows are laid on over his Drawers. Sometimes they give five or six hundred Blows, but that is the highest; and if any Man hath been thus handled, a great deal of mortified and swollen Flesh must be cut off with a Razor from his Buttocks, to prevent a Gangrene, and he must keep his Bed five or six Months before he is able to go about his Business.

Women are also chastised this Way, when they deserve it: Such as deserve Death for their Crimes, are punished with Strangling, Hanging, Drowning, Beheading, Burning, Empaling, or Throwing upon Spikes of Iron. When any Man is to be hang'd, which is done for Robbery or Murder, they will make a Christian the Executioner, if they can light of any. In Beheading, which is done for Rebellion or Sedition, they are so dextrous, that they never miss cutting them off at one Blow. The *Ganche*, or throwing upon Spikes or Hooks, which is performed by letting the Malefactor fall upon them, and hang there several Days, till he expire with Hunger, Thirst and Pain, is accounted so cruel a Death, that the *Turks* very seldom practise it.

The *Turks* that turn *Christians* are burnt alive with a Bag of Powder hang'd about their Necks, and a pitch'd Cap upon their Heads; but *Christians* that do or say any Thing against the Law of *Mahomet*, or are taken with a *Turkish* Woman, or go into a Mosque, are empaled, unless they will turn *Turks*; for they are so zealous for their Religion, that a *Christian* may redeem his Life by turning *Turk*, whatever Crime he has been guilty of; but in these, as well as many other Cases, if he will not turn *Turk*, he is put to Death; but a *Turk* has no Way to save his Life, if he happens to commit the like or even a lesser Offence.

23. The Grand Signior's Arms have acquired him that vast Power and large Dominions he holds by their Means, taken from his Neighbours, for he always maintains a standing Army both in War and Peace, to defend himself and surprize others: His whole Army, which consists of Horse and Foot, are punctually paid once in two Months. The Infantry are of several Orders, as *Capigi's*, or Porters, who keep the Gates of the *Seraglio*, and stand round the Grand Signior when he gives Audience to Ambassadors: They are in all three thousand, and have a Captain, called the *Capigi-Bassa*: They execute Death upon such as are fallen under the Sultan's Displeasure: They wear a Cap with a Cone half a Foot long. *Solaques*, which are the Grand Signior's Life-guard, and attend him when he goes abroad in the City: They wear a Dolliman with hanging Sleeves, and a Cap stuck with Feathers in Form of a Crest, their Bow always hangs on their Arm, and their Quiver is always full of Arrows ready to draw, if Need requires; but the chief of their Infantry are the *Janizaries*, who are either Children taken for Tribute, and educated in the *Oda's* of the *Seraglio*, or Renegado *Christians*, and some few *Turks*: This Order was instituted by *Ottoman*, the first Emperor of the *Turks*.

They call one another Brothers, and will not endure the meanest of their Body to suffer the least Injury, and none but their Officers dare lift up an Hand against them, upon Pain of Death: They can beat any Man, and no body dare touch them; for no Interest or Money can save the Life of him that has beaten a *Janizary*; and upon this Account Ambassadors take them into their Retinue, and Travellers hire them for their

Guides: They are diſtinguiſhed from other *Turks* by their Caps, called *Zarcola*'s, which being made like the Sleeves of a *Caſaque*, hang down behind and have a Cone on the Forehead half a Foot long, gilt with Silver and embroidered. Their Pay is from two to ſix Aſpers a Day, and a Piece of Cloth every Year.

The *Janizaries* of the *Port* are 12000 in Number, and live in two Inns or Colleges, containing one hundred and ſixty Chambers, in every one of which are thirty, forty, or fifty Soldiers. Every Chamber has three Officers, *viz.* The *Chobargi*, or Captain; *Oda-Baſha*, the Chief; and the *Vikil Hardge*, i. e. the Steward. Over theſe is the *Kiaya-Bey*, or Lieutenant General of the *Janizaries*; and over all, the *Aga*, or General, who is always a *Muteſaraca*, or Perſon of Quality. He has not Power to puniſh any Soldiers by himſelf, but upon Complaint he delivers him to the *Oda-Baſha* to be puniſhed, which can be done only in the Night, for Soldiers can neither be beaten nor put to Death in Publick. They are beaten on the Soles of the Feet for ordinary Crimes, and if they deſerve Death, they are ſtrangled, and thrown into the Sea in a Sack, a Cannon being diſcharged for every one that ſuffers. The other lower Orders of Infantry are *Azapes*, or Pioneers; *Dgebegi*'s, or Men at Arms; *Topidgi*'s, or Gunners; and others.

The Grand Signior's Cavalry are the *Chiaux*; their Employment is very honourable, for they execute moſt of the Commands of the Grand Signior and his *Baſha*'s, and are ſent on Embaſſies to Foreign Princes: Their Caps are a Foot in Diameter, and are long and flat above: The Grand Signior and his *Baſha*'s wear them. The *Muteſaraca's* are all Perſons of Quality, and their Captain is the Grand Signior himſelf, and therefore they never go out to War but when the Grand Signior goes in Perſon.

24. The *Spahi's* are the ordinary Troopers, or Light-Horſe, and are of two Sorts. Some receive their Pay every two Months, which is from fifteen to forty Aſpers. They are divided into ſix Regiments, and have each a ſeveral Commander, called *Buluk Agaſi*, and different Colours. The others have, inſtead of Pay, a *Timar*, or Penſion, from the conquer'd Territories, where they reſide uſually, and obey the *Sangiac-Bey*, or Lord of the Manor, that rules that Quarter. They are very numerous, being diſperſed all over the Empire, and, being required by the Grand Signior, bring him many Horſe to his Wars. The Grand Signior is Heir to all in his Pay, if they die without Children; but he takes but two Thirds, if any leave Daughters.

Things being thus ſettled, it is eaſy for the Grand Signior to raiſe an Army of two or three hundred thouſand Men in a very little Time, by ſending his Orders to the *Baſha's* and *Sangiacs* only, who come in with their Servants, Soldiers of their Governments, and *Timar-Spahi's* inſtantly. Nor is he at more Charge in War than Peace, for all maintain themſelves and Servants; and ſo good Order is kept in their Camps, that where-ever they are they draw a Market, becauſe they pay exactly for what they have; nay, Merchants travel ſecurely by or through them, without Fear of being plundered. All their Soldiers are both ſtrong and couragious. They live on a ſmall Matter, and are ſo hardy as never to be wearied with Travel, or long Marches.

They fight like Lions, chuſing rather to be cut in Pieces than retreat, unleſs the Enemy exceed them much in Number. That which makes them ſo couragious, is the Confidence they have in Deſtiny, believing, that they can't die before their Time is come, though an hundred thouſand Men ſeek their Lives, and if they die in the Field, they ſhould alſo have died at Home, which makes them fearleſs of all Diſeaſes and Dangers. They are alſo ſo zealous for their Religion, that they will chearfully die in Fighting againſt the Enemies of their Law, believing that they die Martyrs, and ſhall, after Death, enjoy the Delights that *Mahomet* hath promiſed them.

They will blindly obey the Orders of their Commanders, running into the greateſt Dangers of War as chearfully as to a Feaſt; and beſides, they are well armed with a good Muſket, and a handſome Sword, with other ſuitable Habits and Accoutrements, inſomuch, that it is not to be thought ſtrange, if they are very ſtrong by Land, and bring almoſt every Thing to paſs that they undertake.

25. But though the *Turks* are ſo potent by Land, and ſucceed well in their Wars there, yet are they neither fortunate nor ſtout by Sea, and always worſted, unleſs they be fix to one; and the Reaſon is, becauſe they have neither good Ships nor good Men. They are very unſkilful in Building their Ships, and when they have done, they not only want good Sea-Officers to manage them, but Soldiers to man them; for even thoſe *Janizaries*, who know not what it is to give Ground on Shore, always go to Sea againſt their Wills, and if they can get off for Money, never fail to do it; and no Wonder, if their Navy can never be victorious, when all Things are ſo unfit for Battle. And hence it is, that the *Venetians* gain great Advantages over them, and particularly in 1656. gave them ſuch a ſignal Defeat at the *Dardanelles*, where they loſt twenty ſeven Ships, thirty ſeven Galleys, and eight Maones, that all the *Turks* were put into Conſternation by ſo great an Overthrow, and imagined themſelves to be Slaves to the *Venetians*, who, had they purſued their Victory, would certainly have driven the *Turks* out of *Conſtantinople*, and, perhaps, out of *Europe*; for the Grand Signior was preparing to fly into *Aſia*; and the *Turks* believing that God had decreed that Time for their Expulſion out of *Europe*, as one of their *Imans* had foretold, would eaſily have departed; but the *Venetians* neglecting the Advantage, ſuffered the *Turks* to reſume their Courage, and thereupon they grew more terrible to the Chriſtians, whom they could not ſee without Regret, and threatened them with Deſtruction at their next *Bairam*, according to their natural Inſolence.

But as the *Janizaries*, when obedient to the Grand Signior, render him one of the moſt formidable Princes upon Earth, ſo they ſtrangely limit his Power when they loſe that Reſpect to him, and revolt, which they pretty often do; and then, ſlighting all Commands, they follow the Dictates of their own furious Paſſions, and run down all that comes in their Way, for they have ſtrangled ſeveral Grand Signiors, and among others Sultan *Oſman*, becauſe they ſmelt out his Reſolution of diſſolving their Body, as the only Curb to his unlimited Power, and ſet up his Uncle *Muſtapha* in his Place; and in the next Succeſſion Sultan *Ibrahim*, his Brother, and Father of *Mahomet*, who reign'd in the Year 1655. And this Prince they reduced to ſuch Straits, that he was forced to grant them all that they demanded, and put many of the chief Officers of the Court to Death to appeaſe them; but whoever they attempt againſt, they yet always ſo reſpect the Royal Blood, and have ſo great a Veneration for the Race of *Ottoman*, that they never ſo much as dream of altering the Succeſſion from that Family.

26. The Subjects of the Grand Signior who are not *Muſſulmen*, are either *Chriſtians* or *Jews*. The *Greeks* are the chief of the *Chriſtians*. They wear the ſame Habit with the *Turks*, except that they may not wear green on any Part of their Bodies, without Danger of being ſoundly baſtinado'd and fined, nor a Turbant all white, leſt they be forced to turn *Turks*, or die for it; but all other Colours they may wear, though it be better not to uſe all red or all yellow, for Fear of offending the Soldiery. The *Popas*, or *Greek* Prieſts, are always clad in Black, but their Cap has a Liſt of white. They wear long Hair, and ſo do their Monks.

As for their Religion, they differ from the Church of *Rome* in theſe Points: 1. They maintain that the Holy Ghoſt proceeds only from the Father, and not from the Son, but at moſt by the Son; yet they believe him to be God, and the Spirit of the Son. 2. They deny the Pope to be Head of the Church, and have four Patriarchs of equal Authority, to whom they ſubmit in their ſeveral Juriſdictions, *viz. Conſtantinople*, *Antioch*, *Alexandria* and *Jeruſalem*; but they are all raiſed by Bribery to their Dignities by the Grand Signior, and

and confirmed by the Grand Viziers and Bashа's of those Countries, as the Grand Signior's Deputies, from whom they receive a *Caftan*, or Vest, at their Confirmation. They have several Archbishops and Bishops under them; but they must first have been *Caloyers*, or Monks, and observe their Rule during their Lives. The Priests are regular, who are not married, and Secular's who marry. 3. They admit of no Purgatory, but hold a third Place, where the Blessed remain in Expectation of the Day of Judgment, before which Time, though they believe not the Saints to be admitted into Paradise, yet they pray to them to intercede for them. 4. They use leavened Bread in the Sacrament, such as they commonly eat, and communicate in both Kinds, as well Laymen as Priests, and Women and Children as Men, and condemn the *Latins* for depriving the Laity of the Cup. 5. They have four *Lents*, but the first, which begins six Weeks before *Easter*, and lasts till that Feast, they keep most strictly, calling it the great and holy Fast; for they eat nothing then that hath Blood, nor Oil, but only Herbs and Shell-fish, as the Cuttle-Fish and Oisters. In the other three *Lents*, one of which is kept in Honour of the blessed Virgin, and the other of St. *Peter* and St. *Paul*, they may eat Fish and Oil.

27. The *Armenians* keep their Lent stricter than the *Greeks*, for they eat no Kind of Fish nor Oil, nor drink any Wine, but live only on Bread, Water, Herbs and Roots. Their Churches are like ours, except that the high Altar is divided from the rest of the Church by a wooden Partition with three Doors, which make a kind of *Sanctum Sanctorum*. They have no Images, but Pictures only. They never kneel in their Churches, not so much as at the *Elevation of the Host*, but lean upon Crutches, of which they have Abundance for that Purpose. No Man can be admitted into Priests Orders till he is full thirty Years old. Priests are allow'd to marry but once in their Life-time, and that to a Virgin, who is also under an Obligation not to marry, if her Husband dies.

Their Mass is much the same in Substance with that of the *Latins*, save that is much longer, for it takes them five Hours in a Day to read it over only, which occasions so many of the Clergy to omit it, that there is scarce any Place where it is regularly read, unless it be in Mount *Athos* and *Neomagni*, a City of the Island of *Scio*, and in some few well regulated Monasteries. Their whole Liturgy is divided into seven Books. 1. *Triodion*, which contains the Office for Fast-Days. 2. *Euchologion*, which is a General Office for all Days, and all Occasions. 3. *Paracletitis*, which contains all the Hymns. 4. *Penteceoterion*, which is the Service of the Church from *Easter* to *Whitsuntide*. 5. *Menæon*, an Office belonging to each Month. 6. *Horologion*, the Service for all the Canonical Hours for every Day. 7. *Antoloion*, which comprehends all that uses to be read in the ordinary Service of every Month throughout the whole Year. This Part of their Liturgy, they say, every Priest ought to have, and it ought to lie in every Church; but as to the rest the Length of them is so tedious, and the Price so great, that most of the Bishops, Priests, yea, even their *Caloyers*, never trouble themselves with them.

28. Their *Caloyers*, or Monks, lead a very austere and exemplary Life. They make three Vows: 1. Of renouncing the World. 2. Abstaining from Flesh: And, 3. From Marriage; which they very strictly observe, especially in the larger Monasteries of Mount *Athos*, *Neomagni*, Mount *Sinai*, St. *Saba*, and St. *Michael* of *Jerusalem*, which are those that are best governed. Their Food is the Product of the Earth, and Fish, except on Fast-Days, when they will not eat any Thing that hath Life. Some of them, who are called *Ascetai*, live only on the Fruits of the Earth, and to that End leave their Cloister to live on the Mountains, and never return but on great Festivals, to assist at the publick Service. All their Monks are divided into three Orders, *viz.* St. *Basil*, *Elias*, and St. *Marcellus*; and in all of them they have three Sorts of Monks, Superiors or Elders, called *Egeumenoi*, the professed and other Fathers, and the Novices, with the Lay-Brethren; but the Superiors, though had in great Veneration, have little Authority, except in imposing some trivial Penances; for they are afraid lest by Severity the Monks should turn *Turks*, as they have had many Instances, and therefore their monastick Discipline is almost lost; yet they still retain the Prerogative of stripping such Monks of their Habit, who have been guilty of some notorious Crimes, and will not submit to their Rules.

The Professed also take the same Liberty to lay down their Habits when they please, yet not without some Scandal to the others, and rendering themselves contemptible; however, upon their Repentance, and undergoing some slight Penance, they are re-admitted. These professed Monks, so long as they are in the Convent, take care of the Fruit, Corn, Sheep, and other Things that belong to the Cloister. The Novices and Lay-Brethren work in the Fields, and though they return ever so weary from their Labours in the Evening, yet they must attend at a long Prayer, and make many Genuflexions, which they call *Netaniai* before they eat their Supper, or go to their Rest. Over all these Monks are placed Provincials, or *Visitors*; but instead of reforming the Abuses of the Monasteries, which should be their Business, they only gather up the Money which the Patriarch exacts of them. And, indeed, these *Visitors* come so often, that they are miserably poor, and are become thereby ignorant and illiterate, because the Time they ought to spend in their Studies, they are forced to employ in labouring for a Sustenance.

But, notwithstanding this general Poverty of the Monks, some few Monasteries are so well endow'd, and their Monks are so rich, as to be able to raise great Sums of fifty or sixty thousand Crowns to purchase the Patriarchate, nay, sometimes before the Possessor is dead, for the Grand Signior never refuses Money. Their secular Priests, called by them, *Cosmicoi Iereis*, are thus made: First they take their Tonsure upon them, *i. e.* are shaven on their Crowns the Breadth of one's Hand, and are thus taken into the Service of the Church. Then after some Months they are created *Anagnosta's*, or Readers, because it is their Business to read the Mattins, Psalms, and some other Things, which the Clerks use to sing. When they have served the Church some Months in this Office, the Bishop confers upon them Deacons Orders, and a Power of waiting at the Altar, and chanting the Epistle. When they are Deacons, if they have a Mind to marry, they are allowed to do it, provided they give Notice to the Bishop of the Woman and her Abode, that he may enquire after her; for if she be not chaste, wife, and handsome, she is not a fit Wife for a Priest, nor will the Bishop suffer their Marriage. And, indeed, the *Greeks* are so ambitious to bestow their Daughters on the Priests, that if it be known that a Priest desires to marry, all are forward to seek out the greatest Beauty for him, as if they were to consecrate it to God, and to court such Women they are dispensed with in their Service, and, upon their Return into it, are made Priests.

29. The Under Ministers of the *Greek* Church are, 1. *Sernophylaces*, or Sextons, who look after the consecrated Plate, and other Utensils of the Church. 2. The *Colonarchai*, who informs the Singers what Tunes to sing. 3. The *Tyrroroi*, or Porters, who open and shut the Church Doors. 4. The *Canidlaptbi*, who take Care of the Tapers, of which they consume many. The Service of the *Greek* Church is said several Times a Day. In the Monasteries they rise at Midnight to perform a particular Form of Devotion, called *Mesonuction*, and to prepare them for some great Festival, they turn it into an *Holonuction*, or an All-night Service. After this they celebrate a Service at Break of Day, called *Oertos*; another at the first Hour, called *Pretiora*; and so again at the second Hour, called *Tritiora*; and at Nine o'Clock in the Morning, called *Ekteora*: Then follows the *Ennati*, the Liturgy, and the Eucharist at Three o'Clock in the Afternoon, and *Espirenes*, or Evening-Service; after which they use some slight Exercise till they go to Supper, and when that's done, they return again to Church, to perform the Service called

Apodipno,

Apodipho, or, the Service of the Night, which in the *Romiſh* Church is called the *Complines*.

The Miniſters of Churches follow the Example of the Monks as near as poſſible, ſo that in all Churches, be they rich or poor, there is every Day performed the *Hagai Koinoma*, or Celebration of the Euchariſt, and ſome Churches more than once, but at different Altars. None of theſe Ceremonies or Uſages are performed in Conformity to the Church of *Rome*, for they abominate both them and all their Cuſtoms, and if a *Latin* Prieſt ſhould ſay Maſs at any of their Altars, they would waſh them as polluted. At the Cloſe of every *Thurſday* they excommunicate the Pope and all the *Latin* Biſhops, and damn them as ſo many Hereticks and Schiſmaticks.

They have ſo great a Number of Holidays, that there is no Day in the Year but is conſecrated to ſome Saint; but thoſe they have in greateſt Veneration, are, beſides the Feaſts of Chriſt and his Apoſtles, the Invention and Exaltation of the Holy Croſs, in *September*; the Feaſt of St. *Demetrius* in *October*; St. *John Chryſoſtom*, and the Virgin's Entrance into the Temple in *November*; St. *Nicholas*, St. *Spiridion*, and St. *Ignatius* in *December*; the Feaſt of St. *Baſil*, St. *Anthony*, St. *Athanaſius*, St. *Cyril*, St. *Gregory Nazianzen*, and Chriſt's Baptiſm, in *January*; St. *Simeon*'s Meeting with Jeſus and St. *Bleſius* in *February*; the Forty Martyrs in *March*; St. *George* in *April*; St. *Athanaſius*, *Conſtantine* the Great and *Helena*, and the Invention of St. *John Baptiſt*'s Head in *May*; St. *Marinus*, *Elias* the Prophet, St. *Paraſcava* and St. *Pantaleon* in *July*; Chriſt's Transfiguration, the Death of the Virgin *Mary*, and the Beheading of St. *John Baptiſt* in *Auguſt*.

On theſe Days they read in the Church the Life and Actions of theſe Saints in the vulgar Tongue, out of their *Synaxarion*, or Martyrology, and conclude the Service with the Diſtribution of the *Euchariſt*; and generally the People, who come to hear, bring an Offering of Bread, Wine, Oil, Tapers, and the like, for the Uſe of the Prieſts, and give liberally to the Poor, even beyond their Abilities. They celebrate *Eaſter*, which they call, πεχα σιαταγμα, *i. e.* the Paſſover of the Reſurrection, with great Demonſtrations of Joy. By the Laws of their Church, they are obliged to confeſs themſelves four Times a Year, but not ſo particularly as the Church of *Rome* requires, and after they have done ſome Penance, or promiſed, they are abſolved in Form of a Prayer: *Let thy Sins be forgiven.*

They look upon Baptiſm as indiſpenſibly neceſſary for Salvation; and though they baptize not till eight Days are paſſed after the Birth, unleſs in Caſe of Neceſſity; yet, when a Child is in Danger, they allow Laicks of both Sexes to baptiſe, becauſe they dare not hope well for Children who die unbaptiſed. They rebaptiſe Hereticks and Apoſtates, when they repent and deſire to come into their Church. Among the former they reckon the Papiſts: They have a great Averſion to Images in *Baſſo-Relievo*, and ſay, the Papiſts imitate the Heathens in the Uſe of them, but the Pictures of Chriſt and the Saints they account holy, and pay a Reverence to them, and to that End ſet them up in their Churches on their Feſtivals.

30. They condemn all the Weſtern Chriſtians for eating Things ſtrangled, and account them Hereticks for ſo doing. They follow the Doctrines of the ancient Fathers, and the Canons even of the firſt General Councils, very exactly, and think all others of no Force. The *Turks* make them pay very ſevere Capitations for their Religion Sake, and which is worſe to them, take their Children from them often by Force, to educate them in the *Mahometan* Faith, and make them *Ichlegans*. Though they have many Churches, yet they are obliged to take great Care to keep them in Repair, for Fear they ſhould have no Churches at all, for the *Turks* very rarely will ſuffer them to rebuild them, if they fall; but they are allowed to repair them. In their Churches they have a Candleſtick which holds three Candles, by which, they ſay, is repreſented the Holy Trinity; and another two, which ſignify the two Natures in Chriſt. Their Sacerdotal Veſtments, have alſo the like Myſteries. In giving the Bleſſing, they make the Sign of the Croſs from the Right to the Left, contrary to the *Latins*.

Maids ſhew not themſelves before they are married, even to their Relations, and therefore go not to Church for Fear of being ſeen. They are married by a Prieſt, and give a Ring like the *Latins*, but take Godfathers and Godmothers, which they do not. The Bride and Bridegroom being come before the *Papa* or Prieſt, he ſays ſome Prayers over them, while the Godfathers and Godmothers hold a Garland of Flowers, mixed with *Orpine*, over their Heads, and a Pall over it. The Father and Mother of the Bride give her; and when Prayers are done, the Bride and Bridegroom drink to one another, and the Glaſs being given to the Prieſt, he merrily drinks it off, and then breaking the Glaſs, ſays, *So may this Bridegroom break the Virginity of the Bride.* Their other Rites are like thoſe of the *Latin* Church.

Their ordinary Way of Living is much like the *Turks*, only they are more wicked, for they are covetous, perfidious, treacherous, *Sodomites*, revengeful to the higheſt Degree, very ſuperſtitious, and great Hypocrites, for which Qualities they are ſo much deſpiſed by the *Turks*, that they do not Value them though they turn *Mahometans*. They are greater Enemies to the *Papiſts* than the *Turks* are, and none would hinder them from being Maſters of *Turkey* more than they, if Providence ſhould ſo favour them to recover what the *Turks* hold in *Europe*. Their Women are beautiful, but a little too far, and moſt of them very proud.

31. The *Jews* in *Turkey* uſe the ſame Habits with the *Turks*, only may not wear green, or a white Turbant, or red Veſts, and ſo are obliged to wear their Meſſes, Pabouches and Caps, which are ſhaped like an Hat, of a Violet Colour only. Their Religion is contained in the *Old Teſtament* and *Talmud*. As to their Manners, they are great Cheats in all Places, and their only Contrivances are to vex both *Chriſtians* and *Turks* with their Taxes and Tricks, which is the Reaſon they are hated and deſpiſed in all Places. All the *Jews* and Male *Chriſtians*, which are ſubject to the Grand Signior, pay the *Karadge* yearly which is a Tribute of four Piaſtres and an half, beginning to pay it about nine Years old; but the *Chriſtian* Prieſts and Monks are exempted from it, and ſo are the *Jewiſh Rabbis*; the Women alſo paying nothing. This Tax brings in a great Revenue to the Grand Signior, and no body can avoid it by changing their Habitation, for at whatever Place they come in their Travels, their *Karadge* is demanded, and if they have paid it in any other Place, they muſt ſhew their Acquittance, and if they can't produce one, they muſt pay it, and take a Note or Acquittance to ſerve them in other Places; but ſuch as are not Subjects to the Grand Signior, do not pay this Tribute, and to ſhew that they wear an Hat, and have a Certificate of their Abode from a Conſul.

32. The Accounts already given from the Works of the moſt authentick Authors that have been publiſhed, cannot fail of entertaining as well as inſtructing the Reader; but, perhaps, it may not be amiſs to make ſome Additions to theſe, from Materials of another Nature; ſuch as the Informations of thoſe who have reſided long in the Domini ns of the Grand Signior, and Books written in or tranſlated from the Oriental Languages. To render theſe Remarks of the more Uſe, by keeping them in a certain Method, we will, as near as may be, purſue that which in the Courſe of this Section has been already laid down. The Dreſs or Cloathing of the *Turks*, though it appears odd and uncooth to us, is nevertheleſs founded upon Reaſon, and for that very Cauſe is not much affected by Faſhion; as they have Nothing of Levity in their Nature, ſo there is Nothing can give Men a graver Appearance than the *Eaſtern* Habit; and in reſpect to all the Uſes of Cloathing in a Climate like theirs, it will be found, that it anſwers them perfectly well. By changing the Stuff of which their Robes are made, from Silk to Cloth, and from plain Cloth to Cloth lined with Furrs, the Change of Seaſons is provided againſt. Their Habit agrees likewiſe with their Manner of Living, they ride

ride without any Inconveniency. The Manner in which their Houſes are furniſhed is ſuited to their Garb, and every Part of that is well contrived for the great Uſe they make of Bathing. The only Thing in the *Turkiſh* Dreſs, that ſeems to deſerve Reprehenſion, is their Turbants, and it is obſervable, that this is the only Part of it that is ſubject to Fancy or Change; for as to the reſt, there has been little or no Difference introduced in the Courſe of many Years.

The modeſt and temperate Way of Living, in Uſe amongſt the *Turks*, is very commendable, and the more ſo, becauſe it is not carried to any Degree of Severity or Extravagance. They abſtain from all Animals that die of Diſeaſes, that are choaked, ſtrangled, or knocked on the Head, or that break their Necks; but in Caſes of great Neceſſity, they allow that even theſe may be eat; but from Blood and Swines Fleſh they moſt religiouſly abſtain. They have not many Diſhes, nor any great Variety of Dreſſing, but thoſe they have are ſavoury, cheap, provided with little Trouble, and their Meals are ſoon over. All this is alſo very agreeable to their Climate and Way of Life, but at certain times, when they have a mind to indulge, they have their Niceties, eſpecially in Paſtry and excellent Liquors, which they ſtile Sherbets, compoſed of a Variety of Ingredients, and always cool and pleaſant. But after all, their great Dainty is Water, and ſome, from a Principle of Charity, carry it in Stone Veſſels through the Streets of *Conſtantinople*, and offer it with great Civility to ſuch as deſire to drink; whence we diſcern the Propriety of that *Eaſtern* Expreſſion, which occurs in our ſacred Writings, of giving a Cup of cold Water; which, from the Difference of our Manners, does not appear to be any great Matter here.

As for the Practice of Drinking, the common People in thoſe Countries have it not; ſo that if you offer Workmen any Thing for that Purpoſe, they anſwer very naturally, that they are not dry; but ſtill you may oblige them, if you are diſpoſed, by calling the Coffee-Man, who ſtands at the Corner of every Street with his Utenſils, and all working People will be very grateful for a Diſh of Coffee. But that we may not deal altogether in Generals, we will take this Opportunity of ſpeaking particularly to three Heads, with reſpect to which we find very little in our printed Books that is exact and worthy of Credit. Theſe three Heads ſhall be *Coffee*, *Opium* and *Wine*.

As to Coffee, which the *Turks* call *Caphuah*, it was firſt uſed in the Country where it grows, in the Kingdom of *Yemen* in *Arabia-Felix*, which from its producing Coffee, our famous Mr. *Ray* delivers it as his Opinion, that it may be ſtiled not only *Felix*, but *Feliciſſima*, that is not barely the happy, but the moſt happy. A Multitude of Writers have deſcribed Coffee, and ſome have pretended long ago to give us diſtinct Accounts of their own Knowledge and Experience, and yet it is but a very little while that we have known any Thing of it with Certainty, ſo as to be diſabuſed in Reference to thoſe Fables that have gone current for many Years, though without having Foundation or even Colour of Truth. The Tree then that produces Coffee is in Reality a kind of Jeſſamine, which bears firſt a very beautiful and odoriferous white Flower, inclining to yellow, which is compoſed of five Leaves reſembling the *Spaniſh* Jeſſamine. As theſe Flowers drop off, the Fruit begins to appear, which is at firſt green, then of a pale red, turns next to a bright Crimſon, by Degrees of a very deep red, and at laſt inclines to a duſky Brown. In Size and Shape it reſembles a honey Cherry, but inſtead of a Stone, there lies within the Pulp two of thoſe that we call very improperly Coffee-Beans, with their flat Sides joined to each other, and their Convex Sides outward; as there are Flowers, green Fruit, and ripe, all upon the ſame Tree at once, there are ſeveral Coffee Harveſts; but the moſt conſiderable is that in *May*, when by laying Cloths under the Trees, and ſhaking them, the ripe Fruit drops off in great Quantities, out of which the Beans are taken, and very carefully dried, firſt in the Sun, and then in the Shade; and upon their curing in this Reſpect, their Goodneſs chiefly depends.

It is ſaid, that the Virtues of Coffee were firſt diſcovered by the Friſking of Goats that fed upon it, and their living almoſt wholly without Sleep, which put a Prior of a Convent upon trying what Effect they would have upon a much groſſer Animal, a fat, ſleepy, lazy Monk, upon whom having wrought a wonderful Cure, Coffee came into general Uſe. I cannot vouch for the Truth of this Story ſo well as for what follows. It paſſed from *Arabia* into *Egypt*, where it began to be much taken Notice of, the *Turkiſh* Doctors doubting whether the Uſe of it was not forbid by their Law, becauſe they held its Properties to be the ſame with thoſe of Wine. This Point was cleared up by a *Mufti*, who was a great Friend to that Liquor, and wrote a Treatiſe in Defence of it, *A. H.* 875. *A. D.* 1470. The Name of this learned *Mufti* was *Abda leader Ben Mohammed*, and his Sirname *Al Anſiri*, and the Title of his Work, *Omdat al Safu át fi hal al Cahuat*: We have been the more particular in mentioning this Book, becauſe there is a Copy of it in the *French* King's Library amongſt the *Arabick* Manuſcripts, N° 914, and there are in it ſome very curious Obſervations.

It is ſaid that there are in *Grand Cairo*, no leſs than two thouſand Coffee houſes; there are a vaſt Number at *Conſtantinople*, and in all the Cities in the *Turkiſh* Dominions; but ſometimes on Account of the diſtracted State of their Affairs, theſe Coffee-houſes are ſhut up; but in Times of Peace they are much frequented, more eſpecially in the Mornings and Evenings, when ſuch as are moſt at Leiſure, and are in tolerable Circumſtances, paſs an Hour or two there in Converſation, in hearing the Muſick which the Maſters of ſuch Places provide, or Books of Tales read, for which they have People on Purpoſe, who from a kind of Pulpit divert the Audience with Collections of Stories of all kinds, good, bad or indifferent. I will for the Reader's Amuſement quote one, which is not much amiſs.

" When the *Tartar* Slaves are croſſing a River, and " find themſelves in Danger of being drowned, they " catch hold of the Horſe's Tail that paſſes before them, " and by this Means frequently eſcape. From hence " comes the Proverb. *Lay hold of the Tail if you can, " and he ſure keep it faſt.* There was an honeſt *Muſſulman* once, that by applying it luckily eſcaped being " empaled, and the Caſe was thus; he had ſpent many " Years in Study, had moſt Part of the *Alcoran* by " Heart, was acquainted with many Sciences, but by " attending to them, had ſlipt a very material Science, " that of knowing how to live; ſo that when he grew " in Years, though his Mind was well fed, his Body " was in Danger of Want. He addreſſed himſelf " to the Sultan *Mahomet* the IVth. on whoſe Memory " be Peace! beſeeching him to ſave a Son of Science " from ſtarving. The Sultan having conſidered his " Caſe, gave him no other Anſwer than this; Friend, " *with all your* Learning *don't you know, that the* " World *is a Tail, and happy is he that gets* hold on " it. The *Muſſulman* went Home in Deſpair, where " after paſſing three Days in deep Meditation, he thus " addreſſed himſelf to his *Ruſſian* Slave, from whom " he had learnt that Tongue; Infidel, ſays he, let us " change Cloaths, carry me to the Market, and ſell " me to ſuch a one. His Orders were obeyed; he " worked for ſix or eight Months in the Fields with " the other Slaves, and appeared ſo very ſtupid, that " he was the Jeſt of all his Companions. At the End " of that Time he began to preach, affirm'd that he had " Viſions, and that the Prophet, whoſe Name he bleſ- " ſed, had taught him the *Alcoran*, of which he repeated many Chapters. This made a very great Noiſe, " he was viſited by every Body, and Nobody went " empty handed; at laſt, the Grand Signior heard of " it, and ſent for him. As ſoon as he came into his " Preſence, the Sultan recollected him, *Friend*, ſaid he, " *have I not ſeen you before?* For God's Sake, *cry'd* " *he*, do not betray me; you know the World is a " Tail, and I have but juſt got hold of it. The Iſſue " of the Matter was, that the Man got a living by his " Wit, and the World has got a good Story. My " Friends, you'll be never the worſe for hearing it, and

" believe me, you will be much the better for remem-
" bring it; for of all Kinds of Knowledge, there is none
" more important than this, that the *World* is a *Tail*,
" and *happy* is he that can lay *hold* of it." I have ſeen a Book that belonged once to Sir *Roger Manly*, the true Author of the *Turkiſh Spy*, which contained the Stories that were read in a Week at a Coffee-houſe at *Damaſcus*, and it was in *Italian*. I wonder it has not been publiſhed, for in my Judgment it was much ſuperior to any Thing of the Kind that I have ſeen in Print, and I do not doubt but there are many ſuch Collections in the Cabinets of the Curious in *Italy* and *France*.

Every body knows that the *Turks* are great Takers of *Opium*, and much has been written upon thoſe Subjects, about which, however, there are many Miſtakes; we will endeavour to rectify ſome of them. The *Turks* call it *Affioun*, and the beſt comes from *Aboutige* in *Egypt*. It is very true, that as much as we have heard of *Opium*, there never was any of it in *Europe*. That which is uſed by the *Turks* of Diſtinction, is drawn by Inciſion from the largeſt Sort of *Black Poppies*, by laying new Ropes under them in the hotteſt Seaſon of the Year; when they are ſlit with a Lance, the Liquor falls on and ſticks to the Ropes in Drops of an Amber Colour, which are carefully collected, and ſold at a conſiderable Price; and this is the true *Opium*. They afterwards mow and extract the Juice from the Poppies, which over a ſlow Fire they reduce to the Conſiſtency of Turpentine, and afterwards make it up in Lumps and cover it with the Leaves; this is properly *Meconium*, but is what we receive for and generally call *Opium*. The beſt is of a black Colour, tough rather than brittle, of a pungent ſtupifying Smell, and free from Droſs and Sand. The worſt Sort is of ſeveral Colours, clammy in ſome Places, hard in others, and full of Droſs and Impurities. What is extracted from *Garden Poppies* in *Europe*, is what we ſtile *Diacodium*; and this, if it be carefully made, of the largeſt and beſt Poppies, properly cultivated, and in a very dry hot Seaſon, comes nearer *Opium*, and may be uſed with better Effect than the *Meconium*.

When the latter is purified and diſſolved in ſome convenient Vehicle, it is ſtiled *Laudanum*, and when compounded with other Ingredients, theſe are marked by a Variety of Epithets added to the Word *Laudanum*. There is alſo a ſolid *Laudanum*, which is only the *Meconium* well purified, and reduced again into a ſolid Form. The very beſt Method of doing this is by mixing the pureſt *Meconium* with Rain-Water, and then evaporating it over a ſlow Fire, to the Conſiſtence of a Syrup; after which it will ſoon grow dry of itſelf.

The *Turks*, the *Perſians*, and, indeed, all the Eaſtern Nations, take *Opium* as we do Wine or Drams; and the *Chineſe* are ſaid to have the beſt Preparations of it in the World. It exhilerates the Spirits wonderfully, and the Uſe of it is ſo bewitching, that when People have once got a Habit of taking it, they cannot leave it off; and as they feel the Effects of it leſs by Uſe, they are obliged to increaſe their Doſe, till at laſt they come to take amazing Quantities. Mr. *Gracin*, an Author of good Credit, ſays, that he ſaw a Fellow at *Bengal*, who for a Roupy took four Ounces of it, which made him ſleep all that Day; but the next Morning he came to himſelf, and appear'd not much the worſe for it. This, however, is very unuſual, and it is very rarely that any Perſon in *Turkey* ventures upon half an Ounce, and this muſt be after many Years Practice. Thoſe who take it while they are young, ſeldom live to be above fifty; but thoſe, who begin to take it at that Age, are not ſo much affected with it.

As to Wine, there is nothing clearer than that the Uſe of it is forbidden to the *Turks* by the Interpreters of their Law, except in Caſes of Neceſſity, when it is preſcribed them as Phyſick. The Clergy make a great Point of carrying the Edicts againſt the Uſe of it into the ſtricteſt Execution, but to very little Purpoſe; and what they do of this Kind, produces as bad Conſequences as Drunkeneſs; for upon the coming out of any new Edict, or once or twice in a Year to keep up a Show of executing the old ones, the Sub-Baſhaw and his Officers go into ſome miſerable Tippling houſe, let all the Wine about, take every Penny of Money they can lay their Hands on, break and deſtroy whatever they meet with in the Cabin; and, to complete all, treat the Maſter of the Houſe, at his own Door, with a delicate Baſtinadoe; of which, if he complains, or inſinuates that he depended upon the Officer's Protection, in Conſideration of an annual Preſent, he is probably ſent to Gaol into the Bargain. But notwithſtanding all this, there are every-where Tippling houſes kept by the *Greeks*, for the Sake of getting a little Money, where yet they are expoſed to a great many Inconveniencies, and to the daily Inſults of the *Turks* when in their Cups.

Their Hovels are both within and without the moſt deſpicable Places that can be imagined. Four Mud Walls compoſe the Houſe, plaiſter'd on the Inſide, painted over with bawdy Figures, drawn in Charcoal by drunken *Turks*, three or four rotten Benches, and a few Earthen Pots in which the Wine is both drawn and drank. Wretched as theſe Places are, they want not Company or Noiſe from Morning till Night, the *Greeks* being exceſſively abuſive, and the *Turks* brutally quarrelſome in their Liquor; which ſhews, that, from a political Principle, the Prohibition of Wine in theſe Countries is a very right Thing.

Almoſt all our Travellers agree, that the *Turks* are extravagantly ignorant; but the Queſtion is, whether themſelves are good Judges of this, and whether it lies much in their Way to be acquainted with ſuch as apply themſelves to Letters. It is, indeed, very true that the *Turks* are prodigiouſly fond of Aſtronomy, Geomancy, and other Arts of Divination, which are very juſtly mentioned as Proofs of their Ignorance; but in Excuſe of this, we ſhould conſider, that mean People practiſe this with Belief, and that Perſons of higher Stations do it out of Cunning. We ought alſo to reflect, that it is not ſo long ſince we ourſelves were addicted to theſe Fooleries, in which, after all, the *Turks* excel us extremely, not that their Aſtrology or other Arts are a Grain more certain, but the Cheat is managed with infinitely greater Dexterity. The *Turks* have Grammars and Dictonaries of their own Language; Books of Divinity, Hiſtory, Poetry, Phyſick, Mathematicks and Morality; ſo that after all, perhaps, they are not quite ſo barbarous in this Reſpect, or at leaſt not ſo univerſally ignorant as they are repreſented; nor do we find, that in any Negociations with their Viziers, they are apt to be over-reached in their Politicks.

Their Religion, indeed, is abſurd enough; but this is common to them and no other *Mahometans*; and, perhaps, they appear more abſurd to us, than they really are, from our Want of being acquainted with many of their Doctrines. It is moſt certain, that they entertain very odd Notions of the State of the Dead, and are actually perſuaded, that they have ſome Kind of Senſation in their Graves. An *Engliſh* Merchant once walking by a *Turkiſh* Village, with a *Janizary* before him, came to the Burying-place of the *Jews*, where a miſerable, ſhabby-looking Fellow was ſitting before one of the Tombs; upon which the *Janizary* ſtept up to him, and accoſted him in theſe Words: *You old Raſcal, what do you do out of your Grave? get into it again this Minute, and don't ſtink the World a ſecond Time!* The poor *Jew* marched off as faſt as he was able, and the *Janizary* took it for granted that he was ſneaked into his Grave again.

But with all their Superſtition, there is no Want of Free-thinkers amongſt the *Turks*, who take great Liberties with their Religion, and perhaps believe very little more of it than the *Chriſtians* themſelves. But they are obliged to keep their Notions very ſecret, for the Civil Government ſtanding upon the ſame Baſis with their religious Belief, any open Declarations of Infidelity would not only render a Man highly infamous, but ſubject him alſo to grievous Puniſhments. The *Dervizes* or Monks are ſometimes Enthuſiaſts, but, generally ſpeaking, they are notorious Cheats and Hypocrites; they commonly affect a very warm Zeal for their Religion, which they expreſs by being very rude to *Chriſtians*, and taking uncommon Freedom with Perſons of all

all Ranks among their own People, who very unwillingly ſubmit to their Impertinences for Fear of opening the Eyes of the Vulgar, who cannot but bear a great Reverence to Religion, when they ſee that the more ſtrict Profeſſion of it, ſets the meaneſt Man on a Level with the greateſt. Some of the enthuſiaſtical *Derviſes* are ſincere in their Way, and do ſome Service to Society by reproving the great People for their Offences.

As to the Slaves in *Turkey*, they are the moſt ſubmiſſive, tractable and obedient Creatures in the World, and tho' there are Maſters, that from the natural Brutality of their Tempers, treat them harſhly enough, yet generally ſpeaking they are tolerably well uſed; nor are they totally precluded from the Benefit of the Laws, for a Slave may ſummon his Maſter before the *Cadi* for ill Uſage, and if he alledges that their Tempers are ſo oppoſite, that it is impoſſible for them to agree, the *Cadi* will oblige his Maſter to ſell him; but then it muſt be allowed, that this Way of coming to Market does not much recommend him to the next Maſter; what affords theſe poor People moſt Ground of Complaint, is, the little Care taken of them in the Time of the Plague; for the *Turks* upon a Principle of Fatality, and a Belief that every Man's Fortune, as they phraſe it, is written in his Forehead, when they loſe one Slave by the Diſeaſe, put the next not only into his Room, but into his Bed, without taking any Precautions, and ſo loſe perhaps half a Score, one after another.

An *Engliſh* Merchant who was very intimate with an honeſt and ſenſible *Turk*, that was half ruined by this wild Way of acting, convinced him of the Folly of it, by a very eaſy and natural Experiment. He bid him take three large fine Lemons, one of which had juſt begun to rot, and place them ſo as that this rotten Lemon touched one of the ſound ones, and not the other; the next Day the ſound Lemon corrupted; the *Turk* ſaw the Force of the Argument, cauſed his Slaves Chamber and Bed to be well waſhed with Vinegar, all the Utenſils changed, and every Thing to be thoroughly perfumed, and theſe Precautions had their Effect, for the next Slave he had did very well, and it is to be preſumed, the Maſter was cured of his Folly ever after. By the Way let us obſerve, that the Price of Lemons is a ſure Way of knowing whether the Plague increaſes or decreaſes, when *Conſtantinople* is infected, for almoſt the ſole Nouriſhment they give the Sick, is the Juice of that Fruit, which they ſuck continually, and as ſoon as one Lemon is exhauſted, a freſh one is put into the Hands of the Patient, Experience having taught them, that Acids contribute moſt of any Thing to the Cure of this Diſtemper.

That the *Turks* are exceſſively jealous, is a Fact as certain, as that their Women are exceſſively lewd; and therefore if a Woman ſpeaks to a Man, they take it for granted, that ſhe has lain with him, or would lie with him, if ſhe had an Opportunity; and when a *Frank* attempts to perſuade a *Turk* of the contrary, by inſinuating that they may like the Company of a Man, for the Sake of Converſation, their common Anſwer is, Friend, if you catch a Perſon's Hand in your Pocket, would you think it was ſufficient Excuſe if he ſhould tell you he did it only out of Curioſity, to ſee what was in it. The beſt Security they have againſt their Slaves, the only Males that have any Opportunity of coming near their Women, is the Severity of their Chaſtiſements, for an Offence of this Kind he is puniſhed with Death without Mercy; yet even this dreadful Remedy is not always effectual, for their Women having ſo much Leiſure on their Hands, have Intrigues always in their Heads, and it is allowed that none in the World exceed them in their Skill of managing them with Dexterity and Secrecy. We have already obſerved, that the deſpotic Power of the Grand Signior, and the Vizier *Azem* is neceſſary according to the Scheme of their Conſtitution; and though it is not limited by Law, yet it finds a natural Reſtraint from the Fear of popular Inſurrections, which are more terrible in this than almoſt any other Country. As to the *Turkiſh* Juſtice, it is a Point of all others, the leaſt underſtood by Strangers, at which we need wonder the leſs, when we conſider, that even in *Europe*, one Nation knows very little of the Laws and Cuſtoms practiſed in another. But however it is certain, that the *Turkiſh* Law very much reſembles what is ſtiled the common Law in this Kingdom; that is to ſay it depends upon Maxims and Rules that are founded chiefly in Uſage.

But there is one Thing that deſerves particular Notice, and that is, that in no Country in the World there are ſuch Numbers of falſe Witneſſes, nor are theſe leſs uſed by the Chriſtian Merchants eſtabliſhed amongſt them, than by the *Turks* themſelves; for as every Thing in their Courts of Juſtice muſt be proved by two legal Witneſſes, that is, by *Muſſelmen*, Merchants would find it impoſſible to recover their Right, if they were ſo ſcrupulous as not to make Uſe of this Practice. In ſuch a Caſe they call in a Couple of *Turks* of their Acquaintance to their Aſſiſtance, and theſe, having firſt very ſeriouſly aſked the Merchant, if the Fact be as he ſtates it; upon his anſwering in the affirmative, immediately tell him, Well, upon thy Credit we will ſwear it, and are as good as their Words, for which they are gratified with a ſmall Preſent; nay, in publick Cauſes, ſuch as Petitions for repairing a Church, if the Cauſe ſticks for want of a Witneſs, a grave *Turk* that ſtands by will come in a Volunteer, and tell a formal Story how he came to know ſo much of the Matter as will ſet the Thing a-going; but he expects to have his Preſent next Day, and it would be a Thing of very bad Conſequence to neglect it; but the greateſt Objection to the *Turkiſh* Law ariſes from the Corruption of thoſe who diſpenſe it; for every Man is at Liberty to apply to the *Cadi* privately, and then without Doubt what he ſuggeſts is ſupported by more weighty Arguments than can be delivered in Words. Yet with all theſe Diſadvantages, and without Doubt they are not inconſiderable, an *Engliſh* Lawyer who had great Opportunities of examining this Point to the very Bottom has ſuggeſted, that the *Turkiſh* Manner of Proceeding is not without ſuch Conveniences as balance all theſe Defects. The Reader no doubt would be glad to hear him, as his Remarks upon this Head are more to the Purpoſe, than thoſe that could be made by any other Man, not of the Profeſſion.

" One ſovereign Virtue, ſays he, of the *Turkiſh* Law, " is this, that every Man is his own Bailiff and Sum- " moner, without the Plague of Proceſs, Returns, " *Alias*, *Pluries*, and I know not what Hooks or " Crooks, that often beggar a Suitor, before he can " bring his Adverſary to anſwer him. But a Man, in " this Country, requiring the Adverſary to go before " the Judge, he muſt without Shift or Delay go; and " if he offers to eſcape, a Thing ſcarce known there, he " muſt run quite away, for the very People will almoſt " deſtroy him if they catch him. Here is no ſuing out " a Writ, going to the Sheriff, from him to the Bailiff, " with a farther Train of ill Conſequences I am aſham- " ed to remember.

" Another Virtue, and a ſingular one, is, that no Man " anſwers by Attorney, but in proper Perſon only. " The Courſe is, when the Parties come before the " Judge, the Plaintiff makes his Demand for Money " lent, the Price of Goods ſold, or the like. The Judge " ſits all the while with his Paper upon his Hand, and " writes his Minutes. *What ſay you to it?* ſays he to " the other, and then he makes his Defence; if there " be a Writing ſhewed, the Defendant fails not to " own it; there are no *Non eſt factums* for pure Delay, " to be tried. It is there infamous in the greateſt De- " gree for a Man to deny his Writing, when ſhewed " to him before a Judge, or indeed any Matter of Fact " that is true, after it appears to have been ſo to his " Knowledge. What a vaſt Retrenchment of Delay " and Charge is this? Men anſwering in Perſon can " ſcarce be brought to ſpeak falſe; they muſt be " ſtrangely abandon'd to all Shame, that in the Face " of a Court, without ſtammering or bluſhing, will do " ſo. Whereas when they ſit at Home, and leave " their Attorneys and Council to plead for them, " there ſhall be falſe Pleas for Delays profeſſedly, and " no Concern at all to their Countenances.

" The

" The *Turkiſh* Law ſeems to have another Virtue, " which lies in the Method of Proof; after the Judge " hath heard the Demand and the Anſwer, he conſi- " ders on which Side the Proof lies: If the Dealing be " denied, as by the Defendant's ſaying he bought no " Goods of the Plaintiff, or the like, the Judge bids " the Demander prove it; and if Witneſſes are not rea- " dy, he gives a few Days to bring them, becauſe he " might expect the other Party would have owned the " Dealings; but if he ſaid, *It is true, I bought the* " *Goods, but I paid him for them*, then the Judge bids the " Defendant prove; but he will never let Witneſs " come to ſwear on both Sides to one and the ſame " Fact, for that is to make ſure of a Perjury; ſo in a " *Turkiſh* Court, Witneſſes never confront and upon " Oath contradict one another; but being once taken " as Witneſſes, the Cauſe is at an End, the Demand is " made and proved, What would you have more? " But yet, if the Witneſſes are not credible, that Ex- " ception is allowed, and Witneſſes heard to prove it, " and the Judge determines thereupon, whether he ſhall " believe the Witneſſes or not, and accordingly judges " of the Main.

" Another admirable Virtue of the *Turkiſh* Law is, " that Decrees or Deciſions never fight one with ano- " ther; and yet the Party hath the Benefit of an Ap- " peal. They call their Decree an Odgett, which is a " ſmall Scrip or Ticket, which the Judge writes upon " his Hand, and gives out to the Party that hath ob- " tained Sentence. After this Odgett made and ſign- " ed, and given out, no Judicature or Authority in the " Empire can queſtion or diſcharge the Matter, or the " Effect of it, no not the Great *Divan*, although the " Odgett were made by the meaneſt Judge in the Em- " pire. This ſeems very much to reſemble the Laws " of the *Medes* and *Perſians*, when a Decree might " not be revoked. It is certain, that in *Turkey* there " cannot be more than one Odgett or Decree in one " and the ſame Cauſe.

" A *Turkiſh* Judge would laugh, if he were told of " our Judgments, Writs of Error, and Error upon " Error, Appeals, Reviews, *&c.* with full and entire " Sentence of the Cauſe pronounced in all, and the " latter giving the former ill Language, and looking " as if a Judgment in a Cauſe were but a Foundation " whereupon to commence a new Suit, to the incom- " prehenſible Delay and Expence wherewith the Parties, " their Heirs and Aſſigns are tormented. But it will " be ſaid, How then can the Parties have an Appeal? " As to that, if either Side thinks the Judge unſkilful " or partial, at any Time before Odgett made, he may " appeal to a Superior Judge, and then the Cauſe is " as if it had not been heard; but the Parties go be- " fore the Judge by Appeal, as if the Cauſe originally " came before him, and then he makes the Odgett; " but whoever makes it, the Odgett is irreverſible.

" A farther Virtue of the *Turkiſh* Law is this: All " Equity is comprehended in it. Men there are bound " by their Contracts as well as here; but if a Contract " prove very unequal, the Judge takes Notice of the " Unreaſonableneſs, and gives Relief. As if a Man takes " an Houſe to build at half the true Value; when the " Work is done, he may ſue in a *Quantum meruit* for " the Whole; and it is enough to ſay, I thought I " might have done it for the Price, but was miſtaken. " This goes farther than our Courts of Equity, for " they do not relieve againſt any hard Bargains, with- " out Fraud or Circumvention proved. It hath been " ſaid, they do not ſit there to relieve Fools; but if " we conſider well, it will be found, that all Perſons " circumvented by Fraud, are ſo far within that Deno- " mination. But granting full Relief may be had, " what doth it coſt to come at it? In this Reſpect the " *Turkiſh* Law is ſimple, for it not only diſallows all " over-reaching Bargains, but the Judgment of them " falls proper in one and the ſame Suit, which Party " ſoever promotes it. And even here very good Pa- " triots have declared it fit, that the Court having Ju- " riſdiction of the Cauſe in Point of Law, ſhould alſo " judge of the Equity emergent thereupon: But the " preſent Conſtitution doth not allow it.

" The Civilians reproach the common Law, ſaying, " it wants Equity, and needs a particular Judicature to " ſupply it. But I think theirs worſe, for they have " no Mitigations, and all is *ſummum jus*. And then " they contradict themſelves, ſaying, *Apices juris non* " *ſunt jura*; and more groſly leap over their Law, " judging as they ſay, *ex authoritate*, againſt Law, which " in their Language, is *nobile Officium Judicis*. But the " *Turkiſh* Law ſeems, in theſe Reſpects, to be moſt con- " ſiſtent and complete. One Thing more I will ven- " ture to alledge in Favour of the *Turkiſh* Law, which " is of admirable Uſe, and that is, their Diſpatch. A " Cauſe ſeldom laſts a Week, and very often is opened " and determined in a Day; and there is ſcarce any " Means to prolong it, but demanding Time to pro- " duce Teſtimony to Facts, about which the Parties " happen to differ; their alledging and anſwering " for themſelves ora'ly before the Judge, keeps down " Difference of Facts. For the Pride or Shame of " the Parties as well as Integrity, will make them ſave " proving, and, for the moſt part, own what they " know to be true, and ſo bring the Matter in Judg- " ment upon the right Point."

It may be objected here, " That this Proceeding is " precipitous, and Corruption apart, for Want of " Advice and Deliberation of the Parties, as well as on " the Part of the Judge, Wrong may be done; and " Juſtice is a ſacred Thing, and ought to have the " greateſt Regard. It is granted that Juſtice is a rare " Thing, if it may be had; but if it is to be gained by " ſailing through a Sea of Delays, Repetitions, and " Charges, really it may be as good a Bargain to ſtay " at home a Loſer. A wrong Determination expedite, " is better than a right one after ten Years Vexa- " tion, Charge, and Delay. A good Cauſe imme- " diately loſt, is in ſome Reſpects gained; for the " Party hath his Time and Tranquillity of Mind reſerv- " ed to himſelf to uſe as he pleaſeth, which is a rare " Thing in the Opinion of thoſe who have felt the " Want of both, and of their Money into the Bargain.

" The Reaſon why Juſtice is ſo ſacred, is not becauſe " the Cauſe of Suit, or Thing claimed in itſelf is of " any Regard, for that Argument will bring all Things " to a Levelling, as why ſhould one Man have too " much, and another want? But becauſe it preſerves " Peace and Quietneſs among Men, which is the great- " eſt of all temporal good Things; and conſequently, " wrong Judgments, ſoon and final, have the Virtue of " Juſtice, becauſe Peace and Quietneſs is thereby pre- " ſerved. But Delays have an Effect directly to the " contrary, for thoſe maintain Feuds and Hatred, as " well as Loſs of Time and Money; ſo that if it be " ſaid that in the End Juſtice is ſecured thereby (which " I do not grant) I anſwer it is done by unjuſt Means, " and comes to the ſame. *But is it not a ſad Thing*, " ſay ſome, *for a Man to be hurried out of his Right? Is it not a ſad Thing a Man ſhould have a Fever?* As " the Body, ſo the Eſtate muſt be obnoxious to Infir- " mities; there is no Perfection in either State, and " that is always beſt which is ſhorteſt, and hath the leaſt " Anguiſh or Pain.

" I ſhall alledge but one Inſtance farther, where I " think the *Turkiſh* Law is remarkably diſtinguiſhed, and " it is on the criminal Side: If a Man comes to the " Judge, and with Clamour, as the Way is, complains " that he is robbed of his Goods, the *Cadi* will aſk him, " *By whom*, and *where is the Thief?* And if he ſays he " does not know, perhaps puniſh him as a Knave, that " pretends to be robb'd to cheat his Creditors. What, " ſays he, doth not the Grand Signior protect his Sub- " jects? If you are robbed, find the Thief, and Right " ſhall be done; if you want Help, take an Officer, " but do not accuſe the Grand Signior's righteous Go- " vernment. Now to add here a Word or two of their " criminal Juſtice, I ſhall obſerve, that it is executed " with ſuch Rigour, as keeps down Offences ſo effec- " tually, that in that great City of *Conſtantinople*, there

" are

" are not ſo many Men executed for Thievery in ſome " Years, as in one, I may ſay, in one Seſſion, in *London*.

" If a Thief is caught, they make more Account of " him by diſcovering others, than by the Example of " his Puniſhment; and they handle him at ſuch a Rate, " that he cannot but diſcover all he knows. He ſhall " ſometimes be ſecretly chained to an Officer, and ſo " go about the City, and whom he points to is taken " up. The firſt Thing done, is to ſee that he makes " full Amends to the Perſon robbed, and when that " Perſon declares he is ſatisfied, he is ſent away with a " Menace, that he concern not himſelf for Favour to " that Man. And, after all, what hath this poor " Thief to reward him for all his Ingenuity and Ser- " vice to the Publick, by diſcovering? Nothing but " to die without Torment, for if the Judge be diſſa- " tisfied with his Behaviour, he makes ſuch a publick " Torture of him, as muſt terrify all Rogues from the " like Practices; otherwiſe he is committed to an Of- " ficer to be ſimply hanged, and then that Officer takes " him into the Street, and chuſes what Man's Sign or " Poſt he pleaſes, and conſtrains whom he thinks fit to " perform the Ceremony; and a *Frank*, if he comes " by unluckily at that Time, is not ſafe from being pre- " ferred to the Employment.

We have dwelt ſo long upon this Subject, that it is neceſſary for us to be the ſhorter in regard to the reſt. The general Accounts we have of the *Turkiſh* Manners are, at one and the ſame Time, both true and falſe. True in regard to the Relaters Knowledge, who delivers what he ſaw and knew; but falſe, as it is applied, by aſcribing what he collected from the narrow Circle of his Aquaintance to a whole Nation. The *Turks* are like other People, ſome are Men of Senſe, others Blockheads; there are Men of Learning amongſt them, as well as Multitudes that are ignorant. Drunkenneſs is common among the meaner Sort, and much worſe Crimes amongſt thoſe in an exalted Station. Their Paſſion for Women, and the effeminate Life they lead in their Apartments, has a very bad Effect even amongſt Perſons of the greateſt Diſtinction; and, to ſay the Truth, there is ſo little Felicity to be enjoy'd under their Conſtitution, that we need not wonder at the Pictures modern Travellers draw of the preſent State of the *Ottoman* Empire, in which all that have Power are Oppreſſors, and all that have it not, are oppreſſed.

The *Greek* Chriſtians, that live under the Yoke of the Grand Signior, are the moſt miſerable People in the Univerſe; and though all of them do not appear ſo, yet in Fact they are moſt miſerable Slaves. If they can get nothing, they muſt of Courſe paſs their Days in Meanneſs and Poverty; and, if they come to have any Thing, they muſt ſtill wear the Appearance of Meanneſs and Poverty to keep it. It is, indeed, true, that ſome of them lift up their Heads a little, and live in a State much ſuperior to what we have deſcribed; but they muſt have powerful Protectors to do this, and they muſt be continually acknowledging the Favour of this Protection by Preſents equal to, if not above their Abilities; and, after all this, if any Change happens, and ſuch Changes are continually happening to their Protectors, they are torn to Pieces, and ruined in an Inſtant. But before this happens, they are equally deſpiſed and hated by the *Turks*, and the very meaneſt of them will inſult the *Greeks* with Impunity. But in the Midſt of ſo much Calamity, and under the heavy Load of ſuch barbarous Oppreſſion, theſe People keep up their Spirits, if to be eaſy and merry may be ſo called, and will be as frolick and gay over their Cups, as if they had milder Maſters, or lived in abſolute Freedom, according to the common Proverb amongſt us, ſo much uſed and ſo little underſtood, *viz. as merry as a Greek*. The *Turks* have ſo much Policy as to indulge them in the free Exerciſe of their Religion, and to keep up their Hierarchy, which, generally ſpeaking, keeps them in the Intereſts of their Maſters, ſo as to prefer the *Turkiſh* Government (bad it is) to that of any Chriſtian Power not of their own Religion. But if ever the *Ruſſian* Empire comes to be ſettled on a firm Foundation, and there ſhould happen a Succeſſion of two or three great Princes, the *Turks* would run a conſiderable Hazard of finding that Prophecy true, which they have amongſt them, that the *Muſcovites* will one Day ſubvert their Empire.

The *Jews* in the Grand Signior's Dominions are pretty much the ſame that they are every where elſe, that is, a Kind of neceſſary Evils. At *Conſtantinople*, *Smyrna*, *Aleppo*, and other Ports, every Chriſtian Houſe, and, indeed, every Merchant of any Rank, has his *Jew*, who, if he has Goods to ſell, finds him Cuſtomers; and, if he wants to buy, finds out the Commodity is wanted. By their Uſefulneſs in this Reſpect, they have a Share, and not a trifling Share, in all Sorts of Dealings; and ſome of them arrive at Wealth, but never at Reſpect; for as they hate *Turks* and *Chriſtians* equally, ſo both *Turks* and *Chriſtians* hate them in Return; and for the far greateſt Part of the Nation, they are in as low and deſpicable a Condition as it is poſſible to conceive a People, and which ſeems to be the very Extent of human Miſery: They are deſtitute even of Hope, for no Revolution that can poſſibly happen in a Country, the moſt ſubject of all others to Revolutions, can ever prove favourable to them; but they muſt be content to drudge on under the ſame heavy Yoke, let who will be their Maſters.

33. We will cloſe this Section with ſome Remarks upon the Decadence of the *Turkiſh* Empire, which tho' its Dominions are very near as extenſive as ever, yet is very far from having the ſame Force that it had heretofore. This proceeds from a Multitude of Cauſes, but the principal is the Extinction of their ancient Spirit. It is very truly obſerved by an Eminent Author that has been already quoted, that theirs is a Military Government, and that the Conſtitution is formed upon this Plan. It is for this Reaſon, that a State of War is natural to, as well as perfectly conſiſtent with the Welfare of their Empire, which can never enjoy interior Peace, if the Arms of the Grand Signior be not employed on one Side or other. Almoſt every State beſides is oppreſſed by War, and recovers its Strength in Time of Peace; but the Reverſe of this is the Caſe in *Turkey*, where War is almoſt always beneficial, and Peace brings along with it the greateſt Danger. But for many Years paſt the *Turkiſh* Diſcipline growing relax, their Troops are no longer ſo formidable, and their being continually beaten by the *Chriſtians* and the *Perſians*, has made Peace neceſſary at leaſt, if not agreeable.

This has been attended with an innumerable Train of Miſchiefs and Inconveniencies, for their Soldiery being never diſbanded, as making a Part of their Conſtitution, grow more and more formidable at Home, in the ſame Proportion that they became more and more deſpicable Abroad, which muſt be the Caſe of all Countries that put their Truſt in a Standing Army. Their Officers alſo being no longer preferred for their Military Virtues, but in Conſequence of Cabals and Intrigues, are Soldiers only in Shew; and the ſame Diſpoſition ſpreads itſelf downwards, ſo that a *Janizary* is at preſent terrible only from his Staff and his Cap, and to thoſe he ſhould protect, who ſee Nothing in him now that is military except his Inſolence. The Government alſo is fallen of late Years into the Hands of the Men of the Law, who for that Reaſon do all they can to maintain Peace, notwithſtanding that they cannot but be ſenſible how much the Empire ſuffers from the Extinction of that Spirit, by which it roſe and extended itſelf to that prodigious Dominion it ſtill preſerves.

But we may ſafely affirm, that how large ſoever it may be, it is now no more than an infirm gigantick Body, which reels and totters under its own Weight, and would be infallibly overthrown, if its Neighbours ſhould unite to bring about its Deſtruction. The *Ruſſians*, the *Poles* and the *Hungarians*, would at this Day be a great Overmatch for the *Ottomans*, and it would be no difficult Thing for each of thoſe Nations, to bring ſixty or ſeventy thouſand Men into the Field, beſides Irregulars. The *Venetians* are now no longer what they were, and their Maritime Power is ſunk to ſuch a Degree, as to make no Figure at all in *Europe*, but

even weak as it is, in Conjunction with the Pope's Gallies, thoſe of other *Italian* Princes, and the Naval Power of the Knights of *Malta*, it would be very capable of giving Diſturbance to the *Turks*, and of making a formidable Diverſion in Favour of ſuch a Confederacy.

This is very far from being a mere empty Scheme or viſionary Project, for moſt certainly, if theſe Powers were to conſider their own Intereſts, they would find it much eaſier to gratify their Ambition in its full Extent by attacking the *Turks*, than by injuring each other, ſince the Provinces depending upon that Empire, which by ſuch a Confederacy might infallibly be torn away, are in every Reſpect more fruitful and more valuable, as well as out of Compariſon more extenſive than thoſe Countries about which they have been for many Centuries diſputing. Beſides, this would change the general Face of Affairs extremely, and open many new Branches of Commerce to all the trading Nations in *Europe*, which would make them ample Amends for the Loſs of that Profit they make by dealing with the *Turks*. The Paſſage to the Black Sea would be then ſet open, and that noble Country which is now ſtiled *Crim-Tartary*, from being in the Hands of thoſe Barbarians, would be inhabited by a civilized and ſocial People, inſtead of ſerving for a Den of Thieves and Murderers, who ſubſiſt by Rapine, and the Ruin of their Fellow-Creatures.

If once that Spirit of Intrigue could be conjured down, which, for two or three Centuries has diſtracted and diſturbed *Europe*, ſuch a Deſign as this might be eaſily brought to bear; and there is the more Reaſon to wiſh it, becauſe it would not only contribute to the Glory of the Chriſtian Name, but to the common Eaſe and Benefit of Mankind. It would afford to Sovereigns that Satisfaction which is truly royal, of relieving diſtreſſed and injured Nations, and reſtoring them to thoſe Rights of which they were at firſt diſpoſſeſſed, and from which they have been ſo long witheld by barbarous and brutal Force. It would recover incredible Numbers of People from an abject State of Slavery, to a rational and induſtrious Way of living, which would change the Face of the Countries they inhabit, and make them appear once more adorned with all the Advantages that Art can procure, from the bountiful Diſpoſitions of Nature, not more profuſe in any Part of the Globe, than in thoſe neglected Territories, that groan under the Iron Sceptre of the Grand Signior; nor is it to be feared, that the Changes which ſuch a Revolution would produce, ſhould be attended with any of thoſe fatal Conſequences that commonly follow ſuch Events; becauſe inſtead of depopulating theſe Countries, it would certainly prove the Means of drawing into them prodigious Acceſſions of People.

The Weakneſs and Nakedneſs of the *Turkiſh* Government would then ſufficiently appear, for they would be neither able to carry off any Number of their Subjects from the Countries they loſt, nor would they dare to treat with the ſame Uſage as they now do, the Chriſtians remaining under their Power, becauſe in Proportion as that declined, they would be compelled to abate of the Inſolence that is ſupported by it. Nor would the Advantages derived from ſuch Conqueſts belong only to the Powers that made them, for every Part of *Europe* would feel the Benefits of ſuch a Change, ſince it muſt be attended by a vaſt Alteration of Manners, and a free Communication with Countries, that are now as much hidden and unknown, as either the Northern or the Southern Extremities of the Univerſe. Add to all this, that the apparent and extenſive Profits, which muſt redound from ſuch Expeditions, would excite a new Spirit in the Chriſtian World, and very probably procure freſh Settlements and Plantations in more favourable Climates, and at Diſtances far leſs remote than we are now forced to ſeek them.

We ſhould then ſee the *Greek* Iſlands, that are now ſo many Deſarts, ſmile again in all their native Beauty; the venerable Remains of *Roman* and *Greek* Antiquities would be diſinterred, and new Structures riſe, however unequal to them, out of their Ruins. It would be eaſy to expatiate much further, on ſo agreeable and pleaſing a Theme; but what I have ſaid is ſufficient to awaken the Thoughts of the intelligent Reader, and therefore it is high Time that I ſhould call off my own, in order to reſume the Thread of our Narration, and return to the Travels from whence I have digreſſed. But before I do this, give me Leave to declare, that I am thoroughly perſuaded, that this Change is not at a very great Diſtance, but, that either the preſent or the next Generation, will infallibly ſee ſomething of this kind accompliſhed, which in all Probability had been attempted before this, if the Change in the *French* Conſtitution, which has brought them to act upon the *Turkiſh* Syſtem, had not called off the Attention of the Chriſtian Princes, to ſet Limits to that all graſping Power, which before it is long, will be alſo cruſhed by its own Weight; for Structures raiſed by Violence and Fraud, have ſuch Weakneſſes in their Foundations, that they cannot ſubſiſt for any Length of Time, but when at their greateſt Height ſink into Deſtruction, by the very Means whereby they were raiſed.

SECTION III.

An Account of ſeveral of the moſt remarkable Cities in *Aſia*, of various Iſlands in the *Archipelago*, and of Things moſt obſervable in them, both with Reſpect to their ancient and preſent Condition; with Remarks Hiſtorical, Phyſical and Geographical.

Extracted chiefly from the Writings of Mr. JOHN THEVENOT; but intermixed with Accounts from WHEELER and LE BRUN.

1. *A Deſcription of the City of* Burſa, *or as ſome call it,* Pruſia, *with an Account of the Seraglio's and Tombs of the* Turkiſh *Princes in its Neighbourhood.* 2. *The famous City and Port of* Smyrna *deſcribed.* 3. *A curious and copious Deſcription of the* Camelion, *from* Wheeler's *Travels.* 4. *A View of the noble City of* Epheſus, *from the Writings of* Le Brun. 5. *The adjacent Country deſcribed, with ſome Account of the famous River* Meander. 6. *A curious Deſcription of the Iſland of* Chio, *of the Maſtick Trees, and the Trade ariſing from the Sale of that Gum.* 7. *The famous Convent of* Niamoni, *one of the beſt belonging to the* Greeks, *deſcribed.* 8. *Of the chief City of the Iſland of* Chio, *which bears the ſame Name, from the Accounts given of it by ſeveral Authors.* 9. *A very particular and diſtinct View of the moſt remarkable Places in that Iſland.* 10. *Of the Inhabitants of* Chio, *their Manners, Cuſtoms, Trade,*

An Accurate Map of the Morea together with the Neighbouring Countries in Greece: also the Islands in the Archipelago and Ægean Seas. Drawn from the most approved Maps & Charts and adjusted by Eman: Bowen Geographer to his Majesty 1747
English Miles
5 10 20 30 40 50 60 70
THE MEDITERRANEAN
GULF OF VENICE
IONIAN SEA
ÆGEAN SEA
ÆGEAN SEA
SEA of MARMORA
ROMANIA
MACEDONIA
THESSALY
ALBANIA
EPIRUS
MOREA
THE CYCLADES
CANDIA I.
RHODES I.
CARPANTO I.
ASIA MINOR
LEVANT SEA
CONSTANTINOPLE
Gallipoli
Otranto
CORFU I.
CEPHALONIA I.
ZANTE I.
Strivali I.
Cape Matapan
CERIGO I.
Gulf of Napoli
Gulf of Chiamo
Gulf of Volo
Gulf of Arta
Gulf of Corinth
Gulf of Salonichi
Gulf of Smyrna
Gulf of Ephesus
Gulf of Satalia
Gulf of Mesalia
Gulf of Spinalonga
Gulf of Candia
Gulf of Adalia
Gulf of Kos
Gulf of Rhodes
Gulf of Macarria
Gulf of Kassandra
Gulf of Monte Santo
Gulf of Lepanto
Gulf of Patras
Gulf of Cadi
Gulf of Cos
Gulf of Cerigo
Gulf of Cerigotto
Gulf of Chio
Gulf of Samos
Gulf of Nicaria
Gulf of Tenos
Gulf of Scio
Gulf of Lemnos
Gulf of Imbros
Gulf of Tasso
Gulf of Salonichi
Gulf of Volo
Gulf of Arta
Gulf of Corinth
Gulf of Napoli
Gulf of Chiamo
Gulf of Spinalonga
Gulf of Candia
Gulf of Mesalia
Gulf of Satalia
Gulf of Adalia
Gulf of Kos
Gulf of Rhodes
Gulf of Macarria
Gulf of Kassandra
Gulf of Monte Santo
Gulf of Lepanto
Gulf of Patras
Gulf of Cadi
Gulf of Cos
Gulf of Cerigo
Gulf of Cerigotto
Gulf of Chio
Gulf of Samos
Gulf of Nicaria
Gulf of Tenos
Gulf of Scio
Gulf of Lemnos
Gulf of Imbros
Gulf of Tasso
Gallipoli
Mount Ida
Troy
Pergamus
Smyrna
Ephesus
Gulf of Ephesus
Samos
Chio I.
Scio I.
Metelino I.
Lemnos
Imbros
Tasso I.
Nicaria I.
Tenos I.
Andros I.
Naxia I.
Paros I.
Milo I.
Santorini I.
Cerigo I.
Cerigotto I.
Candia I.
Rhodes I.
Carpanto I.
Cyprus
Cape Matapan
Cape Colonna
Cape Malea
Cape Cerigo
Cape Salomon
Athens
Thebes
Corinth
Sparta
Patras
Lepanto
Salonichi
Volo
Larissa
Philippi
Thessalonica
Adrianople
Constantinople
Nicomedia
Nice
Mesembria
Varna
Silistria
Rodosto
Heraclea
Selivria
Cyzicus
Lampsacus
Abydos
Sestos
Troy
Adramiti
Pergamus
Smyrna
Ephesus
Magnesia
Miletus
Laodicea
Tyrus
Sidon
Tripoli
Tortosa
Laodicea
Cyprus
Rhodes
Cos
Samos
Chio
Scio
Lemnos
Imbros
Tasso
Andros
Naxia
Paros
Milo
Santorini
Cerigo
Candia
Carpanto
Cape Salomon
East 19 Longitude 20 from 21 London 22 23 24 25 26 27 28 29

Trade, and dreadful Oppreſſions by the Turks. 11. *The Iſlands of* Patmos *and* Naxos *deſcribed, with an Account of the Inhabitants, and of the State of the* Greek *and* Latin *Churches.* 12. *Of the Iſlands of* Paros, Delos, Micone *and* Tina. 13. *The Iſlands of* Nio *and* Santorini *deſcribed with ſome very curious Particulars relating to the latter.* 14. *An Account of the Iſland of* Polecandro, *and its Inhabitants.* 15. *A Deſcription of the Iſland of* Milo *and* Chimolo, *with a very curious Account of the Hot-Baths in the former.* 16. Sifanto *and* Thermia *deſcribed, with an Account of their Produce, and of the Cuſtoms of their Inhabitants.* 17. *Of the Iſlands of* Ajora *and* Scyra, *with an Account of their Inhabitants.* 18. *Of the Iſlands of* Samos *and* Nicaria, *and of the peculiar Privileges which the Women enjoy in the latter.* 19. *A Deſcription of the Iſland of* Coos, *now called* Iſola Longa, *and of the famous Caſtle of* Bodrou, *which formerly belonged to the Knights of St.* John. 20. *Of the famous Iſland of* Rhodes, *the Manner in which it was taken by the* Turks, *and the Remains of the Caſtles, Palaces, and other Structures erected there by the Knights of St.* John, *while they were Maſters of it.* 21. *A large and curious Deſcription of the noble Iſland of* Cyprus, *with an Account of its ancient and preſent State.* 22. *Mr.* Randolph's *Account of the Iſland and Kingdom of* Candia, *and of the long War ſuſtained by the* Venetians *againſt the* Turks, *in Defence thereof.* 23. *Miſcellaneous Obſervations and Remarks from various Authors.*

1. MR. *Thevenot* left *Conſtantinople, Auguſt* 30. 1656. and ſail'd in a Saique to *Montagna* from whence he rode to *Burſa*, which was called by the Ancients *Pruſia*, the Metropolis of the ancient Kingdom of *Bythynia*, and was the Capital City of the *Turkiſh* Empire in the Reign of *Orcan*, the Son of *Oſman*, the firſt Sultan, who took it in the 726th Year of the *Hegyra*, and in the Year of our Lord, 1325; but it was taken from *Bajazet* by *Tamerlane*. It is about ten Miles diſtant from Mount *Olympus*. It is pleaſantly ſituated, and Water is ſo plentiful, that beſides what they have in all their Dwellings, they have Fountains in their Houſes of Office for their Ablutions. They have ſome Waters that run through the Town, ſo hot, as to boil an Egg, of which they have made ſeveral Bagnio's, which ſerve for the Cure of many Diſtempers, and People come above 100 Miles to waſh in them. There are many fair Houſes in the Town, and above 200 Moſques; many *Hans*, very magnificently built and conſtantly inhabited, becauſe the Caravans from ſeveral Places paſs through this Town; but the moſt remarkable Buildings of this City are the Sepulchres of the firſt *Turkiſh* Emperors and their Sultana's, in ſo many Chapels built Dome-wiſe.

Among them is ſaid to be one of a *French* Sultana, who being taken Captive, and preſented to the Grand Signior, ſo much raviſh'd his Affections, that he enjoy'd her, but permitted her to exerciſe her Religion to her Death. The *Chriſtians* after her Deceaſe deſired to have the Care of her Burial, but it was not granted them, and ſo ſhe lies in a little Chapel, arch'd and incloſed with Walls among the reſt. This Town is about half a *French* League in Length, not entirely wall'd, and has a Caſtle ſtanding in the Middle on a little Hill, which has Baſtions that in their Opinion render it impregnable; but the Water that ſupplies it runs through the Town, and ſo may be cut off. No *Chriſtian* is allowed to go into it, leſt they ſhould endeavour to regain it, becauſe it was taken from them by ſtopping the Water. Within this Caſtle was formerly the *Seraglio* of the firſt Sultans of the *Ottomon* Family, but it is now demoliſhed. It is ſaid to be built by an Emperor's Daughter, who was cured of a Leproſy by waſhing in the hot Waters of this Town, being taught the Experiment by a meaſly Hog, that by waſhing in it was cured. Cloſe by the Town is an Hill, where a *Turkiſh* Hermit lives in a Chapel, which is incloſed with good Walls and Iron Gates. In it are the Tombs of one *Roland*, or *Orland*, and his Son, with his Sword and Mace lying on a Table juſt by, who valiantly defended this Caſtle againſt the *Saracens* in the Life of the Foundreſs, and ſlew many of them.

2. From *Burſa* he went to *Smyrna* with the Caravan, and becauſe Nothing is to be met withal upon this Road but Water, Travellers muſt carry all their Proviſions and Houſhold-ſtuff along with them, or want both. The Way lies through *Tablitalie, Loubat, Seufurluc, Degelembe, Palamout*, and *Manaſſa*, to *Smyrna*. This Town is a noted Place in *Ionia*, built at firſt by *Tantalus*, named ſo from an *Amazon* who took it, and when it was demoliſhed by an Earthquake, rebuilt by *Mark Anthony* nearer the Sea, to make the Harbour more commodious. It boaſts of being the Birth-place of *Homer*.

The *Turks* call it *Iſmyr*. It is a large Town, and well inhabited both by *Turks* and *Chriſtians*, but is neither pleaſant nor ſtrong. It is commanded by a Caſtle, at the Bottom of which, in the Way to the *Greek* Church called *Santa Veneranda*, is a great Amphitheatre, where St. *Polycarp*, St. *John*'s Scholar and Biſhop of *Smyrna*, ſuffered Martyrdom. Near it are the Ruins of St. *John*'s Cathedral Church, which had ſeveral large Chapels, and in one is ſtill a Tomb, which the People ſay is St. *Polycarp*'s; but it ſeems rather to be that of ſome *Turk*. The Port is but ſmall, but the Road is ſpacious and ſafe, and has a Caſtle lately built, to hinder what Ships they pleaſe from coming in, or going out. By the Road ſtands the Cuſtom-Houſe, and the Houſes of the Conſuls and Merchants, *Franks*, who have, for the moſt Part, a Back-door towards the Sea. In it is a *Cadi* to adminiſter Juſtice.

Beſides *Turks*, there live in it *Chriſtians* of all Countries, *Greeks, Armenians*, and *Latins*. The *Greeks* have two Churches, *viz.* St. *Veneranda*, where their Archbiſhop officiates, and St. *George*, which belongs to their Monks. The *Armenians* have alſo two Churches, and the *Latins* as many, one of them belonging to the *Capuchins*, which is over-againſt the *French* Conſul's Houſe, and the other to the *Jeſuits*, which has a lovely Houſe adjoining to it. The Country about it is plain and fertile in Olive-trees, and full of Gardens. All Things there are in Abundance, and their Wine is moſt excellent. It is very ſubject to Earthquakes, which happen every Year, and often ruin the Town; but it is ſoon Rebuilt again, becauſe of the Convenience of its Situation. The Air in Summer-time would be very hot, if it were not for the low Wind, or North Breeze, as they call it, which blows regularly every Day, and much qualifies the Heat.

We have a larger and more correct Account of this City in Sir *George Wheeler*'s Travels, which we will add in his own Words. *Smyrna* hath ſo many Advantages from its natural Situation, that notwithſtanding the great Calamities which have befallen it by War, and moſt prodigious Earthquakes, that no leſs than ſix Times have over-thrown and almoſt utterly ruined it: Yet it hath ſtill been thought worth the Repairing and Reſtoring to all the Beauty the Art of its Inhabitants could contrive to adorn it with; notwithſtanding alſo, that from ſome old Tradition they expect the Seventh ſhall be its utter Ruin, never to be repair'd. It is ſituated at the Bottom of a Bay, eſteemed twenty Miles to its Mouth, ſecured with high Mountains on every Side from all Winds but the Weſt; whence from Sea they can receive no Damage: For the *Hermus* which emptieth itſelf into it, maketh a Bank of Sand that barreth the raging of the Sea out, yet leaves ſuch a Paſſage in it, although but narrow, that he muſt be a very Ideot of a Pilot that cannot bring a Ship in ſafe into the inmoſt Part of the Bay; where he may find Room and Depth enough, with very good Moorage.

This Bay hath Mount *Sypilus North*. Another Mountain, which I judged to be the *Meſogiſmands*, mentioned

mentioned by *Ptolomy* and *Strabo*, *North-East*. The Hills whereon the Town ſtands, from *East* to *South*. From thence to the Promontory *Argenum*, winding about to the *Weſtern* Point. *Mons Mimas*, now called the *Brothers*, from the two higheſt Points. Here is indeed a little Gap, being the Mouth of the Bay, but thence Hills begin to riſe again to join to Mount *Sipylus*. Of this Entrance I ſhall have Occaſion again to ſpeak when I part hence. But as to the reſt, theſe Mountains are not ſo near, but that they leave fruitful Fields round about between the Bay and them, well planted with Olive-yards, Vineyards, and Corn Fields among them; and from the Town to Mount *Sipylus* is a Valley of four or more Miles in Length, and near a Mile broad in ſome Places, which with the Gardens about the Towns, and the Town itſelf, drink up two pretty Streams of good Water, one riſing *Northward* from the Mountain *Sipylus*, and the other *Southward* from Mount *Mimas*, which join together *North-East* of the Town, and what it ſpareth, which is but little, the Sea receiveth at the *North-Weſt-End* of the Town. That which cometh *Northwards* from Mount *Sipylus*, is a conſiderable Stream, driveth ſeven Mills, and hath Abundance of Fiſh in it. The other, coming from Mount *Mimas*, is the greateſt Part brought to the Town in Aquæducts, two of which are well built, with Stone Arches croſſing the Valley or deep Foſs, which itſelf hath dug between two Hills, whereof the *Northernmoſt* is where *Old Smyrna* ſtood, now only a Caſtle. The reſt of the Water is divided amongſt the Gardens.

Smyrna is a Place of great Antiquity, and is reputed to have had the *Amazon Smyrna* for its Foundreſs. They therefore ſtamped their Money with the Figure of her Head. I got ſeveral Pieces of them, very rare, and ſaw many more in the Cabinet of an ingenious Merchant there, Mr. *Falkener*, who deſigns his Collection for the Univerſity of *Oxford*. One ſmall one hath her Head crowned with Towers, and her two edged Hatchet on her Shoulder, almoſt worn out with Age, and about it are theſe Letters, ΣΜΥΡΝΑ, on the other Side the Prow of a Ship, and theſe, ΣΜΥΡΝΑΙΩΝ. From another I ſaw of the Empreſs *Tranquillina*, is to be ſeen her whole Habit, which is thus: Her Head is crowned with a Tower, as before, her two-edged Axe upon her Shoulder, holding a Temple in her Right-hand, perhaps referring to ſome Temple *Tranquillina* had built, in a ſhort Veſt down to her Knees, and Buſkins half Way her Legs. There is ſomething alſo ſhe holds in her Left-hand, beſides her Axe, which perhaps is her Bow. In another ſhe is dreſſed in the Habit of *Hercules*.

Of the ancient Situation and Beauty of this Place, *Strabo* giveth the beſt and ſhorteſt Account. Thence, ſaith he, (deſcribing it *Northward* from *Epheſus*) is another Bay, in which is *Old Smyrna*, twenty *Stadia*, or two Miles and half from the *New*. When the *Lydians* had deſtroyed *Smyrna*, the Country thereabouts was only adorned with Villages for four hundred Years together; after which, *Antigonus* reſtored it, and after him, *Lyſimachus*. At this Day it is, of all the *Aſian* Cities, moſt beautiful. Part of it is built upon the Mountain, but the greater Part on the Plain to the Haven, unto the Temple of the *Mother of the Gods*, and to the *Gymnaſium*. The Streets are moſt excellently built, and as much as poſſible, reduced into Right Angles, all paved with Stone. It hath great and ſquare Portico's both in the higher and lower Parts of the City. There is a Library, and the *Homerion*, which is a ſquare Portico, with a Temple containing his Statue; for the *Smyrnoites* are very zealous for the Nativity of *Homer* amongſt them, and have a Braſs Piece of Money called by his Name, *Homerion*. The River *Meles* runneth by the Walls. There is a Haven on the other Side of the City, which may be ſhut up at Pleaſure. Thus far *Strabo*.

The *Old Smyrna* that was in his Time, in all Probability, was on a Hill *South* of this that is now, and *Weſt* of the Caſtle-hill; for there are ſome Steps of Heaps of Stones laid in ſome Order, as if a Wall had been there. This *New Smyrna*, but the *Old* one of our Times, without Doubt, took up all the Hill the old Caſtle ſtandeth on and then adjoining to it, down to a Point running into the Bay *Southwards*, and of the Plain much more *North-East* than the *New Smyrna* of our Times; but *North*, I believe, not much more, if ſo much; for turning into *Frank-ſtreet*, is a Wall which ſeemeth to be Part of the ancient Walls of the City, although the Mouth of the River *Meles* is juſt without the preſent Buildings; which is not far, and might eaſily be turned thither, if nearer to the Walls formerly. Along this Wall, from the Sea, you come to the Foundation of a great Building of hew'd Stone they were then demoliſhing, which might have been the *Sybils* Temple, the great Mother of the Gods.

After diſcourſing largely of the Antiquities that ſtill remain here, and of the State of the ancient Chriſtian Church of *Smyrna*, he proceeds thus. The *Greeks* that are here have but two Churches, yet they are numerous, this Place being the Seat of their Metropolitan. But beſides them, here is a great Number of Chriſtians of all Nations, Sects and Languages. The *Latin* Church hath a Monaſtery of *Franciſcans*; the *Armenians* have one Church; but the *Engliſh*, which are the moſt conſiderable Number next the *Greeks* and *Armenians*, have only a Chapel in the Conſul's Houſe, which is a Shame, conſidering the great Wealth they heap up here beyond all the reſt: Yet they commonly excel them in their Paſtor; for I eſteem a good *Engliſh* Prieſt an Evangeliſt, if compared with any of the reſt. The *Hollanders*, I believe next to the *Engliſh*, are more numerous than any Nation of the *Franks*, and take no more Care, as I could learn, of their Religious Worſhip. But as to Trade, none ſtrive to outvy each other ſo much as the *Engliſh* and *Hollanders*, whereof *Smyrna* and *Aleppo* are now the chief Places in the *Levant*. The Trade was formerly pretty well divided between them; but ſince their War with the *French*, the *Engliſh* have much the greater Part of it.

The chief Commerce conſiſts in raw and *Perſian* Silks, Grograms, both in Yarn and alſo woven, brought to this Scale by the *Perſians* and *Armenians*, and much Cotton, raw and made in Yarn, *&c.* which groweth all about theſe Countries, and the Iſlands of the *Archipelago*, being brought by the *Greeks* and *Turks* to be ſold here. The *Engliſh* Factory conſiſts of fourſcore or an hundred Perſons, moſt of them younger Sons to Gentlemen, who give three or four hundred Pounds to ſome great Merchant of the *Levant* Company, and bind their Sons Apprentices for ſeven Years, three whereof they ſerve at *London*, to underſtand their Maſters Concerns, and then their Maſters are obliged to ſend them to negotiate in theſe Parts, and to find them Buſineſs, out of which they are allowed a certain Sum *per Cent.* where by their Induſtry in Traffick for themſelves, alſo upon good Gains, but little Loſs, they live genteelly, become rich, and get great Eſtates in a ſhort Time, if they will be but indifferent good Husbands, and careful of their own and their Owners Buſineſs.

The Officers allowed over them by the King and the *Levant* Company, are a Conſul, a Chancellor, a Treaſurer, a Divine, and a Phyſician. The Conſul is allowed by the *Levant* Company, three thouſand Dollars a Year Salary, and five hundred of Gratuity, beſides other Perquiſites and honeſt Ways, whereby he may get much more. His Office is to maintain the Privileges granted by the Grand Signior to the *Engliſh* Nation, againſt the Injuries and Inſolencies of the encroaching *Turks*, inſtead of an Ambaſſador to decide all Differences that happen between Factor and Factor, to ſee that no Injury be done by any of the Factory to the *Turks*, and to puniſh Delinquents: So that he doth, in Effect, govern the Buſineſs of the whole Factory there; but yet from his Sentence, there may be an Appeal made to the Ambaſſador. Mr. *Ricaut* was then Conſul, who writ the State and Policy of the *Ottoman* Empire, and a Treatiſe of the *Greek* Church, an *Appendix* to the *Turkiſh* Hiſtory down to his Time, and alſo an Account of the ſeven Churches of *Aſia*. He was very obliging to us, amongſt other Favours, in directing and informing us, concerning theſe Parts. Their Chaplain is allowed five hundred Dollars a Year Salary by the *Levant* Company. He hath beſides, a Warehouſe allowed

allowed him to trade with, besides customary Gifts of all the Merchants yearly, which amount commonly to much more. And indeed the whole Factory live together in the greatest Amity, Peace and Freedom, of any of them I have seen beyond Sea.

The *French* and the *Venetians* have also their Consuls here, but they are in no great Credit amongst the *Turks*. The *English* have the best Reputation for their honest Dealing, and therefore ordinarily their Word is taken instead of Searching. But the *Armenians* pay more Custom than any. The *Turks* have thirteen Mosques, and the *Jews* several Synagogues, all which make the Town populous, though ill-built, and without either Strength or Beauty. All that defends it from the Incursions of *Corsairs*, is a little Fort at the Strait coming in about five Miles from the Town, whose great Guns are its best Security: For it hath but a little Ditch about it, and the Walls such as by two or three great Guns would be beat to the Ground. As to the Castle on the Hill above the Town it is slighted, and although it hath the old Wall about it, I believe built by the *Greek* Emperors, yet it is only a Heap of Ruins within, with here and there some arched Caves, used anciently for Cisterns or Granaries, as some think, having only two or three little Guns mounted against the Haven, to salute the Captain of the Gallies, or as Mr. *Smith* saith, the new Moon of *Bairam*. About the Walls are set one or two of the *Roman* Eagles well cut, and another *Basso relievo* of Men on Horseback. Over the Door is an Inscription in Marble, in the latter *Greek* Characters, but too high and difficult to be read.

There is another little old fashioned Castle at the Harbour, for the Gallies and Boats. On the other Side of which Harbour is the Scale or Custom-house for the Grand Signior's own Subjects. Beyond which, Southwards under the Hill, where St. *Polycarp*'s Tomb is, are the *English* and *Dutch* Burying-places, and North of the Castle along the Shore, is, First, the new Bezestein, built out of the great Squared Stones of the Theatre. It is in Form like a Street, to shut up at each End; the Shops are little Rooms, with a Cupola over each of them covered with Lead, and little Holes on the Top, with Glass to let in the Light; opposite unto this is a very fine Kan now Building. After which is the Scale and Custom-house of the *Franks*, and then follows *Frank-street* along by the Water-Side, with their Scales and Warehouses, very convenient to lade and unlade their Goods, and is the pleasantest and best built of any Part of this present *Smyrna*.

3. As it must be allow'd that no Author extant has given so clear, so curious, or so correct an Account of that wonderful Animal the *Camelion*, as Sir *George Wheeler* has done; and as he was led to this by his seeing so many of these Creatures at *Smyrna*, it cannot but be agreeable to the Reader, to peruse his Remarks on so entertaining a Subject. About *Smyrna* says he, are Abundance of *Camelions*, which is an Animal something resembling a Lizard, but hath his Back gibbous like a Hog, and its Feet are divided like the Claws of a Woodpecker or Parrot, two Claws before, and three behind, which are not separated from each other until near the Ends. A long Tail it hath like a Rat, and is ordinarily as big, but it hath very little or no Motion with its Head. They are in great Abundance about the old Walls of the Castle, where they breed, and lie in Holes and Heaps of Ruins. Several we saw, and two we kept twenty Days at least, in which Time, we made these following Observations upon them.

Their Colour useth to be green, darker toward the Back, and lighter towards the Belly, inclining to a Yellow, with Spots, sometimes of a reddish Colour, and sometimes whitish. But the Green would often change into a dark Dirt Colour, without any Appearance of Green. The whitish Spots would sometimes vanish, or turn into the same Dirt Colour, and sometimes remain. Sometimes they would only change into a darker Colour, of a kind of Purple-like Tincture, which used often to happen when it was disturbed. Sometimes from a green all over, they would be spotted with a pure black, which also happened sometimes when it return'd from the black: ordinarily when it slept under a white Woollen Cap, it would, when uncovered, be of a white or Cream Colour. But this it would do also under a red Cap. I never saw any change red or blue, although they have been laid upon those Colours often, and continued there a long Time. But upon green they would become green, and upon the dark Earth they would soon change to that Colour. One of the same Bigness, of which I made a Draught, I caught as I was walking on the Side of the Hill near the Old Castle, where I saw many which had changed themselves from the Colour of the speckled Stone Wall, to a grey, with Spots like Moss. This I found on the Top of a green Bush of *Prunella Spinosa*, which, when I first cast my Eye upon, it was of a bright green Colour; but as soon as it perceived that I saw it, immediately let itself drop to the Ground, and I as soon stopp'd to look for it, but could see nothing; yet continuing to look about earnestly, at last I perceived it creeping away to a Hole in the Rock, being changed to a dark brown Colour, exactly like the Earth, which was then of that Colour after a Shower of Rain.

This changing of Colours is given to this Creature by Nature for its Preservation. For it is very slow in its Pace, lifting up its Legs high and not quick, as if they saw not the Way before them, or rather, as if they searched for Hold to climb up by, which they can do very well on a Bush, Tree, or Wall. When it saw itself in Danger to be caught, it opened its Mouth, and hissed like a Snake. In a small Time after I put it into my Handkerchief, it turned of the same Colour, with some white Spots, and a little Tincture of red. This little one changed its Colour more nimbly than others that were greater. The Cause of which I attribute to the Wildness of it, the other having been kept a good while before it was given us, and consequently tamer. The Eyes are as wonderful as the Colours, which are as my Lord *Bacon* hath remarked, large in Proportion to the Bigness of its Head, being commonly bigger and larger than a Pea. But that which seems most observable, his Lordship hath taken no Notice of. It is covered all over with a thick Skin, of the same Substance with the Body, the Grain being in Circles just to the Center or Middle, where there is a Hole no bigger than a small Pin's Head, by which it receives Light, which must make the Angle of its Vision very acute. The Head being immoveable, it cannot turn itself to the Objects as it lifteth. But to make Amends for all such Inconveniencies, Nature hath given most wonderful Motions to its Eyes, beyond those of any living Creature. It cannot only move them at the same Time, both forward and backward, upward and downward; but also one forward, the other backward, the one upward, the other downward, the one fixed on one Object, and the other moving according to the Motion of some other Object, and so is capable of all the Changes imaginable, which my Comrade Mr. *Spon* and I, often experimented with a great deal of Astonishment.

The Tongue is a kind of little Trunk, of a grisly Substance, above half an Inch long and hollow, join'd to his Throat by a strong membranous and fleshy Substance, in which it is sheath'd when it is in the Mouth. It will dart this out of its Mouth above an Inch, being smeared with a glutinous Substance to catch Flies, which stick fast to it as to Bird-lime, and so are brought into its Mouth. These Flies are their ordinary known Food, although I never saw them catch any, but saw one that was almost dead, having a Fly in its Mouth. The rest of its Sustenance is Air, of which it will fill itself, being set out in the Sun, until it becometh much swollen. Of its Excrement I remarked Nothing. But my Comrade reported that a Person of Curiosity at *Lyons*, assured him from his own Observations, that although the *Camelion* did eat little or nothing, yet it nevertheless made much Excrement.

They will live without any Sustenance besides Air, a very great While, as will many other Animals of the like cold Nature, *viz.* Serpents and Lizards, *&c.* One that I open'd had Guts, but I perceived Nothing in them;

them; but the Reaſon I believe was, becauſe it was even ſtarved, having been kept a great while, and then almoſt dead. Its Lungs reach near the Length of its Body, conſiſting of a thin ſkinny Subſtance, full of ſmall Veins, and divided into two Labels placed on each Side, and filled with Air, which being let out, thoſe Labels ſhrunk together. Its Tail is of very great Uſe to it in climbing. It will twine it about a Bone or a Stick ſo faſt, that if it lets go, or falls ſhort in reaching at any Thing elſe with its Claws, it will hang faſt by the Tail, and ſuſtain and recover its whole Body by it. The little one that I caught, I put into a Glaſs ſo deep, that it could not reach the Brim with its Fore-feet by much, nor could take any hold with its Claws; and yet it got itſelf out, and almoſt eſcaped from me, as I ſaw afterwards, by ſtanding upon its Fore-feet, and hoiſting itſelf up backwards, until it catched hold of the Brim of the Glaſs with its Tail; by the Help whereof it lifted all its whole Body out. And this is what I obſerved of this wonderful Animal, which thus challengeth Praiſe for its Creator the Lord of all Wonder.

4. *Epheſus* lies not above fourteen or fifteen Leagues from *Smyrna*. In the Way is a Village called *Sedequi*, about three Leagues from *Smyrna*, ſituated in a very pleaſant Country; for which Reaſon the *European* Conſuls of *Smyrna* have their Country-houſes there, and frequently retire thither to divert themſelves with Hunting. The reſt of the Way from *Sedequi* to *Epheſus* is over a very pleaſant and large Plain. *Epheſus*, once ſo noted a City, is now nothing but a confuſed Heap of Rubbiſh, Pieces of Marble, demoliſh'd Walls, broken Columns and Chapters. That Part, which is at preſent inhabited, is bounded on the Eaſt with a large Plain, which reaches as far as the *Archipelago*, and on the Sides with high Hills. The moſt remarkable Things in it are, the old Church of St. *John* the Evangeliſt. It had anciently four Gates, but two of them are wall'd up. You enter into the Church by a Deſcent of ſixteen Stairs, at the Bottom of which is a Fountain. Within it are four Pillars of Porphyry ſpotted with Black and Red, twelve Foot and a half in Circumference, and thirty-ſix Foot high, being one entire Piece of Stone, which bears up the Roof. There are alſo two other Pillars of *Samæan* Stone, and round about the Church, on the Outſide, is a Gallery having four Pillars a-breaſt, and ſix in Length, ſet off in the Middle with an *Octagon* Fountain, each of whoſe Sides are ten Foot long, and one Foot thick. The Church hath two Domes, and is cover'd with Lead. The *Turks* having converted it into a Moſque, have added a Mineret, and adorn'd it after their Faſhion; but the greateſt Rarities of it, when it was a Church, were carried to *Conſtantinople* to Sultan *Soliman*, to adorn the Moſque he had erected there.

The Caſtle ſtands on an Hill juſt by it, and has a very ancient Tower ſtill ſtanding, on the Top of which is a very curious Piece of Sculpture, or *Baſſo-relievo*, which, as ſome ſay, repreſents the Hiſtory of the famous *Roman*, *Marcus Curius*; but others ſay, the Deſtruction of *Troy*. The Truth is, none dare come near enough to take an exact View of it, and ſo they only gueſs at it. In paſſing it, you may diſcern three Pieces of Marble, one repreſents *Bouhmal*, the ſecond a Man fallen dead from his Horſe, and a Perſon in a Senator's Habit ſtanding by, ſeems to lament the Accident, and the third is the Figure of a dead Body laid out ready for Interment.

A large Incloſure where anciently ſtood the Temple of *Diana*; but there is nothing remarkable of it, but one large Gate much ruined and defaced. Within it, on the North Side, is engraven on a Stone a Man on Horſeback, with a Dog by him, and a Serpent twiſted round a Tree. On the South-ſide are two Inſcriptions, the one within, in theſe Words, *ACCENSO. RENSI EI ASIÆ*; and the other, *M. P. VEDI NICERH. VEDIAE. PAVILLIMX. M. HIÆ VXORIS EI.* But the Learned cannot tell what they mean. On the Front of the Gate are theſe Words graven, *UNIOR CANTUSIUM*; but they are ſo mingled, that their Meaning is not to be gueſs'd at.

Two Amphitheatres, where Prizes uſed to be anciently fought; but nothing now remains of them, but Part of the Walls of one of them, built after the antique Manner of Large Free Stones. Hard by theſe Amphitheatres is a large Square, where are a great many Pieces of broken Columns, Chapters, Frizes and Pedeſtals, of a wonderful Bigneſs. Upon ſome of them are Arches of a prodigious Bigneſs, and in the Body of one of the Columns are a Pair of Stairs, which lead a great Way under Ground. Among the Ruins are ſome Remains of the ancient Baths.

The *Grotto*, called, *The Cave of the ſeven Sleepers*, who flying into that Place to avoid the Perſecution in the Reign of *Decius* the Emperor, two hundred and fifty Years after Chriſt, fell into ſo found a Sleep, that they did not awake again till the Reign of *Theodoſius* II. who was a zealous Protector of the Chriſtians, and ſuppoſed they had ſlept but one Night, though it was near two hundred Years.

A Tomb, or Monument, on which are ſeveral *Greek* Characters, and four little Children in *Baſſo-relievo*, with ſeveral Marble Statues buried under Ground, yet ſo carelefly, that the Feet of ſome of them appear'd above.

5. About a ſmall Hour's Journey from *Epheſus* are to be ſeen the Fonts, where, they ſay, St. *John* the Evangeliſt baptized the Chriſtians. It is a grey Jaſper-Stone, ſixteen Foot in Diameter, but a little mangled by Travellers, who uſually carry away a Piece of it. The *Greeks* have many like them. About half a League further, upon the Top of an Hill, is a Fabrick, ſaid to be the Place where St. *Paul* was impriſon'd. There are four Rooms curiouſly wrought in Marble, ſtill ſtanding. From this Caſtle is a pleaſant Proſpect over the Plains and Meadows, where the River *Meander* makes ſo many Windings and Turnings, as raviſhes the Spectator with Wonder and Delight at once. The Water of it is very pleaſant, and the Current of it ſo ſtill, that one can hardly diſcern which Way the Stream runs, unleſs it be at the Mouths where it empties itſelf into the Sea. Not far from *Epheſus* lies an Iſland called *Scala Nova*, but by the *Turks*, *Cous-Adaſi*, or the Iſland of Birds. Here are the richeſt *Muſcadine* Wines made, of all the Iſlands of *Archipelago*.

6. From *Smyrna* Mr. *Thevenot* went for a Diverſion to ſee the Wonders of *Chio*, ſo much talked of throughout all *Aſia*. This Iſland, which may be called the Paradiſe of *Greece*, is governed by *Chriſtians*, though under the Authority of the *Turks*, who command in ſmall Matters. They chuſe themſelves *COSS*, one half *Greeks*, and the other half *Latins*, who, during the Time of their Continuance, take Care of all Affairs. The People obtained theſe Privileges by ſubmitting voluntarily to *Mahomet* II. when he conquer'd *Greece*, and the *Turks* ſuffer them to enjoy them without Controul. Up and down the Country are ſeveral Churches, belonging either to the Popiſh Biſhops or Munks, but the *Greeks* have many more in ſeveral Places, the *Latin* Churches being reckon'd but three hundred and one, but the *Greeks* five hundred: They are all very well ſerved, and Divine Service is performed with as many Ceremonies, as if it were in the Heart of *Chriſtendom*, for the *Turks* moleſt them not, but they have a free Exercife of their Religion, inſomuch that on *Corpus Chriſti-Day* the Holy Sacrament is carried about the Streets under a Canopy, without any Fear of Indignity that may be offered by the *Turks*, though nothing is more odious to them than that Ceremony.

When any Man is found killed in this Iſland, whether *Chriſtian* or *Turk*, the Author of the Murther is diligently ſought for, but if he be not found, the Town muſt pay the Price of his Blood thus ſlain, at the Rate of 12,000 Aſpers which is aſſeſſed upon every Houſe by the *COSS*; but if the Murtherer be found, his Blood ſatisfies for all, and no Money is paid. The *Cadi* and *Turkiſh* Officers make Advantage of theſe Fines. In the Iſland are twenty two Villages that have Maſtick Trees, which are in all an hundred thouſand. They are Lentiſks, crooked like Vines, and creeping on the Ground.

They prick these Trees in the Months of *August* and *September*, and the Mastick, which is their Gum, sweating out by the Holes made in the Bark, runs down the Tree, and falls upon the Ground, where it congeals into flat Pieces, which they gather some Time after, and lay it in the Sun to dry, and then range and shake them in a Sieve to separate the Dust from them, which so sticks to the Faces of those that do it, that it cannot be got off but by rubbing their Faces with Oil. These Villages produce above one thousand Chests of Mastick, of which they pay to the Grand Signior yearly three hundred Chests, or three hundred Weight, containing ninety Oques a-piece, every Village being assessed according to their Quantity of Trees, and the rest they are obliged to sell at a certain Rate, to the Farmer of the Customs. This Mastick is by *Dioscorides* allowed to be the best in the World, though it grows also in other Places. It is a white Gum which enters into the Composition of many Ointments, and the *Greeks* use to chew it much, because it makes them spit, whitens their Teeth, and sweetens their Breath; they put it also in their Bread to make it more delicate. The Chief of these Mastick-Towns is *Callimacha*, which hath two Gates that stand always open, six *Greek* Churches, and a Nunnery. It is well peopled, and round it are said to be thirty *Greek* Churches.

7. Some Miles from this Town lies *Niamoni*, i. e. the Old Virgin, where is a Convent of *Caloyers* or *Greek* Monks. It stands among Woods and Rocks, being built by *Constantine Monomancus*, Emperor of *Constantinople*, in 1050. The Church is adorned with a great many Pieces of Marble and Porphyry, and among others with thirty-two Marble Pillars. The Dome is full of Pictures of *Mosaick* Work, and the Church is kept in good Repair. The Convent is very spacious, and built in the Form of a Castle: No Woman may enter into it. There are commonly two hundred Monks in it, under the Government of an Abbot, and it must never exceed that Number.

When any Places are vacant, such as will supply them, and become *Caloyers*, must pay one hundred Piastres, and carry what Estate they have into the Convent, which they enjoy for Life, and then leave it to the Convent, unless they have a Kinsman who will become a Monk, and then he may give one Third to him, on Condition, that at his Death it go to the Convent. The Convent gives to the Monks every Day black Bread, Wine, but not good, and rotten Cheese; and, if they will have any Thing else, they must provide it as well as they can; and some live well on their own Estates, and keep a Horse to take their Pleasure; the rest must make a Shift with their Commons, yet on *Festivals* and *Sundays* they eat altogether in their Hall or Refectory. This Convent pays the Grand Signior five hundred Piastres a Year, for their yearly Revenue is above sixty thousand Piastres; and in their Treasury they have above a Million of Gold, for two Thirds of the Island belongs to them. The Monks that die among them are laid in the Church of St. *Luke*, just without the Convent. They have two Bells, and there are little ones in every Village, but the *Turks* throughout their Dominions, allow them no where but here.

8. The chief Town of this Isle is of the same Name. It hath good Houses, and the Streets are wide enough for Coaches: It is not large, but well peopled, and most Part of the Inhabitants are Christians, either *Greeks* or *Latins*, who have each of them a Bishop, and several Churches; but the *Greeks* have most by far. They have also many Convents of Nuns, but not so strictly shut up, but that Men may come at them, and they will be kind to them, sometimes even beyond the Bounds of Christian Charity. They may leave their Convent when they please; and their Business, while they are in it, is to embroider in Gold, Silver and Silk upon Handkerchiefs, Purses, *&c.* and they are very skilful in it. The *Latins* have five Churches in the Town, the first is the Bishop's, which is fair and large, but built since the *Turks* have been Masters of *Chio*, according to an Agreement made between the *French* King and the Grand Signior.

To this Church belongs a Burying-place, where all the *French* that die in this City are interred; which was given to it by Mr. *John Dupuis*, of *Marseilles*, the *French* Consul there. The *Capuchins* also have a large and spacious Church, which stands over-against their Convent, which is neatly built, and has a large Garden, but wants Water. They are forced to keep their Gate continually shut, because of the *Turks*, who, if they get in, spoil their Gardens, and commit many other Insolencies. They teach the learned Languages and Christianity to all Children that are sent to them. The Jesuits also have a Church and College, and are of three Congregations. The *Jacobins* and *Cordeliers* also have fair Churches. The *Turks* have their Mosques, and the *Jews* their Synagogues. The Town is but small, and not strong, but hath eight Gates, and a pretty good Castle to defend it. The *Turks* live in it, and are generally about eight hundred Men. No *Christian* may lodge in it; but the *Jews*, for their Security, pay a certain Sum yearly to dwell in it, for they would find but bad Entertainment among the *Christians*.

It was built by the *Genoese*, when they were Masters of the Isle, and commands the Port. Four Miles from the City, near to the Sea-side, is to be seen a vast Stone, which was cut out of some Rock; it is almost round, but the upper Part is flat, and somewhat hollow On the upper Part are Places like Seats cut in the Stone, of which there is one higher than the rest, like a School-master's Chair, where, as Tradition reports, was *Homer*'s School, where he taught his Scholars. M. *du Mont* says, he saw nothing but a square Altar cut out of a Rock, with the Figures of an Ox, Wolf, Sheep, and Rabbit, in *Basso-relievo*, and thinks, that in all Probability there were no Schools there, but that it was a Place where Sacrifices were offered to the God *Pan*, or some other Rural Deity. The Isle of *Chio* is eighty Miles in Circuit, and very populous, containing, besides the chief Town *Chio*, already described, sixty Towns and Villages, inhabited for the most Part by Christians.

9. The chief Villages are *Cordomolo*, which contains about five hundred Inhabitants: The Country about it is very fertile and well watered, yielding annually one hundred and sixty, or one hundred and seventy Tun of Wine. Some Years ago, several Pieces of Gold, Silver, and Copper Money, of the Emperor *Constantine*, were found there. Five Miles from it is a lovely Valley half a Mile long, where is a Spring of Water, to which there is a Descent by twenty-five beautiful Marble Steps. At the End of it was a Temple of fine Ash-coloured Marble, but it is pulled down, and the Stones broken, and this only to get the Iron and Lead that joined them together.

Beyond it is *Vichi*, a Village inhabited by three hundred Souls, having a Church dedicated to the Virgin. Beyond it is *Cambia*, which has one hundred Inhabitants, and lies among Rocks, Hills, and Woods of wild Pine-trees, which they fell for Timber to build their Galleys. Among the Mountains are several Churches. Below this Village is a Valley, where stands a little Castle built upon a Rock, which is almost inaccessible. Over-against this Castle is the Mount of St. *Elias*, which is the highest Place of all the Island, and is seen from *Tenedo*, which is above one hundred Miles distant. It has a Church dedicated to that Saint built on it, but is usually covered with Mists and Snow. In the Middle of this Mountain is a large Spring, which waters the Fields about it, and makes them very fertile and they are planted with all Sorts of Fruit.

In a Wood hard by lies *Spartonda*, a Village inhabited by about fifty Shepherds, but very pleasant, affording Plenty of good Water and Fruits. Between *Calandre* and *Coronia* there is a Bath of Sulphur by the Sea-side, under extraordinary big Oaks. It is called *Hayasma*, *i. e.* the Holy Water, because the Water being drank, cures many Diseases, but by the violent Operation it has killed many. Three Miles from the Sea, at the further End of the Island, is a Town called St. *Helena*, built on a Rock, containing two hundred Inhabitants, two Churches, and a Chapel. The Inhabitants of this Place firmly believe, that if a dead Body does not

corrupt

corrupt in forty Days, it turns *Zorzolacas*, or a *Nomolacas*, *i. e.* an *Hobgoblin*. The Chapel is highly esteemed for its Sanctity by all the Villages round about.

From hence one goes to *Voliſſo*, which is a great Village, with about three hundred Houſes, and fifteen hundred Inhabitants. It is ſeated on an Hill, and has a Caſtle built by the famous *Beliſarius*, the Emperor *Juſtinian*'s General, who was forced aſhore there by a Storm. The Country about it is very pleaſant, open and fruitful, and the Inhabitants raiſe five thouſand Weight of Silk yearly, with which they pay their Tribute. They are vicious, and it is thought they lie under a Curſe of being always deſtitute of Bread.

Near this Place is *Varvariſo*, where there is a Church dedicated to St. *Marcella*, to whom they keep a ſolemn Feaſt, called *Panegirio*, and the Prieſts ſing Praiſes to her all Night long.

Three Miles from this Village is the Monaſtery dedicated to St. *John*, and by it a Village called *Fitta*, near which is a great Village, where there is a running Water that drives eight Mills, which ſerve all the Villages thereabout, for the Peaſants have Hand-mills, and their Wives grind their Corn. From hence you go to *Sieronda*, which is an ancient ſpacious Tower, inhabited by fifty Shepherds, who have a Church in it. A little farther is *Lecimiliona*, a Village of one hundred and fifty Inhabitants, and a Church. There begin the Maſtick Trees. Two Miles from thence is *Elata*, the Inhabitants of which are famous for taming of Partridges.

10. At *Armolia*, which is a little farther, is made all the Earthen Ware uſed in the Iſle. It lies in a Plain full of Maſtick Trees, and contains five hundred Inhabitants and ſeveral Churches. Over againſt this Village ſtands a Caſtle, called *Apollieno*, very ſtrong to reſiſt the *Corſairs*. It was built in 1440 by *Nicholas Juſtiniani*, and has a Church in the Midſt of it. The Village *Meſta* exceeds all the reſt in Strength and good Building, and contains three hundred Inhabitants and ſeveral Churches. By it are two Harbours, *Aidinamy*, and *San Nichita*, but this laſt is neareſt *Pergi*, a great Village with a Tower, containing two thouſand Inhabitants and thirty Churches. The reſt of the Villages have the like Number of People and Churches, and in many of them are Caſtles and Towers, built to defend their Towns and Maſtick-Trees from the Ravages of the *Turks* of *Natolia*, who croſſing the Sea in Boats or Gallies, come and carry away both the People and their Goods; for which Reaſon they have built Towers all round the Iſland, at four Miles Diſtance one from another.

This whole Iſland is very ſubject to Earthquakes, yet would be very fertile were it not ſo ſtony, and had more Water, for it rains ſo little there, that every Spring the *Turks*, *Greeks*, *Latins*, and *Jews*, are forced to make Proceſſions to obtain Rain. But notwithſtanding the Hilineſs and Dryneſs of the Iſland, it has all Things neceſſary and good in ſufficient Quantities. It yields Corn and good Wine, but being thick, ſome do not like it, becauſe, they ſay, they muſt both eat and drink it. All Things are cheap there, and excellent Partridges may be had for little or nothing, for they keep them tame like Turtles, and have Keepers, who drive them out in the Morning, and whiſtle them in at Night, which Call they always obey. The Inhabitants of this Iſland are the only People who have preſerved their Liberty under the *Turks*, living as they think fit, and exerciſing their Religion with all imaginable Freedom, only paying them their ſettled Tribute.

They are generally *Chriſtians*, many of them are Papiſts, and the reſt of the *Greek* Church. They are apparell'd after the Faſhion of the *Genoeſe*, and have much of their Humour. They are in Countenance (that is, the Men) ſo ugly as would ſcare a Man, though their Perſons are proper and well ſhap'd. They are very proud, yet their Gentlewomen go to Market to buy Proviſions, and carry them openly in the Streets. They love the *Spaniards* better than the *French*, but had rather be under the Government of *Turks* than *Chriſtians*.

The *Chiots* make much Damaſk, Sattins, Taffata's, Fuſtians, and other Silk-Stuffs, and drive a Trade in many Places with their Saiques, *viz.* to *Grand Cairo*, and the Maritime Cities of *Barbary* and *Natolia*. Such as are not obliged to work or follow Buſineſs, ſit whole Days under the Trees talking together. Learning is out of Uſe in this Country, but profound Ignorance reigns among them, yet they have naturally a ſharp Wit, ſo that to avoid their Cheats in Dealing, a Man had need of all his Eyes about him. They are much given to Pleaſures, and love exceſſive Drinking.

The Women are very beautiful and well ſhaped, their Faces are as white as the Jaſmin they wear on their Head, and are very charming, but their Breaſts are ſcorch'd with the Sun, which is much to be wonder'd at, becauſe they take as little Care of their Faces as Breaſts. They are always very neat in their Dreſs, wearing on their Heads very white Linen. They have a very briſk and lively Wit, which renders them the moſt talkative Women in the World, but are extremely vain in their Apparel, wearing the fineſt Stuffs they can get; but whereas they uſed formerly to load themſelves with Rings and Jewels, eſpecially upon the Vigil of St. *John*'s Day, they are now forbidden it under the Pain of Excommunication by the Pope, becauſe the *Captain Baſha*, ſeeing this Finery, impoſed a Tax of 50,000 Piaſtres upon them, and made them pay it, ſo that they wear no Gold, Silver nor Jewels about them.

The *Chiots*, both Men and Women, are much given to Dancing, and on *Sundays*, and *Holidays* they dance all Night promiſcuouſly, both in the Cities and Villages, and a Stranger is freely allowed to put in with them. They are not at all jealous, but their Women and Maids are allowed to ſtand at their Doors to ſee and talk with ſuch Men as paſs by; and they will be as merry and familiar with Strangers, as if they had been acquainted with them all their Days.

11. Another Iſle of the *Archipelago*, bordering upon *Aſia*, is *Patino*, *Palmoſa*, or *Palmera*, anciently *Pathmos*. It is but eighteen Miles in Compaſs, and has but one well built Town in it, with a Caſtle in the Middle of it, called, *The Monaſtery of St.* John, where 200 *Greek* Monks live. St. *John the Evangeliſt* being baniſh'd into this Iſle, is ſaid to have wrote here his Revelations. They carefully keep in their Church a Body ſhut up in a Caſe, which they likewiſe ſay, is the Body of St. *John*, and ſhew a Grotto where they likewiſe ſay St. *John* wrote the *Apocalypſe*. There are about 3000 Souls in the Iſle, who have much ado to live, the Iſle being very dry and rocky. No *Turks* live in the Iſland, but they are all *Chriſtians* who pay Tribute to the Grand Signior. The *Corſairs* put into this Iſland to careen, and take freſh Water.

The Iſle of *Nixia*, anciently *Naxos*, is 120 Miles in Compaſs. It was ſubject to the *Sanudi* and *Somerigi*, *Venetian* Dukes, till the *Turks* took it under the Emperor *Solymus*, yet there are ſtill in it ſeveral noble Families deſcended of thoſe Dukes. The Land is fruitful in all Things, but eſpecially the Valley of *Darmilla*, which has eighteen Villages: They feed many Cows, Sheep and Goats, and their Country yields many Vines, of which they make great Quantities of Wine and Cheeſe, which they ſend to *Alexandria*, *Smyrna*, and *Chio*. Near the Town by the Sea, are Salt-pits and a Pond, which they farm out to Fiſhermen. In the Marſhes of the Valley of *Plietri*, they catch great Plenty of very fine Eels. Their Woods are full of Rocks and ſolitary Dens, where there lie large Stags. The Peaſants catch Partridges by ſtalking with an Aſs, trained up to it, and they have Plenty.

There are many Monaſteries in this Iſle, and one of them, which is built in Form of a Tower, is very ancient. There is alſo another called *Fanaromeni*, dedicated to the Virgin, which has ſeventy Rooms, and a ſmall Church, but the Monks are extremely ignorant, and by their Viciouſneſs one would judge they ſerved ſome *Unknown God*. By the Sea-ſide, over-againſt the Iſland of *Nicaria*, is to be ſeen upon a very ſteep and ruggid Mountain, ſome Ruins of the Caſtle of *Apollo*; and it is a Wonder how Stones could be got up ſo high to build it. By it are four little Towns well inhabited.

On

On the Hills hereabout many Goats feed upon an Herb, called *Ledum*, which leaves a kind of viſcous Dew upon their Beards, that turns into a kind of Gum, of a very good Smell, called *Labdanum*, or *Laudanum*, and is gathered by cutting off their Beards.

As you go to the Town, there is a Caſtle upon a very high Hill, which commands the Villages of *Darmilla*. Near the Town, upon the Rock *Strongyle*, is the Palace or Temple of the God *Bacchus*, built of very white Marble, but the *Turks* and others carry it away daily for their private Uſes. *Bacchus* may well have a Palace at *Naxos*, where they are ſo great Drunkards. The Tower and Ducal Palace are ſtill in being in the Town. There are two Archbiſhops in it, a *Latin* and a *Greek*. The Cathedral Church of the *Latin* Archbiſhop, dedicated to the Aſſumption of our Lady, is very handſome, and very well ſerved by ſix Canons and ſeven Prieſts, but their Revenue is inconſiderable, for the Archbiſhop has no more than twenty Piaſtres of yearly Rent. He hath a Seat in the Country with a Church, at a Place called *San Mamma*; the Church is paved and lined with Marble, but not kept in very good Repair.

In the Caſtle the Jeſuits have a ſorry Houſe, and the *Greeks* a Chappel, that belonged formerly to the Dukes. Without the Town are *Recollets* and *Capuchines*, who make many Proſelites to the *Roman* Faith. The Inhabitants have ſuch violent Feuds among them, that ſometimes they will not ſpeak one to another as long as they live; but the Women are more obſtinate than the Men, and are great Medlers in other People's Buſineſs. The Women wear ſo many Coats one over another, that they are ſcarce able to go, and their Shoes are ſo ſtrait, that they can hardly get their Feet in, but they are ſaid to be pretty honeſt and chaſte. From the Sale of their Wine, Cheeſe and Silk, they raiſe their Tribute.

12. About ſix Miles from *Nixia* is the Iſle of *Paro*, anciently called *Paros*, which has three Caſtles, ſeveral Villages, and a good Harbour for all Sorts of Veſſels, fair Churches, and many *Greek* Prieſts and Monks. The Antiquities of this Iſle, conſiſting in Statues, Marble Cheſts, *&c.* were carried away by an *Engliſh* Gentleman, who took all he could find here, as well as at *Delos*, now called *Sedrille*, where was Plenty of them; but now there remains but one Image of a Woman ſo large that it cannot be ſtir'd. This Iſle was famous for its noble Quarries of Marble, and for the Oracle of *Apollo* heretofore, but now it is the Reſort of the *Corſairs*. The Iſland of *Mycone*, anciently *Myconus*, was once a well peopled Iſle, but now is almoſt forſaken, becauſe of the rigorous Perſecution of the *Turks*. It is about three Miles round.

Over-againſt this Iſland is the Iſle of *Tine*, formerly *Tenes*. It belongs to the *Venetians*, is well peopled, and hath a very ſtrong Caſtle built upon a Rock, and the Houſes ſtand one above another. It is forty Miles in Circuit, and yields Plenty of Proviſions and Silk, but it is ſo overſtock'd with People, that many are obliged to go out of it, and dwell at *Smyrna* and *Chio*. There is a *Latin* Biſhop in it, and the Women are handſome and courteous enough.

13. *Nio*, called of old *Oliarus*, which was not long ſince inhabited by the *Albanians*, a barbarous and warlike People, who uſed to go all Night arm'd by the Sea-ſide, and is a fruitful Country in all Things, eſpecially Woods of Oaks, and other Trees, which they cut down and ſell to other Places. You ſail then to *Santorini*, formerly call'd *Theraſia*, which is thirty Miles about, and ſixty from *Candy*, from which it may be ſeen. There are ſeveral Caſtles in this Iſle, *viz.* That of St. *Nicholas*, the Houſes of which are built upon a black Rock, that is frightful. A *Greek* Biſhop has his Reſidence there, and about 500 Souls about him; but they live moſt of them in Caves made in Pumice-Stone, and it is pleaſant to ſee them come out of the Ground like Coneys, while others are plowing over their Heads.

Scaro, built on a frightful Mountain, ſo ſteep, that thoſe who go up to it muſt climb with their Hands and Feet. It contains 150 Houſes, and the *Greeks* have a Church there, in which are two Images of maſſy Silver, one of our Lady, and the other of St. *Michael*. It formerly belonged to the *Latins*, who have ſtill a Biſhop there.

Pirgo, near which is a Chapel of our Lady, with many large Caves, where about two hundred People live. Between theſe Caſtles lies an Hill, from whence one may ſee the whole Iſland, which is planted with Vines, but has no Trees, but Fig-trees and white Mulberries. They make more Wine than they ſpend, which their Neighbours fetch from them to carry to *Chio*, *Smyrna*, and other Places. They make all Sorts of Stuffs, and by the Sale of them they raiſe Money to pay their Tribute. In this Place are one thouſand Souls, almoſt all *Greeks*, and the *Cadi* reſides here. Their Houſes are well built, all white, and wall'd in, ſo that each looks like a Tower.

At *Scaro* there is an Houſe of the Nuns of St. *Dominick*, but their Lodgings are poor and Air bad: Their Church is kept in good Order, and ſerved by a Chaplain. On St. *Stephen*'s Hill, between *Pirgo* and *Nebria*, lived a Woman, that in ancient Times gave Victuals to all the People for a whole Year that a Plague and Famine laſted, and there are ſtill remaining ſeveral Statues of her.

Crotiri, inhabited by an hundred and fifty Souls, and about it there are ſeven Villages, but ill peopled. The Inhabitants of the Iſle live very meanly; their Bread, called *Schiſes*, which is made of Wheat and Barley, is as black as Pitch, and ſo harſh that one can hardly ſwallow it; for they bake it but twice a Year, becauſe they have no Wood but what they buy by the Pound from *Nio*. They have no Fiſh or Fleſh, but feed only on Beans, Peaſe, Eggs, and Biſcuit. They have little or no Fruit but Grapes, which are plentiful. They know not what Phyſicians, Chirurgeons, and Apothecaries are; they are ſtout, and can defend themſelves from their Enemies with Stones. The People live a beaſtly Life, doing nothing but eat, drink, ſleep, and play at Cards.

The Iſle at a Diſtance looks like Hell, being on the Shores all black and ſcorched by an Eruption of Flames, which happened about an hundred and twenty Years ago. About the Year 1638, there was another Eruption of Fire in the Port, which, with an incredible Noiſe, was heard two hundred Miles from thence, caſt vaſt Numbers of Pumice-ſtones out of the Sea, like Bullets, and ſo infected the Air, that many on the Iſle died, and ſeveral loſt their Sight, but recover'd it ſome Days after; and all the Silver turned red, even in Mens Cheſts and Pockets, but in a few Days came to itſelf. *Seneca* ſays, this Iſland ſtands upon Mines of Sulphur, from whence theſe Fires proceeded. It is ſaid, that *Alexander* ſounded the Sea in this Place, but could find no Bottom; yet a Ship may come to an Anchor at *Tireſia*, a little Iſle by it.

14. The Iſle of *Policandro* is eight Miles in Compaſs, and a pleaſant Place: There is but one Village of one hundred Houſes, and three hundred Souls in it: It has three well built Churches, and two Monaſteries, one of Men and another of Women. The Convent of Monks is well ſituated, and dedicated to the bleſſed Virgin. It has a little Garden, and a Fountain of excellent Water in it. The Nuns obſerve no Rule, but live as Nature teaches them; their Church is dedicated to St. *John*, and a Monk ſays Maſs in it on all *Sundays* and Holydays. The Caſtle ſtands upon a very high Hill, but all the Houſes are ruinous, except a Chapel dedicated to St. *Michael* the Arch-angel. From it one may ſee all the Iſles of the *Archipelago*. The Inhabitants of this Iſle are honeſt, civil, and courteous People, eſpecially the Women, who are very handſome. They have good Bread, Fowl, Sheep, and other Things neceſſary, but no Wine; ſo that what they drink comes from *Santorini*, which is but thirty Miles diſtant. They have no

Trades among them, becauſe their Port, which is indifferent good, is infeſted by the *Mainots* and *Corſairs*, who lodge in a Church by the Sea-ſide.

15. The Iſland of *Milo*, which is ſo called from *Mylos*, a Mill, becauſe they have many Wind-mills in it, and it affords Abundance of Mill-ſtones; is thirty-ſix Miles about. It is fruitful in all Things, and exports yearly to *Candia*, *Venice*, and other Places, between three and four hundred Tun of Wine. They have a Mine of Brimſtone, and another of Pumice-ſtones, which they farm to one of the Inhabitants for one thouſand five hundred Piaſtres yearly. Three Miles from the Town are certain hot Baths of Sulphur, where diſeaſed People from ſeveral Places waſh and recover their Health. The Port is ſix Miles long, three over, and has a good Depth of Water, and two Miles from it, in a Grotto, is a Fountain of Luke-warm Water, which gives ſo much Heat, that an artificial Bath cannot make one ſweat more. In this Iſle is a Town were two thouſand five hundred Souls live, and an old Caſtle inhabited by five hundred more. They have a *Latin* and *Greek* Biſhop.

The *Latin* Cathedral is without the Town, dedicated to St. *Peter*, but without Ornaments; and the Biſhop celebrates in a Chapel that joins to a *Greek* Church. He has many Tithes, of which he gives to the *Greek* Biſhop, one third Part. He has alſo many well built Churches in good Repair under him, and many Prieſts to officiate in them. Moſt of the Inhabitants are *Greeks*, who live much at their Eaſe, and are civil, but, as uſual, wicked and perfidious. Their Women go in a very ugly Dreſs, ſpeak very ill, and cannot pronounce the Letter *L*. They are, however, very charitable and kind to Strangers. They have all Neceſſaries for Life, but no Phyſicians or Chirurgeons. There are no *Turks* in the Iſle, but it is govern'd by four Deputies of the Town.

Half a Mile from *Milo* is the Iſle called *Chimolo*, or *Argentara*, which hath a good Harbour, and a Village containing about two hundred Souls, which was burnt by the *Corſairs* in 1638. Theſe poor People live in great Miſery.

16. The Iſle of *Sifano*, or *Sifanto*, anciently *Sifanus*, is thirty-ſix Miles in Circuit, and has a Caſtle upon a Hill, with double Walls, inhabited by three thouſand Souls; and there are no other Houſes in all the Iſland, unleſs it be ſome Country-houſes of private Men. The Harbour is not good. There is upon it a *Latin* Biſhop, and a good *Greek* Vicar; but the Biſhop's Chapel is little and very poor. There is alſo a Monaſtery of *Greeks* built upon a Hill. The Iſle produces not Proviſions enough for above two Months in the Year, and for the reſt of the Year, the People fetch it in Barks from other Places. They are very great Rogues, but their Women are very honeſt, and go with their Faces cover'd. There are no Manufactories or Trades, but Weavers, Shoe-makes, Joiners, and ſuch-like.

The Iſle of *Thermia*, ſo called from the *Thermæ*, or hot Springs in it, which give a great Relief to ſick Perſons, is thirty-ſix Miles in Circuit. The Town contains about three hundred Houſes, inhabited by about two thouſand Souls. The *Greeks* have fifteen Churches in it, and a Biſhop, who reſides ſix Months here, and as many at *Zia*. There is alſo a Caſtle and a pretty Village, called *Moſi*. The Iſle is almoſt all plain, has few Trees, yet is fruitful, and abundant in all Things. The Inhabitants are reputed to be honeſt People, and trade in Stuffs, Threads, and other Commodities, raiſing thereby Money to pay their Tribute. The *Venetian* Corn only goes in this Iſle, as it doth in all the others, except *Naxia*, *Andro*, and *Scyra*, where *Turkiſh* Money goes. Their Women are virtuous, handſome, and wear a neat Dreſs. The People live pretty well there, and a *Cadi* commands, with four Procurators, choſen out of the Citizens of the Town.

17. *Ajora* is an Iſle eighteen Miles about, and depends on the Iſle of *Scyra*, who keep ſome Shepherds there to feed their Sheep. There are four Churches in it, but Divine Service is perform'd in them at *Eaſter* only, when the Shepherds communicate. The *Corſairs* hinder its being cultivated, becauſe they take away the Oxen, and ſometimes the Sheep.

The Iſle of *Scyra*, which in the vulgar *Greek* ſignifies *Signora*, or Miſtreſs, is ſo called, becauſe it ſtands in the Midſt of the other Iſles, and by its Height commands them all. It is thirty-ſix Miles in Compaſs, and, having a dry Soil, but few Trees, abounds with Plenty of Proviſions, as Fleſh, Fiſh, and Veniſon. The Water is good. They have no Villages of Note, but only ſome ſcattering Houſes up and down in the Country. The People are much addicted to Devotion, and eſpecially the Women, who are very ſilly. There is much Hatred and Envy always amongſt them, by reaſon of the Oppreſſion they ſuffer from the *Turks*, and Oppreſſion of the common Poverty. They are almoſt all *Latins*, and have ſeveral Churches. The Cathedral ſtands at the upper End of the Town, and is dedicated to St. *George*, and ſerved by ſeveral Prieſts, who have a Biſhop for their Superior, and he lives on his Revenue and Tithes. The *Capuchins* are diligent in Preaching, Catechizing, and hearing Confeſſions, by which they do much Good.

18. From *Chio* Mr. *Thevenot* ſailed into *Egypt*, and in his Paſſage, being left before the Iſle of *Samos*, he took a View of it. It is a very barren Country, though famous for having been the Birth-place of *Pythagoras*, *Polycrates*, and the *Sibyl*. It is eighty Miles in Circuit. Over-againſt *Samos*, and pretty near it, is the Iſle of *Nicaria*, anciently called *Icaria*, from *Icarus* the Son of *Dædalus*. It is of a long Figure, and the Land is very dry, and full of Rocks, in which are the Houſes of the Inhabitants, who are in all about three thouſand Souls, very poor and ill clad.

They are much addicted to Swimming and Fiſhing up Sponges and Wrecks, and the richeſt Men, or *Papa*'s in the Iſle, give their Daughters to the beſt Swimmer, which is tried before the Damſel and her Father. He that can remain longeſt under Water wins the Maid. They pay the Grand Signior Tribute in Sponges. They have Vineyards among the Rocks here and there, and they make of the Grapes a Sort of white Wine, as clear as Water, which paſſes by Urine as ſoon as it is drunk. The Wine, as alſo Wax and Honey, they trade with to *Chio*. The Women are Miſtreſſes there, and as ſoon as the Huſband is arrived from any Place, the Wife goes to the Sea-ſide, and takes the Oars, and carries them Home, after which the Huſband can diſpoſe of Nothing without her Leave. The Inhabitants are well ſhaped and ſtrong. The old *Greek* Emperors of *Conſtantinople* baniſh'd Perſons of Quality that had offended them into this Iſle.

19. Leaving *Samos*, he came to the Iſle of *Stanchio*, otherwiſe call'd *Iſola Longa*, ninety Miles diſtant from it. It was anciently call'd *Coos*, is ſeventy Miles in Circuit, and very fruitful, eſpecially in good Wine. On the Port by the Sea-ſide is a pretty good Caſtle, where the *Turks* keep Garriſon. The Town lies behind it, where there is a prodigious Tree of that vaſt Extent, as to cover 2000 Men eaſily, for the Branches being ſupported with many Stones and wooden Pillars; there are ſeveral Barbers Shops, Coffee-houſes, and ſuch like Places, beſides Benches to ſit on under it. It was anciently famous for the Temple of *Æſculapius*, and the Births of *Hippocrates* the Prince of Phyſicians, and *Apelles* the Prince of Painters. The Knights of *Malta* held it, when they were Maſters of *Rhodes*, and there are ſtill many Monuments remaining in it. Strangers are here more regarded by the Women, than is grateful to their Huſbands.

From hence he ſailed to the Caſtle of *Bodron*, which lies over-againſt *Stanchio* at twelve Miles diſtance. There is a good Port, but ſo ſhut up with Dirt, that great Ships can't get into it. You enter this Caſtle through ſeven Gates, over which are ſeveral Coats of Arms, which belonged to the Knights of *Rhodes*, that commanded there, for in ſome of them are Croſſes of *Malta*. There is above 300 of theſe Eſcutcheons. Beyond the ſixth Gate is a Platform, where there are ſix Cannon pointed toward the Sea. The laſt Gate is made of Iron, and there ſtands a Guard of fifteen or twenty Men continually.

continually. The Caſtle is ſtrong, and the Walls high, both built of a Sort of Stone, which great Guns cannot hurt. The Sea beats upon one Side of it, which has Port-holes, with great Guns mounted, which can eaſily hinder Ships from approaching it. It is alſo very ſtrong towards the Land, the Walls being as ſound as if they were lately built. No Horſe can approach it, and yet it may be eaſily taken, by cutting off the Water that is brought to it by an Aqueduct. The Houſes in it are ruinous, and there are many Pieces of Pillars found among them. The Country about it is fruitful in Grapes, Figs, and ſuch like Fruits.

20. From *Bodrou* he ſailed to *Rhodes*, which is 100 Miles from *Stanchio*. The Iſle of *Rhodes* has *Lycia* on the North, being parted from it by the Sea, which is twenty Miles broad, the Iſle of *Cyprus* on the Eaſt, *Candia* on the Weſt, and *Ægypt* on the South. It is 100 Miles in Circuit, lying in a temperate Climate. The Soil is fruitful, and hath ſeveral Villages in it well inhabited, beſides a ſmall City which is ſtrong. This Iſland has been under the *Greeks*, *Saracens*, who loſt it to the Knights Hoſpitallers of *Jeruſalem* in 1309, who held it 200 Years, and now is in the Hands of the *Turks*, who under *Solyman* II. took it in 1522, by Compoſition, and that more thro' the Treachery of *Andrea d'Amoral*, Chancellor of the Order (who being angry that he was not choſen great Maſter at the laſt Election, inform'd the *Turks* of their Weakneſs, by a Letter ſhot to them on an Arrow) than by Force, though his Army conſiſted of 200,000 Men.

The Town hath two Harbours, of which the Great Port, being ſquare and ſpacious enough, is not very ſafe, when the Wind blows from the E. N. E. or S. E. On the Right-Hand at the Entry of this Port is a new Tower, built by the *Turks*, in a Place where the old Tower of St. *Nicholas* ſtood. It is well furniſhed with Cannon, hath a Baſtion behind, and Curtine reaching to the Walls of the Town; over againſt this Tower ſtands the Caſtle of St. *Angelo*, but ſomewhat ruinous.

This Caſtle and Tower were built in the Place where ſtood the Feet of the great *Coloſſus*, one of the ſeven Wonders of the World, between the Legs of which a Ship under Sail might paſs. It repreſented the Sun, and was caſt by *Chares* the *Lyndian*. It was ſeventy Cubits high, ſtrided fifty Fathoms, and carried a Light-houſe in one Hand. It was overthrown by an Earthquake, and being broke to Pieces by the *Saracens*, was ſold to a *Jew*, who loaded 900 Camels with the Metal, and carried it to *Alexandria*, in the Year of our Lord 954, and 1461 Years after it was made. The Port of the Gallies, which is covered by the Caſtle of St. *Erme*, is a good Harbour, and able to contain many Gallies, but the Mouth of it is ſo narrow, that one Galley only can enter at a Time. It looks to the E. N. E. and is every Night ſhut with a Chain. A little up-land above the Port is a Burying-place, and in it fifteen or twenty Domes of Free Stone well-built, and ſupported moſt of them by four Arches. Theſe are the Sepulchres of the *Beys*, or other Perſons of Quality in *Rhodes*, who have been killed in the Wars. On the Side of this Port is a Piazza with ſome Trees and a Fountain in it, and at the Bottom of it the Arſenal, where the Gallies and Saiques are built. The Town is ſmall, but ſtrong, having high and well-built Walls, planted with Faulcons on the Top, and below there are Port-Holes for great Cannon.

It hath three Gates, one to the Sea, where Corn is ſold, and two to the Land-ſide. Over the Water-Gate is ſet up the Dragon's Head, which was thirty-three Feet long, waſted all the Country round, and was ſlain by *Deogete de Gozon*, one of the Knights of St. *John*. The Streets of the Town are pretty broad, all paved with little Stones, and for the moſt Part covered with Pent-houſes on each Side. There are ſeveral fair Buildings in it. St. *John*'s Church is ſtill ſtanding, but is turned into a Moſque. Over the Gate is a Nich, which hath a round Cover, are the Figures of our Saviour and the bleſſed Virgin, and St. *John* holding the Croſs, cut in *Baſſe Reliefe*. No Chriſtian is now ſuffered to go into it. The Street of the Knights lay juſt as you come out of the Church, as the Arms upon the Houſes ſhew; but now *Rhodes* is inhabited only by *Turks* and *Jews*, for though the *Chriſtians* are permitted to keep Shops in Town in the Day-time, yet in the Night they muſt retire to Villages in the Country about it. *Lindo*, the Country of *Chares*, who made the *Coloſſus* of *Rhodes*, is a little Rock at the Point of the Iſle of *Rhodes*, ſixty Miles from the Town. It has a ſmall Town on it, with a very good Fort.

21. At the Bottom of the *Mediterranean*, lies the noble Iſland of *Cyprus*, famous in all Ages for the Fertility of its Soil, the Excellence of its Climate, and the Advantage of its Situation. It has been known in different Ages of the World, by very different Names, and ſome of theſe are ſuch, that it would be a difficult Thing to point out clearly the Authorities upon which they are founded. In the Holy Scripture it is called *Kittim*, from *Kittim* the Son of *Javan*, the Son of *Japhet*, the Son of *Noah*, who firſt poſſeſſed it; in ſucceeding Times it was called *Ceraſtis*, becauſe of the many Promontories it thruſts into the Sea like Horns; *Macaria*, becauſe of the Fruitfulneſs of the Soil, and Happineſs of the Climate; *Aſperia* from the Roughneſs of the Soil; *Collimia* from its numerous Hills; *Æroſa*, becauſe of the Mines of Copper or Braſs, which were firſt ſaid to be found there; *Amathuſia*, *Paphia*, *Salaminia*, *Lapithia*, from the Towns of *Amathus*, *Paphos*, *Salamine*, and *Lapithus*. At Length it was called *Cyprus*, but from whence it is not very clear; ſome ſay from its Copper Mines, others from *Cypreſs* Trees, which were in a Manner peculiar to it.

In ancient Times it was conſecrated to *Venus*, who is ſtiled by the Poets, the *Cyprian* Goddeſs, and the Reaſon of this ſeems to have been from the Wantonneſs of its Inhabitants, as this again may be derived from the Excellence of its Climate, and from the Fertility of the Country. The longeſt Day is about fourteen Hours and a half, their Weather in Summer is prodigiouſly hot, ſo that ſometimes their Brooks, and even their Rivers have been dried up; and in the Reign of *Conſtantine* the Great, when they had no Rain for thirty-ſix Years, it was in a great Meaſure deſerted, but ſuch Accidents, or rather ſuch Judgments happen ſeldom, and therefore ought not to be mentioned as Objections to the general Repute this Country has been in for its great Fruitfulneſs. It was anciently governed by Kings, of whom there were nine when *Cyrus* reduced it; but it ſeems they remained Tributaries, and were not ſtripped of their Dominions; for long after his, we find the *Greek* Orator *Iſocrates*, addreſſing two of his Orations to two of the *Cyprian* Monarchs; and in the Time of *Alexander* the Great, the King of *Citium* is recorded to have preſented him a moſt excellent Sword, which he uſed afterwards during his Life.

Upon the Diviſion of his Empire, *Cyprus* fell under the Dominion of *Ptolemy*, and was governed ſometimes as a Province, ſometimes as a ſeparate Principality, by that Family, till conquered by *Portius Cato* for the *Romans*, who carried from thence ſeven thouſand Talents, which was more than ever came into the *Roman* Treaſury by any former Conqueſt. After the Diviſion of the *Roman* Empire, it belonged to the *Greeks*, from whom it was taken by the *Saracens*, recovered from them, and governed by Dukes or Princes. In 1191, it was conquered by our King *Richard* I. who firſt mortgaged it to the Knights of *Rhodes*, and then gave it to *Guy* of *Luſignan*, whoſe Family held it for many Generations.

Under theſe Princes it was divided into twelve Counties, containing forty-eight great Cities, and upwards of eight hundred Villages. *Charlotta*, the laſt Heireſs of that Family, was driven out by *James* II. her Baſtard Brother, who married *Catharine Cornaro*, of a noble *Venetian* Family, adopted Daughter of the Republick, to whom ſhe bequeathed this Kingdom, to which, however, her Right was but indifferent. The *Venetians* came into Poſſeſſion in 1473, and held it almoſt an hundred Years; but at laſt it was taken from them by *Solyman* II. Emperor of the *Turks*, after a long and glorious Defence, and with Circumſtances of moſt infa-

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mous Cruelty and Treachery on the Part of the *Turks*, who have kept it ever ſince.

It abounds with Wine, Oil, Corn, Sugar, Cotton, Honey, Wool, Turpentine, Alom, Verdigreaſe, all Sorts of Metals, and moſt excellent Salt. This Iſland affords ſeveral good Ports, all the Materials requiſite for building of Ships, all the Commodities that can be deſired for carrying on a great Trade; and, if it were under a tight Government for one Century, might be able to defend itſelf againſt all its Neighbours. At preſent it is thinly peopled, and not half cultivated. A *Turkiſh* Baſha deſtroyed all the Sugar Canes, to prevent the *Cypriots* from having too much Wealth; an Evil which there is now no Reaſon to fear.

In a Word, it is at this Day the cleareſt Proof that can be given, how much a bad Government can defeat all the Kind Intentions of Nature; for in Spite of all the Advantages that a Country can poſſibly have, there never was a more diſmal or deſolate Place than this Iſland is at this Day, from having Millions of People, there are now in it ſcarce thirty thouſand; from a Climate that produced a perpetual Spring, it is become both unwholſome and unpleaſant; from Cities and Towns that touched each other, there are now only Villages and Heaps of Ruins; from Abundance of all Things, the Inhabitants are reduced to Indigence and Starving; ſo that except to conſiderate and intelligent Perſons, the Face of the modern *Cyprus* refutes all that ancient Authors have ſaid in its favour. Such are the Effects of a falſe Religion and tyrannical Government.

22. It would be inexcuſable of ſpeaking of theſe Iſlands, to ſuffer that which makes the greateſt Figure in Hiſtory, to remain hidden, and out of the Reader's View; I mean the Iſland of *Candia*, ſo long the Theatre of War between the *Venetians* and the *Turks*. The Inhabitants of this Iſland are allowed to be ſenſible as well as brave and hardy; whereas the *Sciotes*, or Inhabitants of the Iſland of *Scio*, are commonly called *Praſſinos* by the *Turks*, which is as much as to ſay *Green*. The Reaſon of this is, that a *Turkiſh* Baſha, much eſteemed for his Wiſdom, obſerving the Manners of the Inhabitants of that Iſland, ſaid, that *a wiſe Sciot and a green Horſe were Rarities equally hard to be met with*. By this unlucky Sarcaſm he ſtamped the Name of *Praſſimos* upon this whole Nation. But for the *Candiots*, though the *Turks* hate them, yet they cannot help owning, that they have both Courage and Underſtanding, of both which they gave ample Teſtimony in the Courſe of the long War before-mentioned.

Among others who have recorded the Events of that famous Diſpute, our Countryman Mr. *Bernard Randolph*, is thought to have done it with as much Fidelity as any. He ſpent upwards of twenty Years not only in the *Levant*, but amongſt theſe Iſlands; and upon his Return Home, he compoſed a Deſcription of them, which was printed in a thin Volume in *Quarto* in 1687, at the Theatre in *Oxford*. It appears from thence, that he was a plain well-meaning Man, more concerned about Matter of Fact, than the Stile or Manner of telling his Story. What he related was chiefly from his own Knowledge, which gives great Credit to his Accounts, and in ſome Meaſure excuſes the Roughneſs of his Language, and his Writing without any Method. It appears from the Works of the judicious Sir *George Wheeler*, that Mr. *Randolph*'s Book was printing, when he was writing his Travels; and for this Reaſon that worthy Gentleman ſpeaks very reſpectfully of that Performance, and refers his Reader to it, as a Kind of Supplement to his own: Yet in moſt Parts of his Book Mr. *Randolph* is wonderfully conciſe, and tells us more or leſs of a Place, not in Proportion to its Size, Situation, or Importance, but as he was little or much acquainted with it himſelf. Of this Iſland, however, he ſpeaks copiouſly enough, and has thrown together, in his Deſcription, the principal Actions in that War, which coſt the Grand Signior *Mahomet* IV. ſo much Trouble, and which broke the Force, and exhauſted the Treaſure of the *Venetians* to ſuch a Degree, that they have never been able to recover. We will give the Reader, therefore, his Account in his own Words.

The Iſland of *Candia*, (which in old Time was, and alſo now is by the *Turks* called *Crete*) hath followed, for the moſt Part, that of the Empire of *Greece*, and is now ſubjected to the Tyranny of the *Turks*, after a War for above twenty-ſeven Years; in which Time the *Venetians* did bravely, and with unparallel'd Courage, defend the City of *Candia* to the laſt Extremity. After a cloſe Siege for near two Years Continuance, the Vizier there in Perſon, and with him the beſt of all the *Ottoman* Forces, they were forced to ſurrender, yet upon the moſt honourable Terms that themſelves could propoſe, carrying away with them not only their Cannon and all other Ammunition, but alſo the Bells which were in the Steeples, and whatever elſe they thought worth their Labour. The Vizier was ſo much overjoyed that the City was ſurrendred to him, that he appointed ſeveral of the *Turkiſh* Boats to aſſiſt the *Venetians*, if they ſhould have Occaſion for their Help in carrying their Goods to the Ships. He was ſo obſerving of his Word on the Ceſſation, that he cauſed two *Janizaries* to be put to Death for attempting to force their Way into the City.

All *Europe* has heard of this great Siege, how many thouſand Bombs were caſt into the City; how many Mines and Forenellos were blown up; and how many bold Aſſaults the *Turks* made. They had at laſt worked themſelves ſo near the Walls, that it was impoſſible for the Beſieged to make uſe of any of their great Guns; for no ſooner could a Man appear to level a Gun, but there was a Shower of Bullets and Arrows; ſo that the *Turks* would often attempt to undermine, and the *Venetians* did countermine them; and when they met under Ground, they fought moſt deſperately. The *Venetians* have an Engine which they call *Trombo di Fuoco*, it is as long as a half Pike, the Staff bigger; at the End are two Irons about two Foot long, in the Form of a Fork, in which is faſtened a Trunk made of Iron, and ſome are of Wood; in it are five Charges, each firing ſeverally and at a certain Time, and carry ſeveral Bullets to do Execution as far as a Piſtol; they ſet Fire to it at the Fore-part, and have a Touch to reach from one Chamber to the other.

Another Invention they had to fiſh up the *Turks* when they attempted to undermine their Walls; they had Hooks made in the Form of a Boat's Grapling, the Points ſharp, faſtened to a Rope, and four or five Foot of Chain at the End; theſe Hooks they often caſt over the Walls amongſt the *Turks*, and ſeldom fail'd to bring up a *Turk*, ſome faſtened by the Cloaths, others by the Body. I have heard ſome of the Officers ſay they have taken ſeveral in a Night; for when the Hook was faſtened, they gave them not Time to unhook themſelves, but had them ſoon over the Walls. At the *Greeks* leaving *Candia*, there happened a moſt ſad Accident, a new Ship, called *La Fregatta Galliera*, or the *Gally Frigat*, was pitch'd upon for tranſporting moſt of the Principal of the Gentry, and the greateſt Part of the Riches of the Citizens; there was alſo (beſides what were mounted) fifty great Braſs Guns; the Paſſengers were between two hundred and fifty and three hundred, beſides two hundred Mariners and upwards. Being between an Iſland called *Obo* and the Port of *Cerigo*, the Ship opened, and not a Man was ſaved. The reſt of the Fleet got well, ſome to *Zant*, others to *Ceffalonia*, *Corfu*, and *Venice*, landing the *Greeks* as they had a Fancy to the Place which they came to, or as they found Friends. Thus they left their Eſtates to the Enemy, and not above five or ſix *Greeks* remained, who being in Years, and ſickly withal, deſired Leave of the General that they might end their Days there. In the Articles of Peace it was concluded, that the *Venetians* ſhould keep Poſſeſſion of three ſmall Iſlets which are cloſe to the Iſland of *Candia*, and have each a very ſtrong Caſtle. The *Turks* laughed at their Propoſals, ſaying, *We have the Hen, and the Chickens will follow of Courſe*.

This Iſland had twenty Cities, and above one thouſand Towns, Villages, and large Monaſteries; now there is not above four Cities and three hundred Towns and Villages. To give you an Account of them, I will begin with the Eaſtern Part. This was formerly a Province

vince called *Sittia*; the head City had the same Name, standing in a Bay at the North East Part of the Island on the West Side, extending from the North to the Bottom of the Bay Southerly above a Mile in Length. The Castle stood on a rising Ground to the North West of the Town, built of a Coarse Marble Stone. The *Venetians* finding the Place was not tenable, caused several Mines to be made, by which they destroy'd the Castle and Town, and so went to *Candia*. By the Ruins it may be seen, the Builders had no Thoughts so soon to have left them. Most of the Walls are entire, and some have lower Rooms with Beams, which are patch'd up, and serve for Store-houses to put Corn in, when any Ship comes to lade. In the Year 1680, I was here, and loaded a Settee of *Provence*, Capt. *Steppe Bremon*, who belonged to *Ceſſis*, about ten Miles from *Morſeilles*. The Wheat was the Basha's own, which he sold at three Timens a Killoe, (*i. e.* about 14 *d.* the Bushel.) The *Turk*, who came with me from *Candia*, was an ordinary Servant; but as we travelled the Road, and when we came hither, he would domineer at a strange Rate. Here are no Inhabitants nearer than twelve Miles, at a small Village called *Alona*, saving at a small House and Chapel, which is a *Metoiki*, (or Chapel of Ease to a Monastery up in the Mountains) about a Quarter of a Mile from the Sea: Amongst others, the *Greek* Priests brought their Tenths to the *Turks*: They all desire to have a Seaman to measure their Corn, rather than the *Turks*; for they will stir the Corn about with their Hands, and press it down: But the Master was content to take it with a just Measure, and favour'd the poor *Greeks* what he could.

At *Alona* resides the Basha's Lieutenant, who has one hundred Spahi's to guard the Coast from Privateers, but more to gather in the Tenths. The *Greeks* maintain them at their own Charge. To the Eastward of *Sittia*, on a Point of Land, is a Monastery dedicated to St. *Iſidore*, to which belongs a great Revenue; it maintains about forty Calojeros. There are several rich Lamps, and other Ornaments of Silver and Gold. Here they shew you the Picture of the Blessed Virgin, which, they say, was brought by Angels from *Stancoi*, and was found in a Cave of that Mountain. They have Lands on the Island of *Rhodes*, where they have a Metoiki and several Calojeroes to gather in the Crops of Corn, Oil, and Wine; the *Turks* allowing them to enjoy it, calling it *Vacoſa*, or Possessions for God's Use; yet they will receive their Tenths from it. The *Gomina* or Overseer of this Monastery had made his Escape, taking with him above two thousand Pieces of Eight in ready Money and Plate; but being pursued, he was taken at *Scarpante*, an Island lying in the mid Way between *Candia* and *Rhodes*, and by the Basha's Order put to Death.

To the South of *Alona*, about ten Miles, is a very high Mountain, called by the *Turks*, *Baſha Dogg*; from it may be seen the Sea to East, West, North and South. Here are the Ruins of a Castle, called formerly *Barozza*, because it was built by a Gentleman of that Name: It is square, about sixty Foot high, with a *Tarazzo* and Battlements on the Top; each Square is about forty Foot. The Wall is very thick, the Door about ten Foot from the Ground, having a dry Ditch about it. Of these there are several about the Island, like the old built Castles that are still in *Ireland*: for formerly the *Candiots* used to war amongst themselves; but now all such Quarrels are ended by their Subjection to a common Master.

The City of *Girapetra* is in the South Part of the Island, having no secure Port, but an open Road, where Vessels in the Summer Time may lie with Security from the Weather, but not from Privateers. For while I was there, they carried away a Saike which came from *Alexandria*. The Town is walled round, and hath a small Castle, which lies higher than the Town. Here is constantly a Garrison of two hundred *Janizaries*, besides there are several *Turks* who are Merchants, so that in all they can raise five hundred fighting Men. There is about it a very fine Plain full of Olive-trees, and some very pleasant Gardens. Their Houses are well-built of good Stone, the Rooms very lofty, but few Houses above two Stories high. In the Year 1675, one Monsieur *Crevellier*, a famous Privateer, landed five hundred Men in the Bay of *Spina Longa*; travelling in the Night, he came next Morning, just at the Dawning of the Day, and found the *Turks* at their *Sabbah Namas*, or Morning Prayer, so he made himself Master of the Town, carrying away two hundred Slaves, nailing up the Guns which were in the Castle. The *Turks* who were at the South Part of the Town, betook themselves to some small Vessels, for they had not the Heart to return home to fetch their Arms. Monsieur *Crevellier*, to retreat with this great Prize, resolved to kill what Horses he found, securing twenty for himself and Officers to ride on and form the Rear.

This Enterprise was effected in less than six Hours after they entered the Town, for they did not make any Stay to ransack the Houses. After they were departed, about three hundred Men, *Turks* and *Greeks*, were got together, and marched a Mile or two out of Town, and had not *Crevellier* killed the Horses, he could never have got out of the Island. It is very strange, that so many Men could come with that Secrecy as not to be discovered, and that the Hearts of those *Turks* should be so sunk. Immediately they dispatched Expresses to the City of *Candia*, writing to the Basha, that about seven hundred *Christians* had landed, and carried away two hundred Prisoners, most of them Men of the Garrison. The Basha asked the Messenger, if the rest of the Inhabitants were asleep, or dead? No, says the Messenger, but their Hearts were, being all surprized, some in their Mosques, and some in the Coffee-houses, and not a Man that had his Senses; most of the Horses also being killed. The Basha asked him, how he escaped? He answered him, that he had the Wit to hide himself, as a great many others did. There were three Gallies in the Mole of *Candia*, under the Command of one *Bobba Haſſan*, who were sent to look after *Crevellier*, but to no Purpose, for they returned without seeing him.

Since this there is an Order, that the Gates shall be shut an Hour before Sun-set, and not opened till an Hour after Morning Prayers; and now there are several Guards on the Mountains; besides, the Basha of *Candia* has threatened the *Providitore* at *Spina Longa* to complain to *Venice*, if he suffer any Privateers to come into that Bay; so as for some Years they have attempted nothing. The Country towards the South is not so mountainous as in the North and North-West Parts; having several large and pleasant Plains, which have many Ruins of fine Towns. To the East of *Girapetra*, about ten Miles, I went to see a Cave under the Mountain of *Tro*, as they now call it, where, they say, St. *Paul* preached. It is a large Chapel, having twelve Pillars, all cut out of the Rock by the Christians in the Night-time. Some say, but without Grounds, it was finished in less than a Month. Close by is a Fountain, where, they say, he used to baptize; and it is now called St. *Paul*'s Fountain; the Water thereof is very good to cure such as have sore Eyes. From *Girapetra* to *Bonifacia* is 14 Hours Riding, most in Plains, very delightsome, there being very high Mountains to the North, with most pleasant Vallies between, and Abundance of *Cypreſs* Trees. *Bonifacia* stands on a rising Ground, having only the Walls of a Castle.

The Inhabitants are most of them *Greeks*, very poor; here is a Metropolitan who pretends to be next to the Archbishop of *Candia*. There are two *Italian* Churches, the Doors of which are now made up with Walls to keep Cattle from going in. The *Greeks* have four small Churches, but one would contain more than all the Inhabitants. They have now new-named the Place, calling it, *Malafacia*, instead of *Bonifacia* (good Face) it being so much alter'd from what it was in former Time. From *Bonifacia* to the *Labyrinth* is about ten Miles, or three Hours Riding, West, most a Plain. Several Men have several Opinions about this Building (if I may call it so.) But one Signior *Venetando*, who was born in a neighbouring Village, gives this Account, that a certain King of this Island had so great a Hatred for all Women, that he order'd this Place for his Court, and at

laſt lived ſo privately, that he would not ſuffer any to come to him, but ſuch as adminiſtred Affairs, and ruled in his Stead; he would ſeldom come out, but to worſhip at a Temple dedicated to *Jupiter*, which ſtood cloſe by it. In this *Labyrinth* he ended his Days, and had a famous Tomb built for him, the Ruins of which they ſhew you.

The *Labyrinth* is about two Miles about, being ſo covered on the Top with Earth, as it ſeems to be all firm Land; we entered it with two Torches and Candles in Lanthorns, having a Line to direct us out again. The Way is plain under Foot, and arch'd over Head, ſome Arches being about ten Foot high, ſome more, ſome leſs, with ſeveral Windings. I made it my Buſineſs to obſerve, if there was any Thing of a Building in the Pillars or Sides, but found it moſtly an entire Stone, which they told me ſo well cemented together, that indeed it appeared ſo. Here are a great many ſmall Vaults, about four Foot long, two broad, and two over, which were for Burying-places. There are Abundance of Batts which hang in Cluſters, ſome are larger than ordinary. We endeavoured to fright them, ſcorching their Wings, by which we found there was Life in them; their Sleep is obſerved to be much more ſound with a North-Wind, than with a South-Wind; as the Spring comes on, they leave this their Palace. We had almoſt ended our Line, being about 100 Pikes, which is about eighty Yards, and then returned out, being a good Hour in the *Labyrinth*. The Damps are very great, againſt Rain it is always dropping, but very dry with Northerly Winds. At the End is a Lake, and they tell you, that ſome who have attempted to go to, have been drawn into it. Our Curioſity did not invite us to ſee it, for though it were not true, as in Probability it is not, the noiſome Smells are enough to ſtifle one.

To the South, and cloſe by, is a ſmall Village with two Churches, which ſeem to have been anciently Temples. To the South-Weſt, about ten Miles diſtant, is that famous and great Mountain, call'd *Pſilla Vuona*, formerly Mount *Ida*; at Four of the Clock it caſts a Shadow on the *Labyrinth*. On it are many pleaſant Monaſteries, with Groves of Cypreſs-trees, and Abundance of Fountains. Some ſay the Coaſt of *Barbary* may be ſeen from the Top. From the *Labyrinth* to *Candia*, is about ten Hours Riding, moſt in a Plain, till within ten Miles of the City. On the right Hand, about a Mile from the Road, is a moſt ſtately Monaſtery, dedicated to our bleſſed Saviour, which was built by Order of the Emperor *Conſtantine* the Great. It hath always been continued to the *Greeks*, and kept its Splendor till the late War, when it was much defaced.

There are in this Iſland Abundance of Monaſteries, but very poor, and ſome are ſhut up for Want of Monks. *Candia Novo* is about ſix Miles from the City of *Candia*, Southward, being a ſtrong Caſtle, having Mount *Jove* to the Weſt. Here the *Turks* kept their Treaſure and Ammunition in the Siege of *Candia*. It is ſeated very pleaſantly on a riſing Ground, giving a Proſpect to the Sea. It is now chiefly inhabited by *Greeks*; the Caſtle has a Garriſon of *Turks*, which the Baſha intended to bring to *Candia*, and demoliſh the Caſtle, having writ to the Porte about it, but he had no Anſwer. *Candia*, ſo famous and generally known for the brave Defence it made againſt the *Turks*, appears, by the Ruins, to have been one of the beſt Cities in the Mid-land Seas. It is ſeated on the Northſide of the Iſland, almoſt Mid-way between *Canea* and *Sittia*, in a pleaſant Bay, having an artificial Port ſecured from the North-wind by a Mole about 200 Yards long, with a ſtrong and large Caſtle at the Head, called *Coſtel del Molo*, having twenty Great Guns. From the South is a low Point of Land, which runs into the Sea, North, that ſecures it from the Eaſterly Winds, and makes the Entrance not above thirty Yards wide; upon this Point of Land, the *Turks* have built a cover'd Way, with a very thick Wall, full of Holes for ſmall Shot, ſtrongly arch'd over, reaching from the Arſenal to the Entrance into the Port, where is a ſmall Fort, with four great Guns, alſo very ſtrongly arch'd over, ſo as no Bomb can deface it. At the Right-hand at coming out of the Gate to the Mole, is a new Fort, built with four very great Guns, which lie level with the Water; over them are eight ſmaller Guns. This Fort is oppoſite to the Mouth of the Port, and is arch'd over to prevent Danger from Bombs or Wild-fire.

On the Mole are ſeveral great Guns, planted with Arches over them. To the Eaſt of the Arſenal is the old Caſtle, call'd *La Battaria del Arſenal*, which is rebuilt with a Ditch round it to bring in the Sea, moſt cut out of a firm Rock. The Port is almoſt round, and ſecure againſt any Wind, or Gallies and ſmaller Veſſels, but there is not Water enough for Ships of any conſiderable Bigneſs. It is filled very much with the Rubbiſh that the Rains carried into it from the City, and would certainly have been choak'd up in a few Years, had it not been for a *French* Merchant, one Monſieur *Dodei*, who to ingratiate himſelf with the Baſha, cauſed an Engine to be brought from *Marſeilles* to cleanſe it. There are the Ruins of twelve Arches of the *Arſenal*, and about ſix Arches are yet entire, but they uſe them only to work in when the Gallies are there; no Gallies having been built here.

The City is not repaired towards the Land, where the Walls are ſo much ſhaken, that it will require a great deal of Time and Coſt to fortify them. From the Port, towards the Weſt upon the Wall, are fifty large Guns planted. The Fort of St. *Andrea*, at the Northweſt of the City, is well repaired, having a double Wall toward the Sea. In all there are about 400 Guns planted on the Walls and Outworks, which are ſix Miles in Circumference. The Gates of *Candia* are the beſt I ever ſaw, the Arch or Gatehouſe being about 100 Yards long, and the Gates ten broad; the Arch is all built of firm Stone. It will take up three Hours to walk round the Outworks; there are ſeveral Mines which were never blown up; every Mine had a diſtinct Name. I was in one Mine, which was above a Mile in Length, being above ſix Foot high, and three broad. All the Plain for above two Miles without the Walls, is like a new plow'd Field, where you cannot walk, but muſt ſee Pieces of dead *Men's* Bones. None are permitted to walk round the Works, but ſuch as have a Licenſe, and a *Janizary* with them.

The *Turks* take a Delight to give an Account of the Strength of the Place, and eſpecially will ſhew you a ſmall Cave or Arch, where the *Venetian* General uſed to ſleep, (as they tell you) to ſecure himſelf from the Bombs. Not above one eight Part of the Houſes that formerly were, are now inhabited, very few being left entire; nor do the *Turks* repair any but thoſe where they dwell; the chief Moſque is well repaired; it was formerly a Church dedicated to St. *Mark*, and ſtands to the Eaſt of the great Piazza, to the South of it are Part of the Walls of old *Candia*, cloſe to which are built up a Row of Houſes, two Stories high, for the *Janizaries*.

The Baſha's Palace is a little below the great Moſque, on the other Side of the Way; oppoſite to it is the great Hall, formerly called *La Sala di Conſiglio*, which is a very ſtately Building, of white Marble, with ſeveral Works in *Baſſo Relievo*; to the South Eaſt of it ſtands the Church of St. *Franciſco*, with an entire Cloiſter, which is now a Moſque. The Street from the Mole to the chief Piazza is in good Repair, being broad, and paved with large even Stones; the Houſes are alſo well inhabited, but that Part towards the Weſt, is a Heap of Ruins, among which live the *Jews*, who have very large Houſes; but ſome of their upper Rooms have no other Shelter from the Weather, but a few Matts made faſt upon Poles. The Beams of the old Houſes are bought up and carried to *Venice*, *Zant*, and other Places; and being made of *Cypreſs* Wood, they ſerve to make Cheſts and Cabinets, many of which have been brought to *England*. The Number of the Inhabitants of the City is not reckoned to be above 10,000, including *Greeks*. There is a continual Garriſon of 2000 *Janizaries*, beſides the Baſha's Guards. Since the taking the Place, they have granted Liberty to all that will come to inhabit there, but all their Encouragement cannot bring the *Candiotes* to dwell there. Formerly the Plain was full of Olive-trees, with moſt beautiful Pleaſure-Houſes

Houſes and Gardens. Now nothing but Ruins are to be ſeen.

The City ſtands on a riſing Ground from the Sea, and the Houſes were ſo built with Terraſſes, that moſt from their Tops could have Sight of the Sea. From *Candia* to *Rettimo* is about twelve Hours Riding. The City ſtands on a Point of Land very pleaſantly, having a Port to the Eaſt, which is almoſt choak'd up, ſo as no Galley can get over the Bar, being laden, but Brigantines and ſmaller Veſſels are very ſecure againſt all Winds. Towards the Sea are no Walls, the Rocks there fortifying the Place, ſo that no Enemy can come but by Land. This Place was the firſt the *Turks* made themſelves Maſters of, putting all to the Sword, to ſtrike the greater Terror into the reſt of the Iſland. Since they poſſeſſed it, they have built three new Forts towards the Sea, and a Wall, with a dry Ditch to Landward.

It is now chiefly inhabited by *Turks*, who trade to *Conſtantinople* conſiderably. The Houſes are here entire, according to the *Venetian* Manner of Building. There are ſome *Greeks* that dwell in the City, but they have a ſmall Town about a Quarter of a Mile off, in which are two Churches, where they have the free Exerciſe of their Religion. The Country hereabouts is very pleaſant, full of Olive-trees, and from the Sea-ſide the Land riſes eaſily to the Foot of the Mountains of *Sfacia*, about eight Miles from the City, which from the Sea ſeems to be all a Wood; from which Mountains run ſeveral pleaſant Streams, and one very large River, called *Platonica*, which is continually full, being ſupplied from above a thouſand Fountains, which the Mountains produce.

Theſe Mountains of *Sfacia* are abounding in all Things neceſſary for Life, and Nothing can be more delightſome in the Summer-time. They reach near thirty Miles towards the South-Weſt, and in ſome Places about ten in Breadth, coming down cloſe to the Bay of *Suda*. The Cheeſe which is made here is bought up by the *Venetians* and other Merchants, and tranſported to *France*, *Italy*, *Zant*, *&c.* It is the beſt Cheeſe that is made in any of the Southern Parts, and generally as good as our *Cheſhire* Cheeſes, being made as big; beſides which, they have great Plenty of Honey, Wax, Silk, Wooll, *Cordovan* Leather, and a Sort of Goats-hair little inferior to that of *Angura* in *Aſia*. No Olives, Oranges, or Lemons grow here. There are above an hundred Villages on theſe Mountains, beſides ſeveral Monaſteries. The Inhabitants are a warlike People, and withſtood the *Turks* above twenty Years after *Rettimo* was taken, living as the *Mainiotes* in the *Morea*. There are ſuch difficult Paſſes to them that an Army cannot march. Now at laſt they are brought into Obedience, and by humbling themſelves to the Vizier, he granted them great Priviledges to encourage them, leſt they ſhould take Part with the *Venetians*, who have the Iſland of *Suda* ſo near them.

As the Vizier paſs'd by, in his Way from *Canea* to *Candia*, they brought him ſeveral Preſents the Mountains produced, which he was ſo well pleaſed with, that he exempted them from going with him and paying their Attendance on him, only he obliged them to furniſh the Camp with Mutton at a certain Rate. Moſt of his own Proviſion was carried from hence; Sheep at three *Timins* (about a Shilling) a-piece; Butter at a *Timin* the *Oke* (a Groat for two Pound eight Ounces); Cheeſe at the ſame Rate, and at this Price they were obliged to carry it as far as the Camp before *Candia*, where an Officer gave them an Acquittance, which was abated them out of their Tribute. They have a certain Drug, called by the *Venetians Oldain*, much of the Colour of Liquorice in Balls; it is a very great Comforter of the Head, having a pleaſant Smell, being burnt it gives a pleaſant Scent. Moſt of this is bought up by the *Venetians*, and ſent to *Venice*. Here is alſo a Sort of Wood which the *Greeks* call *Plate Excillo*: it burns like a Torch, and gives a moſt fragrant Smell; much of it was uſed to burn at the Siege. Every Night, at the Vizier's and other great Men's Tents, they had Fires of this Wood, the Wood being cut ſmall, and put into an Iron Grate at the End of a Poll faſtened in the Ground. If a Man be hot in the Plain, in riding two or three Hours up the Hills, he ſhall find ſo great an Alteration in the Air as is incredible.

About fifteen Miles from *Retimo* is a lovely Fountain called *Bognare Baſſe*, ſtanding ſo between two Mountains, that at Two in the Afternoon it is ſhady, continuing ſo all the reſt of the Day. The Water is ſo cold as will cauſe a Dew upon any Fruit that is put into it; and tho' a Man ever ſo hot ſhould drink of this Water, it will do him no Harm. In the Summer-time here are always ſome Perſons of Quality, who bring their Beds, and continue for ſeveral Days together. The *Sfaciots* are a healthy, ſtrong and ſtout People; they pretend to be of a very ancient Stock: Some there are, who derive their Families from before the Coming of our Saviour. I ſaw a Callojero that was one hundred and ten Years of Age; he was very luſty, and could walk very well with a Staff. Part of theſe Hills are under the Juriſdiction of the Biſhop of *Retimo*, and Part under that of *Canea*. From *Retimo* to *Canea* the Road is moſt by the Sea-ſide, paſſing by the Bay of *Suda*, having the Mountains of *Sfacia* on the Left Hand.

Canea is ſeated in a fine Plain, about three Miles from the Bottom of the Bay of *Suda*, and upon the Sea to the North, having a very fair Harbour, which may be called a double Port, the one being round, the other ſtretching away to the Eaſtward, where are two Arſenals. It is ſecure againſt the worſt of Weathers. The Entrance is narrow, and not above eighteen Foot Water; to the Weſt of which the *Turks* lately have built a new Battery with twenty very large Guns; and above it, to the South, is a great Citadel, in which are forty good Guns. To the Eaſt of the Entrance is another great Caſtle, which commands the Port called the *Sabioniera*, with the Arſenal. Round about the Port is a broad Key, which is always crowded with Merchandize, and is little inferior to the Port at *Marſeilles*. The Houſes are all well built, and not much battered. The Walls are in very good Repair, having a dry Ditch, about thirty Yards broad, and ſix deep from the Land. On the other Side, the Walls are about thirty Foot high; within them the Earth is raiſed about ten Foot higher than the Walls, there being a Walk between. There is a Mount, which they call the *Marteningo*, where formerly were ten Guns; but now it is of no Uſe. Toward the Land there are four Baſtions; to the South is the great Gate called *La Porta di Retimo*; to the Weſt is a Mace placed on the Wall, to ſhew where a Baſha, at the Taking of the Place, firſt entred the City: Before the Gate is a Half Moon built of Earth, about twenty Foot high; at each End is a ſmall Pyramid of Mortar and Sculls, which are the Sculls of Chriſtians who were ſlain before the Place in the Year 1666.

The *Venetians* then attempting to regain the Place under the Conduct of Marquis *Vila*, a *Savoyard*, 5000 Men were landed at *Culaite*, at the Bottom of the Bay of *Suda*, and were encamped before the City ſeveral Days. The *Turks* ſallied out of the City to the Weſt, ſurpriſing the Chriſtians, and had a very great Victory, purſuing them to the Fort, which was built at the Bottom of the Bay. In this Flight there were above 1500 killed, and ſeveral taken Priſoners; amongſt the latter was one Captain *Scot*, a *Scotſman*, who had his Hand upon the Drawbridge of the City: He was carried afterwards to *Smyrna* in the Gallies, and there redeemed by the *Engliſh* Merchants: But when he came to *Venice*, his Arrears were paid him, and he returned his Ranſom to *Smyrna*, which remains there in Bank till another like Occaſion ſhould preſent itſelf. The City is near three Miles in Circumference, and is much better inhabited than *Candia*, having a Baſha and other Officers, as in *Candia*, only in all Councils the other hath the Precedence.

The Country about is very pleaſant, being all a Plain for above ſix Miles to the South and Weſt, planted with young Olive-trees, ſo that it ſeems to be a Garden. It is well ſupplied both with Fleſh and Fiſh; of the latter there is great Abundance, for beſides the Sea, there is a Lake about ten Miles to the South, which furniſhes them

them with great Variety of all Sorts. The Trade is much greater here than at *Candia*, it lying ſo convenient for the *Morea*, *Italy*, and other Places. The *French* have a great Trade for Oil, Wool, Wax, Cheeſe, and ſeveral other Commodities, having a Conſul and two Merchants. The *Venetians* have alſo a Conſul, but moſt of their Oil is ſhipped off from *Suda*, to which Place it is brought from *Retimo* and other Places thereabout. All great Ships come to an Anchor at a Place called St. *Todoro*, being two ſmall Iſlets, about five Miles to the Weſt of the Port of *Canea*. There is very good Anchorage, and a ſmall Fort to defend them. On one Iſland, notwithſtanding it ſeems to be all Stone, and is very low, there are ſeveral Fountains of good freſh Water.

No *Greeks* live within the City. They have a new Town built to the South, about half a Mile off, where are two long Streets very commodious, and here they enjoy entire Liberty; their Churches are open, and the Biſhop hath a very pleaſant Houſe, living in good Eſteem. Cloſe to this Town runs a pleaſant River, which is ſeldom dry; there are likwiſe ſeveral pleaſant Gardens well ſtockt with all Sorts of delicious Fruits. The *Turks* have alſo ſome Gardens here, but they muſt retire into the City an Hour before Sun-ſet, Winter and Summer, or elſe muſt remain out all Night, the Gates being then ſhut, and a ſtrict Watch kept about the Walls. The *Turks* of this Place are generally very rich, and incline to Trade, giving all Encouragement to have Merchants come and reſide amongſt them. There was an *Engliſh* Merchant here, one Mr. *Trenchard*, who was recommended to the *French* Conſul to have his Aſſiſtance, but in a little Time he grew weary of the Place.

Here they keep their Oil in great Veſſels called *Tini*, which are ſquare and made of Wood, ſome will hold twenty Tuns. They have a ſpecial Regard to preſerve the Eſteem of their Oil, nor will they force a Merchant to take any longer than it comes clear, not mixing the Bottoms, as in ſome Parts they will, by taking a hollow Cane, and putting it to the Bottom, by blowing through which they raiſe the Foot of the Oil, ſo that thick and thin goes together. Here they ſell the Foot of the Oil at an under Price, and this ſerves to make Sope. Moſt Parts of *Turkey* have an Eſteem for *Canea* Oil above others. Some will have it to be the better for that the Trees are all ſo young; others impute it to their Care in the making, for here they gather all their Olives, whereas in the *Morea*, they thraſh them down with Poles. The Wines are generally eſteemed above all others. The red Muſcadine they call here *Leattico*, it is a richer Wine than Tent at *Cadiz*, and much more pleaſant; I have ſeen it ſold at fifteen Gallons for half a Dollar. White Muſcadine is not ſo good, as that of *Luxuria* in *Ceffalonia*. Some are of Opinion, that in the War, the true Muſcadine Grape was loſt; on the Mountains, there are ſmaller Sorts of Wines, ſo as a Man may have what Sort he pleaſes.

All Sorts of Proviſions are very plentiful, but in the Summer-time the Mutton hath generally a bad Taſte, which proceeds from their Feeding on ſome Herb on the Mountains. Here are Fowls of all Sorts in Abundance, but eſpecially a Bird called *Beccha figgo*, which is almoſt a Lump of Fat; they are valued about four for an Aſper, or eight for a Penny. Turtle-Doves and Quails are very plentiful. Their Beef is ſmall, but very ſweet. Of Fruits there is no Sort but what they have. I never ſaw larger Pears than are brought from the Mountains, being a Sort of Sugar Pear. The Muſk Melons are very good, but their Water Melons are ſingular. Salating there is all the Year of all Sorts; no Place is eſteemed to have larger and better *Endive* and *Carduus* than there are here. I have ſeen Sugar Canes of a great Height, full as good as what are brought from *Grand Cairo*. There are Abundance of Simples which are bought here for *France* and *Italy*.

Some ſay the Reaſon why no venemous Thing will live on this Iſland, is the Quantity of *Dittamo* that grows here. Others ſay it has only been ſince St. *Paul* ſet Foot upon the Iſland. Moſt of the *Candiotes* pretend to have great Knowledge in Simples. The Women are experienced Doctreſſes. One I have Reaſon to ſay was very ſkilful, ſhe having in a little Time wrought a great Cure upon me; for by Accident a Bullet having paſt through my Leg, I applied myſelf to her, and in fifteen Days ſhe cured it. She did not allow me to eat any Fleſh till it was perfectly well. They have ſeveral Antidotes againſt the Plague, but they had not the Effect they pretend to, for ſeveral of the Doctreſſes were ſwept away by that Diſeaſe; but moſt certain it is, that after St. *John* Baptiſt's Day it did here abate, as they always obſerve it to do in moſt of theſe Eaſtern Parts.

There are ſeveral other Places that have had the Names of Cities, which are now Heaps of Ruins; many hundred ſtately Palaces there were, that now have only ſome Walls, and thoſe moſtly fallen down. The *Candiots* keep their Habit, that is, the Women; but the Men are dreſſed *alla Turcheſſa*, eſpecially the better Sort. They are as ignorant of the Antiquity of their Country, as the *Mereotes*, that have been above 200 Years in Slavery. There is no *Latin* Church upon the whole Iſland, as I was inform'd, but what is ſhut up, or converted to the *Turks* Uſe. Before the *Turks* conquered this Iſland, there were above a Million of Souls, whereas now there are not 80,000, of which not above 30,000 *Turks*, on the whole Iſland.

The Iſlets, which the *Venetians* have about the Iſland of *Candia*, are *Carabuſa* to the Weſt End of the Iſland, about ſix Miles from the *Main*, having a very good Port between the Iſlet and the main Land: The Caſtle is very ſtrong, mounting about eighty Guns. In the late War it withſtood ſeveral Aſſaults, but lying ſo far from any conſiderable City, the *Turks* did not ſo much Mind it as they did *Suda*. Here is a Garriſon of *Venetian* Soldiers, and a Proveditore, who is under the Inquiſitore at *Suda*. In Time of Peace with the *Turks*, they have a continual Trade and very good Correſpondence with them, having all Sorts of Proviſions at very reaſonable Rates.

Spina Longa lies about forty Miles to the Eaſt of the City of *Candia*, at the Entrance of a great Bay. The Iſlet is not above a Mile and a half about; it has a very good Fortification round it, beſides it is ſteep all round, ſo as an Enemy cannot well Land. It is not above a Mile from a Point of Land, where the *Turks* raiſed a Battery, and continued for a Week to batter the Caſtle, but to little Purpoſe, for moſt of their Dwellings are in Caves under Ground. Here and at *Carabuſa* there is no Water but what is brought them by Shipping, or what they ſave in great Ciſterns and Jarrs. Here is alſo a Proveditore, and a Garriſon of *Venetian* Soldiers.

Suda lies in a great Bay, about thirty Miles from *Retimo* Weſt, twelve Miles from *Canea*, and nine from the Bottom of the Bay South-Eaſt, having the Land to the South about a Mile, on the North North-weſt not above half a Mile diſtant. This Iſland is about two Miles in Circumference, not above fifty Foot above Water at the higheſt Part, being all rocky and ſteep. To the South-weſt lies a long Rock about ten Foot above Water, and not above twenty from the Iſland; againſt it is the Entrance up to the Caſtle, very ſteep and winding, having two Gates and a ſtrong Counterſcarp, before you paſs into the main Caſtle. The Wall about the Iſland is low but very thick.

To the Weſt is a Mount, called *Il Morteningo*, about thirty Foot high, and three hundred in Circumference, very ſtrongly built with ſmall Stone and Mortar, which has above 1000 Shot in it. They are ſo faſt in, that it would endanger its falling, if they ſhould be pulled out. The Fortifications of the Caſtle are quite round the Iſlet, wherein, and upon the *Morteningo*, are about 120 Guns planted. The *Turks* have ſeveral Times attempted to take this Place, and to that Purpoſe, in the Year 1659, they built ſix Caſtles, three on each Side of the Bay, from whence they continued to batter it, and ſecured the Harbour ſo as no Ship or Gally could come to bring them Succour, but what in the Night ſmall Veſſels would adventure to get in.

In the Year 1665, the Captain Baſha attempted to reduce it; he came with forty five Gallies, but durſt

not adventure to land any Men. He cauſed the Gallies to batter that Part of it which is towards the Sea, while on the other Side they continually fired from the ſix Forts. The *Venetian* Fleet was ſo diſperſed, that they could not come to relieve them. The Beſieged were much ſtraitned for Proviſions, but moſt for Want of Water; for above a Month they had but a Pint a Day, and were ſo diſheartned, that they were near inclining to ſurrender the Place. But it pleaſed God to ſhew them his Goodneſs in a ſignal Manner, by a Shot from the Enemy, which ſtruck a Piece of Rock aſunder at the Bottom, a little above the Sea, out of which ſprang a Water which ſufficed them to drink. I have ſeen the Fountain, and drank of the Water, though it is not very pleaſant. Several Officers that were in the Iſland avowed this for a Truth, it being noted in the *Venetian* Hiſtory of *Suda*. The Winds coming about Northerly, the *Venetian* Fleet came from *Zante*, forcing the *Turkiſh* Gallies to retreat. The Captain Baſha was killed with a great Shot, upon which the Army broke up and retired to *Canea*.

The Vizier, in his March from *Canea* to *Candia*, paſſed by here, and with Admiration beheld the Place, but would not attempt any Thing at that Time, ſaying, it was not worth the Men which had been already loſt againſt it. The Port is very commodious, being one of the largeſt in all theſe Seas, and there is very good Anchorhold all over the Bay, at the Bottom of which are Saltpans. The *Turks* have here a ſmall Tower, where are two or three Servants of the Cuſtomer of *Canea*, to ſee that no Goods are carried away which have not paid Cuſtom at the City. In Time of Peace they have all Proviſions from *Canea* at the Market Price, and there is a good Correſpondence betwixt the Inquiſitore of *Suda* and the Baſha, who often ſend Letters to one another. The Governor of *Suda* hath the Title of *Inquiſitore Generale delle Iſole di Levante*; *Cerigo* and *Tine* being alſo under his Government, although there be Proveditors to both. The *Venetians* have no Benefit from theſe Iſlands, but are at a continual Charge to maintain the Garriſons in each. The Bottom of the Bay they call *Cullatte*.

23. In collecting the Materials for this Section, we have met with ſome more diſtinct and connected Accounts of the Military and Naval Forces of the *Turks*; which, as they come in properly enough at the Cloſe of this Deſcription of their Dominions, ſhall be here inſerted; the rather, becauſe they will enable the Reader to diſcern what Probability there is of thoſe Events happening, which were mentioned in the laſt Section. It is with Bodies Politick, as with the natural Bodies; they get over even violent Diſeaſes when attacked in their Youth; but when Infirmities grow upon them in their old Age, they ſeldom, if ever, eſcape. The moſt that can be hoped for in ſuch a Caſe, is a gentle and gradual Decay; but even this can hardly be expected in ſome Conſtitutions. That of the *Turks* has neither Food nor Phyſick, but continual Wars. If theſe are ſucceſsful, they thrive; if not, their Diſtempers increaſe, and their political Diſeaſes grow more and more dangerous. It is not with them as with States of another Texture, where the Laws themſelves will, for a long Time, maintain the Form of the Government by the Reſpect the People have for them. In theſe Countries, the Laws are derived from the Will of the Grand Signior, and conſequently they are good or bad, wiſe or otherwiſe, according to the Temper of the Prince. Whenever, therefore, it happens, and in the Decline of every Government, it generally happens, that a Race of weak and degenerate Princes ſucceed to the Empire; this alone muſt bring on its final Ruin, which might, perhaps, have been diverted by the Intervention of a great Genius. It would be no difficult Thing to bring many Inſtances in Support of this Doctrine, both from ancient and modern Hiſtory; but that it is high Time to leave our Reflections, and come to Matters of Fact, which, we dare promiſe the Reader, are important enough to deſerve, and ſufficiently curious and entertaining to command his Attention.

Though the greater Part of the *Turkiſh* Infantry carries the Name of *Janizaries*; yet it is certain, in all this great Empire, there are not above twenty-five thouſand who are true *Janizaries* or *Ianizaries* of the Porte. This Soldiery was once compoſed only of Tributary Children, inſtructed in the *Turkiſh* Religion; but at preſent this is not obſerved, and People are not moleſted on this Account, ſince the Officers take Money of the *Turks* themſelves to be entered in this Body. Formerly the *Janizaries* were not permitted to marry, the *Turks* being perſuaded, that the Cares of a Family render Soldiers leſs fit for the Exerciſe of Arms. Yet now-a-days, they who will marry, with the Conſent of their Chiefs, who alſo at the ſame Time give them a Sum of Money. The principal Reaſon, which keeps the *Janizaries* from marrying, is, that Batchelors only arrive at Offices, the moſt deſirable of which are to be Chiefs in their Chambers; for this Soldiery are all lodged in a large Quarter, divided into one hundred and ſixty two Chambers. Every Chamber has a Chief, who commands in it; but out of it he only performs the Office of Lieutenant of the Company, and receives Orders from the Captain. Every Chamber has its own Enſign-bearer, its Expenditor, its Cook, and its Water-Carrier. Above the Captains there is only the Lieutenant-General of the *Janizaries*, who is ſubject to the Aga.

Beſides the common Pay, the Emperor gives the *Janizaries* every Year a compleat Suit of Cloth of *Salonica*, and every Day allows them a Quantity of Rice, Meat, and Bread. The Chamber lodges them for One half *per Cent.* upon the Pay they receive in Time of Peace, and ſeven *per Cent.* in Time of War. This Pay is but from two to twelve Aſpers a Day, and is never raiſed but by little and little, in Proportion to their Service. When they are diſabled they have an Allowance for Life. The Cap peculiar to the *Janizaries* is made like the Sleeve of a Coat, one End is put upon their Head, and the other hangs down upon their Shoulders; to this Cap before is faſtened a Sort of Spike half a Foot long, of Silver, gilded and adorned with ſome falſe Stones. When the *Janizaries* march into the Field, the Sultan furniſhes them with Horſes to carry their Baggage, and Camels to carry their Tents, to wit, one Horſe for ten Soldiers, and one Camel for twelve. At the Acceſſion of every Sultan, their Pay is augmented at leaſt one Aſper a Day.

The Chambers inherit the Effects of thoſe Members who die without Children, and the reſt, though they have Children, always leave their Chamber a Legacy. The *Solaes* and *Peyes* alone among the *Janizaries* are the Emperor's Guard; the reſt of the Corps never go to the *Seraglio*, but to attend their Officers upon Divan Days, and to prevent Diſorders that might happen in the Court; they are generally placed Centinel at the Gates and the Croſs-ways of the Town, to keep Watch there. They are feared every where, and reſpected, tho' they carry only a Cane in their Hand, for Arms are not delivered to them but when they take the Field. The greater Part of the *Janizaries* do not want for Education, being taken from the Body of the *Azamoglans*, which either through Impatience, or in ſome other Account, they frequently forſake. Thoſe who are to be admitted among the *Janizaries*, paſs along in Review before the Officer, and every one takes hold on the Bottom of his Companion's Veſt. Their Names are entred in the Grand Signior's Regiſtry, after which they all run up to the Maſter of their Chamber, who, to make them know they are under his Juriſdiction, gives them every one a Box on the Ear as they paſs by. At their Inrollment they take two Oaths; the firſt is to ſerve the Grand Signior faithfully; the ſecond, that they will not ſubmit to the Will of their Comrades in Matters relating to the Body.

There is no Order of Men in *Turkey* ſo united as that of the *Janizaries*; it is this ſtrict Union which preſerves their Authority, and gives them the Courage ſometimes to depoſe the Sultan. Though there are but twelve or thirteen thouſand in *Conſtantinople*, they are aſſured that their Brethren, what Part ſoever of the Empire they are in, will not fail to approve their Conduct. If they think they have Occaſion to complain, their Diſcontent begins to ſhew itſelf in the Court of the Divan, at the Time of the diſtributing the Diſhes of Rice

to them, prepared in the Grand Signior's Kitchen: For they eat it quietly, if they are contented, and on the contrary, they throw the Diſhes on the Ground, and turn them topſy turvy, if they are out of Humour at the Miniſtry. There is no Inſolence they ſcruple to utter at ſuch a Time againſt the principal Miniſters, being well perſuaded they ſhall obtain Satisfaction; for this Reaſon the moſt favourable Opportunity is taken early to prevent their Riſing, eſpecially at the Time when they give them ſeveral Days Pay together.

The Mutinies of the *Janizaries* are much to be dreaded: For how often have they in an Inſtant changed the Face of the Empire? The fierceſt Sultans, and the moſt ſkilful Miniſters, have often found how dangerous it was to keep on Foot, in Time of Peace, a Militia who ſo well underſtand their own Intereſts. They depoſed *Bojazet* II. in 1512; and promoted the Death of *Amurat* III. in 1595. They threatned *Mahomet* III. with Dethronement. *Oſman* II. who had ſworn to deſtroy them, having imprudently diſcloſed his Deſign, was diſgracefully treated by them, for they made him walk on Foot to the Caſtle of the ſeven Towers, where he was ſtrangled in 1622. *Muſtapha* I. whom this impudent Soldiery put in *Oſman*'s Room, was depoſed two Months after, by the ſame Hands that advanced him. They alſo put to Death Sultan *Ibrahim* in 1649, after they had dragged him ignominiouſly to the ſeven Towers. His Son *Mahomet* IV. was not ſo unhappy indeed, but they depos'd him after the laſt Siege of *Vienna*, which miſcarried, yet only by the Fault of *Cara Muſtapha* the prime Vizier. In this Sultan's Stead was preferred his Brother *Solyman* III. a Prince of no Merit, who was alſo depoſed in his Turn ſometime afterwards, as others have alſo been.

With Reſpect to the Sultaneſs Mother, the *Viziers*, the *Caimacan*, the firſt Eunuchs of the *Seraglio*, the Grand Treaſurer, and their *Aga* himſelf, the *Janizaries* value them not, and demand their Heads upon the leaſt Uneaſineſs. All the World knows how they uſed, at the Beginning of this Century, the *Muſti Feſullah Effendi*, who had been Preceptor of Sultan *Muſtapha*. This Prince who loved his Tutor blindly, was not able to prevent his being drawn upon a Hurdle to *Adrianople*, and thrown into the River. The only Expedient which could ever be deviſed to repreſs the Inſolence of theſe Soldiers, was to encourage the *Spahi*'s againſt them, and thereby make them jealous one of another, but they agree together too well upon certain Occaſions. It ſignifies nothing to change their Quarters, for as the Abſent always ſtand to what their Fellows have done, it is impoſſible to avoid their Fury, when they have once taken it into their Head that they have ſuffered ſome great Injuſtice. The Hiſtory of the *Turks* can furniſh few Examples of their having been appeaſed, without conſiderable Largeſſes, or without its coſting the firſt Officers of the Empire their Lives.

They have never dar'd to confiſcate the Treaſure of the *Janizaries*, nor to ſhare the Goods their Officers poſſeſs in Property, in ſeveral Parts of *Aſia*, as at *Catoya*, at *Angora*, at *Caraiſſar*, and in other Places. When the General dies, the Treaſurer inherits his Goods; he is the only Officer whoſe Effects are not ſeiz'd to the Emperor's Profit. This General has the Privilege of preſenting himſelf before the Sultan with his Arms at Liberty, whereas the Prime *Vizier*, and the other great Men of the Port, never appear in his Preſence, but with their Arms acroſs their Breaſt, which is rather a ſervile than a reſpectful Poſture.

After the *Aga*, the Principal Officers of the *Janizaries* are the *Aga*'s Lieutenant, the Grand Provoſt, the Captain of the Serjeants, who march by the Emperor's Side upon Days of Ceremony, the Captain of his Foot Archers, and the Commander of his Pages, on Foot; theſe laſt, as well as the Archers, march by the Grand Signior's Perſon, when he walks through the City. They are but threeſcore, and wear Caps of beaten Gold, embelliſh'd before with Milk-white Feathers. As for the Foot Archers, or Archers of the Guard, they are in Number three or four hundred, and in a Day of Battle, they are about the Sultan, arm'd only with Bows and Arrows, that they may not frighten the Grand Signior's Horſe. Their Habit is a Coat of Cloth, tucked up at the Corners as high as their Waiſt, ſo as to ſhew their Skirts; their Cap is Cloth, and ends in a Point, and is adorn'd with Feathers, in Faſhion of a Plume. Theſe Archers ſhoot with their left Hand, as well as with the right, which they are taught, that ſo they may never turn their Back upon the Sultan: When he paſſes over Rivers, they ſwim by his Horſe, and ſound the Fordings with all the Diligence imaginable: As a Reward, the firſt Time the Sultan paſſes the River, he cauſes a Crown Piece to be given to every one who was up to the Knee in Water, and if they were up to the Middle, they have two Crowns, and three if they were above the Waiſt. Out of the Body of the *Janizaries* are taken the Gunners, and thoſe who take Care of the Arms.

The Gunners are about twelve hundred, and receive their Orders from the Grand Maſter of the Artillery; they live at *Topana*, in Apartments divided into fifty two Chambers; but it is very happy that they are not as dextrous as the Chriſtians in the caſting and managing Artillery. They who look to the Arms are ſix hundred in Number, divided into ſixty Chambers; they lodge in Apartments near *Sancta Sophia*. They not only take Care of the ancient Arms which are in the Arſenal, but of thoſe of the *Janizaries* and *Spahi's*, which they deliver out to them in good Order, when they are going into the Field.

Beſides the *Janizaries* now mentioned, all the Provinces of this vaſt Empire are fill'd at preſent with Foot Soldiers, who bear the Name of *Janizaries*; but theſe *Janizaries* of the ſecond Order, are not inrolled in the Body of *Janizaries* of the Port; and have nothing of the ancient Diſcipline of the *Turks*. All ill Perſons who would ſkreen themſelves from the ordinary Courts of Juſtice, and honeſt Perſons alſo who are willing to cover themſelves from the Inſults of others; they who would eſcape the Taxes, and be excuſed from publick Offices, purchaſe of the Colonels of the *Janizaries* who are in the Towns of the Province, the Title of *Janizaries*. They are ſo far from receiving Pay, that they give ſeveral Aſpers a Day to theſe Officers to enjoy thoſe Privileges; ſometimes they paſs for Invalids, or Penſioners for Life, and live quietly at Home, without being obliged to go into the Army. Is it ſurpriſing after this, that the *Turkiſh* Forces are ſo much diminiſhed? They never have had ſo many Soldiers, nor ſuch ſmall Armies. The Officers who are obliged to take the Field, paſs their own Domeſticks for Soldiers, and put the Pay of thoſe who ought to bear Arms in the Prince's Service into their own Pockets. The Corruption which is introduced into this great Empire, ſeems to threaten it with ſome ſtrange Revolution.

Neither muſt we confound with the *Janizaries*, another Sort of Infantry, call'd *Azapes* and *Arcangi's*. The *Azapes* are the old *Muſſulman* Bands, more ancient than the *Janizaries* themſelves, but very much deſpiſed. They ſerve for Pioneers, and ſometimes are meerly a Bridge to the Horſe in marſhy Grounds, and ſo many Faſcines to fill up the Ditches of a Place beſieged. The *Arcangi*'s have no more Pay than the *Azapes*, but are appointed only to ravage the Frontiers of the Enemy. Yet in full Peace, (for the War is not eſteemed to be declared, unleſs the Artillery be drawn into the Field) they are perpetually making Incurſions and pillaging their Neighbours. If any one among theſe Troops happens to become a good Soldier, after ſome vigorous Action, he is entered in the Body of *Janizaries*. This is the State of the *Turkiſh* Infantry, nor is that of their Cavalry at preſent one Tittle better; it is compoſed of two Sorts, known by the Name of *Spahi's*, but they muſt be carefully diſtinguiſhed.

The one are upon the Emperor's Pay, and the other not. The *Spahi's* in Pay are divided into ſeveral Standards, the principal of which are the Yellow and the Red: Thoſe who have no Pay are of two Sorts, the *Zaims* and the *Timariots*. The Spahi's in Pay are taken from among the *Ichoglams* and the *Azamoglans*, who have been bred up in the Grand Signior's Seraglio's. Their loweſt Pay is twelve Aſpers a Day, and the

the highest a hundred. Those who come from *Ichoglans* generally begin with twenty or thirty, which are increased according to their Merit or the Interest of their Friends. In Time of War all the Spahi's in Pay, who bring in Heads of the Enemy, are advanced two Aspers a Day; and they who first acquaint the Sultan with the Death of any of their Comrades, are raised as much. The Spahi's are paid in the Hall, and in the Presence of the Grand Vizier or his Chiaia, in order to avoid all Occasion of Complaint.

Though the Spahi's are born of unknown Parentage, they may yet be looked on as the Nobility of the Country; their Education makes them more accomplished than the other *Turks*, and in every Place good Manners ought to constitute a real and true Nobility. Those of the Red Standard were heretofore only Servitors to the Yellow; but now they are all equal, and the Red have even overtopt under *Mahomet* III. who in a Battle in which the Spahi's of the Yellow gave Ground and fled, restored the Fight by the Valour of the Red. The Arms of both are a Lance and a Scymiter, and they make Use of a Dart, which they manage with wonderful Dexterity, and the Dart has a Steel Point at one End, and is about two Foot and a half long. They also carry a Sword, but it is fasten'd to the Saddle, and hangs down upon the Horses Thigh, so as not to hinder them in discharging their Pistol and Carbine. Some likewise use Bows and Arrows, especially the Spahi's of *Anatolia*; for those of *Europe* or *Romelia* rather chuse the Arms in Use with us. These Troops, however, fight without Order and in a Crowd, instead of throwing themselves into Squadrons, and rallying regularly.

Mahomet Kuperli the Grand Vizier, who was a great General, was so far from bringing them to Discipline, that he affected to humble them and keep them ignorant, for Fear of increasing their Insolence, since which Time they have extremely lost their ancient Reputation. They bastinade them now on the Soles of the Feet, lest, if they scourged them, they should be disabled from mounting their Horse; and for a contrary Reason the *Janizaries* are scourged, because they are obliged to use their Feet in marching. When the Grand Signior goes to command his Army in Person, he causes large Sums to be divided among the Spahi's. One Spahi and a Janizary are placed Centries at each Cord of his Tent, and the same at the chief Vizier's. The other Standards of the Spahi's are the White, the White and Red, the White and Yellow, and the Green. The most famous Spahi's are those called *Mutaferaca*, who receive forty Aspers a Day. The Emperor is their Colonel; their Duty is to attend upon him: They are about five hundred.

As to the other Cavalry, called *Zaims* and *Timariots*, they are Persons to whom the Grand Signior gives certain Commands, term'd *Timar*, for Life, on Condition they maintain such a Number of Horse for his Service. The first Sultans, being Masters of the Fiefs of the Empire, erected Baronies or Commands out of them, to reward any extraordinary Services, and principally for raising and subsisting a Body of Troops without issuing Money. But it was *Solyman* II. who established the Order and Discipline of these Baronies, and settled by his Decrees the Number of Men each one should be obliged to find. This Body has been not only very powerful, but very celebrated also through the whole Empire. But Avarice, the common Vice of the East, has made them decline several Years ago. The Viceroys and Governors of Provinces prevail so far by their Intrigues at Court, that even the Commands which lie out of their Government are given to their Domesticks, or to them who offer the most Money. The *Zaims* and the *Timariots* differ little more than in their Income. The *Zaims* have the most considerable Commands, and their Revenues make from 20,000 to 818,819 Aspers. If they produce even an Asper above this, it becomes the Property of some Bassa. Also when a Commander dies, his Command is divided, supposing the Income of it has been augmented under the Deceased, as it commonly happens to be, for they are generally improved rather than lessened.

The *Zaims* are obliged to maintain at least four Horses; which is after the Rate of one Man for 3000 Aspers of Rent. There are two Sorts of *Timariots*, the one receive their Provisions from the Port, the other from the Viceroy of the Place; but their Equipages are less than those of the *Zaims*, and their Tents are smaller and proportioned to their Revenue. They who receive their Patents from the Court, have from 5 or 6000 to 19,999 Aspers; if they should receive one Asper more, they would pass into the Rank of *Zaims*. They who have their Patents from the Viceroys, have an Income from 3000 Aspers to six thousand. Every *Timariot* is bound to provide one Horseman for every 3000 Aspers his Income produces. The *Zaims* and *Timariots* are obliged to march in Person to the Army on the first Orders; and nothing can excuse them. The Indisposed are carried in Litters, and their Children in Baskets and Cradles. The *Timariots* must furnish Baskets to their Troopers, to carry Earth for filling up Ditches and Trenches. These are better disciplined than those who are properly called the *Spahi's*, though the *Spahi's* are more personable and lusty; and whereas the last never engage but in a Crowd at the Head of the ancient Cavalry, the *Zaims* and *Timariots* are divided into Regiments, commanded by Colonels under the Bassa's. The Bassa of *Alleppo* is Colonel General of this Body of Horse when he is in the Army, because being Seraskier of the Army by his Place, it belongs to him to command in Chief during the Absence of the Grand Vizier.

It is not strange that the *Turks* are so weak at Sea, because they want good Mariners, skilful Pilots, and experienced Officers. The Pilots of the Grand Signior scarcely know how to use the Compass, and those of the Saicks, which are their Merchant-ships, certainly understand Nothing of it. They steer by their Knowledge of the Coasts, which is very erroneous, and they generally trust themselves in long Voyages, as to *Syria* and *Egypt*, to *Greeks* who have run the Course with *Christian* Privateers, and have got the Track of the Countries of *Asia* and *Africa* by Rote. However, if the *Turks* would apply themselves to Navigation, they would easily become Masters of the *Mediterranean*, and chase away the *Corsairs* who do so much Mischief to their Traffick. Without reckoning the Supplies they might draw from *Greece*, or the Isles of the *Archipelago*, *Egypt*, and the Coast of *Africa*, the *Black Sea* alone would furnish them with more Wood and Rigging than are needful for even a very formidable Navy. At present the Maritime Forces of this great Empire are reduced to twenty eight or thirty Men of War, and they arm not above fifty Gallies.

The *Turks* had much more powerful Fleets in the Time of *Mahomet* II. of *Selimus* and *Solyman* II. but they never made any great Expeditions. Since the War of *Candia*, they have mightily neglected the Sea, and perhaps would have done so much more, if *Mizonorto* the Captain-Bassa had not in our Days restored and improved their Navy. The Advantage which arose by the Sea to the Islands of *Spalmadori*, under the *Venetians*, made him set a wonderful Value upon the Island of *Scio*, and gave the *Mahometans* fresh Spirits. He was a Man of extraordinary Capacity for the Sea, and tried all Methods to engage Christian Officers in the Grand Signior's Service. The Sultan may now have six or seven Renegado Captains, who are well experienced; but the Seamen know nothing of the Tackle, and the Gunners are miserable to the last Degree.

The Successor of *Mizomorto* was but little esteemed. *Adram* a Bassa, who was named the Admiral upon the Death of the other, was able to have brought the Condition of the *Turkish* Navy to Perfection, if some, who envied him, had not got him strangled a little after his Promotion. He was known among the *Turks* by the Name of the Bassa of *Rhodes*, and among the Christians by that of the Butcher's Son of *Marseilles*. He was taken very young in a Ship belonging to that City, and was so unhappy as to turn *Mahometan*. He had the Character among the *Turks* of a very upright Man, and very disinterested. It is said, that as he was going the Round one Day to execute Justice at *Scio*, he asked

to

to whom three or four She-Aſſes belonged, which were loaded with weighty Stones, and were tied to the Door of a certain Houſe; and underſtanding their Maſters were hard-by at Breakfaſt, he paſſed on; but at his Return, being diſturbed to find the poor Creatures were ſtill in the ſame Condition, and that no Care had been taken to feed them, he ſent for their Owners, and told them, it was but juſt that the Aſſes ſhould eat in their Turn. The Peaſants readily aſſented; but were ſurprized, when he order'd each to bear one of the Stones upon his Back all the Time the Aſſes were eating. The ſame Story is alſo told concerning Sultan *Morat*.

The Poſt of Captain-Baſha is one of the nobleſt in the Empire. He is great Admiral and General of the Gallies; his Power is abſolute when he is out of the *Dardanelles*, ſo that he can ſtrangle the Viceroys and Governors who are on board, without waiting for the Sultan's Order. The Grand Vizier is the only Miniſter who is above him: It is the ſecond Poſt in the Empire, and he is accountable to the Grand Signior alone. Not only the Sea-Officers, but all the Governors of the Maritime Provinces likewiſe receive Orders from him. At *Conſtantinople* there are not above twenty eight or thirty Men of War. The Gallies are diſtinguiſhed into two Claſſes, namely, thoſe of *Conſtantinople* and thoſe of the *Archipelago*; thoſe of *Conſtantinople* are at Sea only in the Summer. At the Cloſe of the Campaign they are diſarmed, to be laid up in the Arſenal of *Caſſum Baſſa*; the greater Part of the Beys or Captains are Renegades. Beſides the Body of the Galley, Artillery, and Biſket, the Emperor alſo allows them Pay, and the reſt of their Equipage, which conſiſts of two hundred Oars, and a Boat to go on Shore.

If the Captains are rich enough to ſubſiſt their Slaves who row, they make a conſiderable Profit, for they are allowed twelve thouſand Livres for Rowers, and make an Advantage alſo of the Journeys in which they employ their Slaves by Land during the other Part of the Year. When there are not Rowers enough, they preſs the Slaves of private Men at *Conſtantinople*; but very little Service is done by theſe poor Wretches, who have no Experience, and periſh moſt of them at Sea, as the Service of the Sea requires much more Practice than that of the Land. To reinforce the Soldiers of the Gallies, the *Turks* add ſome of the Janizaries. The Gallies of the *Archipelago* are obliged to be in a Readineſs to put to Sea at all Times. The Captains are paid by Aſſignments upon the Iſlands, and are bound to find their own Slaves, and pay them, for the Grand Signior allows them only the Veſſel, Artillery, and Rigging.

They avoid an Engagement all they can, in order to preſerve their Slaves; and moſt of them have neither the Number of Gallies they ought to maintain, nor their Equipage compleat, becauſe the Captain-Baſha for a Sum of Money (which the others know proper Ways enough to hand to him) often winks at it, conſequently the Military Diſcipline is very indifferently obſerved. The Beys of *Rhodes* and *Scio* ought to provide ſeven Gallies for each Iſland; he of *Cyprus* ſix; thoſe of *Mytelene*, *Negropont*, *Salonica*, and *Caval* one a-piece. *Andros* and *Syra* only one, and *Naxos* and *Paxos* the like. The Captain-Baſha fails round the *Archipelago* in the Summer, to raiſe the Capitation Tax, and learn the State of Affairs which have happened. He commonly holds his Days of Audit in a Port of *Paros*, called *Drio*, which is the Center, as it were, of the *Archipelago*. The Officers of the Iſlands repair thither to make their Preſents to him, and pay in the Sums at which each Iſland is taxed. Here alſo the Captain-Baſha finally judges all Matters, as well Civil as Criminal.

The only Danger that can now be apprehended from the *Turks*, muſt ariſe from the Wickedneſs of *Chriſtian* Renegadoes, more eſpecially Men of deſperate Fortunes, who have had long Experience, and arrived at conſiderable Dignities either in Military or Naval Service; for theſe Men may, by repeated Memorials, awaken the *Turkiſh* Miniſters to a true Senſe of their Condition, and may alſo propoſe amending their Diſcipline, by introducing that of the *Germans*, and ſo the laſt Evil would be worſe than the firſt, ſince *Turkiſh* Infantry, thus diſciplined, would be infinitely more terrible than the *Janizaries* have ever been. That this is not altogether a groundleſs or idle Suſpicion, appears from two Inſtances in our own Time, *viz.* the Port's ſending an Aga into *Holland* to treat with Mr. *Langellerie*, a *Frenchman*, who quitting the Service of his own Prince, was raiſed in that of the Allies to that of a Lieutenant General; but growing diſcontented, as theſe Sort of People generally do, after the Peace was concluded, propoſed tranſporting a Colony into the *Morea*, and reviving the *Ottoman* Naval Power in the *Archipelago*. His Schemes were received, a Perſon ſent to treat with him in *Holland*, and conſiderable Sums of Money paid him; but ſome of his Practices requiring his Preſence in *Germany*, he went thither, was ſeized and impriſoned, and continued in that Situation, till in a deſperate Fit of Madneſs he put an End to his own Life.

The recent Example of Count *Bonneval* is another of the ſame Kind; he was a Man of one of the beſt Families in *France*, but proſtigate in his Morals, and without any Principles whatever. He too quitted the Service of *France* to enter into the Troops of the Allies, where he obtained very great Preferment, and if any Thing could have ſatisfied his Ambition, might have had it; but having conceived ſome Prejudice againſt his Patron Prince *Eugene*, he behaved in ſuch a Manner as forced the Imperial Court to proceed againſt him with Severity, which ſo exaſperated his haughty Spirit, that he retired to *Turkey*, where having ſome Differences with the *French* Ambaſſador, who refuſed to take him under his Protection, and being claimed as a Subject of his Imperial Majeſty, which by the Treaty of Peace then ſubſiſting would have obliged the *Turks* to have given him up, he found himſelf under the dreadful Neceſſity of abandoning the Chriſtian Faith to ſave himſelf from being thus delivered.

Theſe Circumſtances are not taken from the fabulous Hiſtory of his Adventures, but from his own Letters, and therefore the Reader may depend upon them. This Man might have proved as uſeful to the *Turks* as dangerous to the *Chriſtians*. He had ſerved againſt them in the laſt War in *Hungary*, was perfectly acquainted with the Errors in their Diſcipline, and without Doubt would have ſet them right, as appears from the Memorials that he preſented from Time to Time, and which muſt be allowed to be very judicious in their Kind; but he was never much eſteemed or greatly truſted by the Infidels; and to ſay the Truth, as Things ſtand at preſent in that Empire, it is very improbable that ſuch a Man ſhould ſucceed; for many Reaſons, out of which I will mention a few.

The Nation in general are ſtrongly wedded to their own Cuſtoms, and have an inſuperable Contempt for thoſe of other Nations. The Diſcipline of the *Janizaries* is now corrupted to ſuch a Degree, that there is nothing they dread ſo much as a Reformation; they no longer conſider their Kind of Life as a Military Profeſſion, in which Preferment is to be derived from Merit, but as a Trade of which they are inclined to make the moſt they can, and therefore deteſt all Thoughts of being put out of the Way in which they now are, and would certainly mutiny, if a new and ſtrict Diſcipline was inſiſted upon. The *Turkiſh* Miniſters are naturally ſuſpicious of Renegadoes, foreſeeing that if they ſhould riſe to conſiderable Employments, it muſt be at their Expence, the Thoughts of which they cannot bear; and therefore though they cannot refuſe ſuch People Protection and Countenance, yet they always ſtudy to depreſs and keep them under; but we know not what Time, and the Light of Experience may produce, and therefore we ought to be upon our Guard againſt all Accidents.

Beſides in a Country ſo ſubject to Revolutions, Nobody can pretend to decide about what may happen. A new Emperor may ariſe of a martial and enterpriſing Genius, and may take the Reins of Government into his own Hands, and pay very little Deference to his

his Ministers. Such a Prince, from the Genius of the *Turkish* Constitution, would very soon become the Darling of his People, more especially if Success should attend any of his Undertakings; and in that Case he might very possibly have Recourse to Renegades, as Persons the most capable of serving him, which if they were able to do, he would not fail to raise them in Spite of all Opposition; and this once accomplished, the Effects that must attend it would become terrible to *Christendom*; for considering that general Depravity of Manners, and that dangerous Spirit of Irreligion, which prevails over all *Europe*, there is nothing more likely than that such a Turn as this would draw all the turbulent and restless Spirits in this Part of the World to seek their Fortunes under the *Turks*, and then perhaps it would be too late to think of any Remedy for such an Evil.

But if an opposite Spirit could be raised in Time, if Christian Princes could be prevailed on to lay aside their intestine Jealousies and Disputes, and think of augmenting their Subjects, and increasing their Dominions, at the Expence of their common Enemy; we have already shewn, that this might be very practicable. We will conclude this Section with observing, that how little soever we hear of it, Things on this Side are really at a Crisis, and in the Space of a very few Years we shall see them take either one Turn or the other; that is to say, either the Christian Princes, more especially the two *Imperial* Powers of *Germany* and *Russia*, the King of *Poland*, and the State of *Venice*, will think of recovering what has been torn from them by the *Ottomans*; or after some sudden and great Revolution among the *Turks*, the Face of Affairs will change, and they will resume their Designs against the *Christians* too, which they are always encouraged by that Power, which, as it seems to have adapted the Maxims of their Policy, has for many Years acted as if it was the natural and unalterable Ally of the Infidels, and in that Light as well as others the common Enemy of *Christendom*.

SECTION IV.

A Journey from *Aleppo* to *Jerusalem*, containing a curious and accurate Description of the *Holy Land* and *City*, interspersed throughout with great Variety as well of Philological, Physical, and Philosophical; as Historical and Critical Remarks.

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1. *An Introductory Account of the Author and his Performance, in which is shewn the Nature, Design, and Uses of this Section.* 2. *The Author sets out in Company with fourteen* English *Gentlemen from* Aleppo; *the Manner of their Travelling, and the Nature of their Accommodations.* 3. *They are surprized in their Journey by a Storm, and obliged to take Shelter among the Tombs of* Turkish *Saints.* 4. *An Account of the City of* Latichea, *and of a Nation called* Neceres, *who are of all Religions, and of no Religion.* 5. *They continue their Journey to* Tripoly, *and meet with several Antiquities in their Passage.* 6. *A Description of that City, with an Account of the Entertainment they met with there.* 7. *Their Visit to* Ostan *Basha of* Tripoly, *the Ceremonies of their Reception, and what passed at their Audience.* 8. *A Description of* Gibyle, *the* Byblus *of the Ancients, famous for being the Birth-place of* Adonis. 9. *A very curious and learned Account of various Antiquities in this Neighbourhood.* 10. *A succinct but curious Relation of the Emir* Faccardine, *his Subjects and Successors.* 11. *The Author's Account of* Tyre *and* Sidon, *with some Remarks upon the Prophecies relating to those Cities.* 12. *A Description of* Solomon's *Cistern, the City of* Acra *or* Ptolemais, *and other Places in that Neighbourhood.* 13. *They pass the River* Kishon, *and travel through the Country of* Samaria. 14. *Some very curious and satisfactory Remarks on the ancient Fertility and present Barrenness of the Land of* Judea. 15. *A very copious and circumstantial Account of the Ceremonies annually used at the Church of the* Holy Sepulchre *on* Good-Friday. 16. *The Celebration of* Easter, *and the Author's Visit to the Sepulchres of the Kings.* 17. *The Author's Journey to the River* Jordan *and the* Dead Sea, *with a Description of both.* 18. *A Journey to and Description of* Bethlehem, *with Variety of critical Observations and Remarks.* 19. *His Journey to the Convent of St.* John *in the Wilderness, with a Detail of the remarkable Places he saw therein.* 20. *A very particular Account of the* Holy Fire *at* Jerusalem, *and of some very extraordinary Practices of the Monks and Priests.* 21. *A circumstantial Account of the most remarkable Places in the Neighbourhood of* Jerusalem. 22. *The Author's Visit to Mount* Olivet, *and the Palace of* Pilate, *the Pool of* Bethsaida, *and other Places.* 23. *Their Departure from* Jerusalem, *and Journey from thence to* Nazareth. 24. *A Description of that Village, and of Mount* Tabor. 25. *An Account of what happened in their Journey till their Arrival at* Damascus, 26. *A very large and accurate Description of that City and the Country about it.* 27. *An Account of the great* Turkish *Caravan of Pilgrims that go annually to visit* Mecca. 28. *A very curious and copious Description of the City of* Balbeck, *the* Palmyra *of the Ancients.* 29. *An Account of the* Turkish *Punishment called* Empaling; *a Description of Mount* Libanus, *and the Author's Return to* Aleppo, 30. *Another Journey of his from* Aleppo *to visit the River* Euphrates, *the City of* Beer, *and the fruitful Country of* Mesopotamia. 31. *Remarks and Observations upon the foregoing Section.*

1. THE Author of these Travels was a Gentleman who, during the Time he resided in the University of *Oxford*, laid a Foundation of an extraordinary Character, in Point both of Learning and Manners. He applied himself with great Diligence to the Reading of *Greek* Authors, and a strong Turn towards Antiquities and Church-History; and though his Constitution was far from being strong, and his great Patron Dr. *Spratt*, Bishop of *Rochester*, had it in his Power to provide for him at home; yet, upon the very first Propofal of his going Chaplain to the Factory at *Aleppo*, he very chearfully and gladly embraced it; and, during his Refidence there, was equally happy himself, and agreeable to the Gentlemen who then refided there, as I have been informed by feveral who were there at that Time, and by fome that accompanied him in his Journey. It may not be amifs to obferve, that the worthy Bifhop *Frampton* was his Predeceffor in this Employment; and as he was a Man of great Piety and Purity of Manners, fo, on the other hand, his Converfation was fo chearful and entertaining, and he had the Art of introducing learned Subjects with fuch Eafe, and of enlivening them in fuch a Manner, that he diffufed a Spirit of Literature through the whole Factory; fo that when Mr. *Maundrell* came firft amongft them, he profeffed himfelf aftonifhed at the ftrict Order and perfect Regularity in which they lived; exhibiting, as himfelf fays, in all their Actions the beft and trueft Signs of a Chriftian Spirit, fincere and chearful Friendfhip amongft themfelves, a generous Charity towards others, a Converfation innocently chearful, addicted to no Pleafures but fuch as were honeft and manly; and, in fhort, in all Points fo well difpofed, that it feemed rather a College, and a well-governed College too, in fome famous Univerfity, than a Factory of Young Merchants, fent there to make their Fortunes. We need not at all wonder, that in Company like this Mr. *Maundrell* rejoiced in his Situation, or that amongft other Advantages he there enjoyed, he fhould lay hold of vifiting the Land of *Judea*, and the Places confecrated to the Reverence of all Chriftians, by their having been the Scenes of the principal Acts of our Saviour and his Apoftles in the firft Ages of the Church. What he faw with Pleafure, he has related with great Accuracy and Judgment; and the Learned, both of our own and of Foreign Countries, are agreed, that amongft the numerous Relations of Journeys to the holy City, there are none that, in Point of Candour, Fidelity, and Exactnefs, furpaffes this; which is the Reafon that we have given it a Place in this Collection, and dare recommend it to the Reader as an excellent Performance of its Kind, filled not only with all that can be reafonably expected from it; but alfo with a great Variety of curious and ufeful Learning, which can hardly fail to inftruct and pleafe.

2. On *February* 26, 1696, I fet out with fourteen *Engliſh* Gentlemen from *Aleppo*, defigning to vifit the *Holy Land* at the next *Eafter*, and the firft Night we took up our Quarters at the *Honey Kane*, about an Hour and a half Weft of *Aleppo*. A very indifferent Lodging we had; for here it is to be noted, that in travelling this Country, a Man does not meet every Night with Inns as in *England*; but you muft either lodge under your own Tent, or elfe in Publick-houfes, founded for the Ufe of Travellers, called by the *Turks*, *Kanes*; to which all Comers are welcome, paying a fmall Fee to the *Kane*-Keeper, if they be able. And here you muft expect nothing but bare Walls, for all other Neceffaries muft be carried by every one that travels.

On the 27th, we parted from the *Honey-Kane*, and paffing by *Oorem* and *Keffre*, we entred into the Plains of *Kefteen*, of a vaft Compafs, and in moft Places very fruitful. At our firft Defcent into them at *Effoyn*, we counted no fewer than twenty four Villages; and *Kefteen* itfelf is a large Village on the Weft-fide of the Plain, encompafs'd with fo many Fields of Corn, that the Inhabitants breed many Pigeons. At this Place we faw, over the Door of a Bagnio, a Marble-ftone carved with the Sign of the Crofs, and the *Gloria Patri*, &c. which was probably the Portal of fome Church formerly. On the 28th, we left *Kefteen*, and continuing in the fame Plain, abounding with Corn, Olives and Vines, we came to *Harbonoofe*, and from thence to a very rich Valley called *Rooge*, which is wall'd on both Sides with high Mountains; and having travel'd in this Valley four Hours, we paffs'd through the Skirt of the Lake or Sea of *Rooge*, and from thence we came to *Te-ne-ree*, where we paid our firft Caphar. Thefe Caphars are certain Duties paid by Travellers to Officers that attend in their Stations to receive them. They were at firft levied by Chriftians, for repairing the Ways, and fcouring them from Robbers; but under that Pretence the *Turks* now exact unreafonable Sums, though themfelves are often the greateft Robbers.

After this Caphar, we crofs'd over the Mountains on the Weft-fide of the Valley of *Rooge*, and defcending into a Valley, we paffs'd *Bill-meer*, and came to *Sheggle*, which is a large but filthy Town, fituate on the River *Orontes*, over which you paffs to it by a Bridge of thirteen fmall Arches. The River hereabouts is pretty deep, and yet fo rapid, that it turns great Wheels, made for lifting up the Water by its natural Swiftnefs, without any Force added to it, merely by confining its Stream. We lodg'd here in a large and handfome *Kane*, founded by the fecond Grand Vizier *Cuperli*, and fo well endow'd, that it fupplies every Traveller with a competent Portion of Bread, Broth and Flefh. It was crouded with *Turkiſh Hodgees* or Pilgrims, bound for *Mecca*; but we found a peaceable Reception among them.

3. *March* 1. We parted from *Sheggle*, and crofs'd a Mountain on the Weft-fide of the Valley, from which we defcended into a third Valley like the two former; and having paft'd the Village *Bedame*, we entred into a woody Country, where our Road was very rocky and uneven, but yet pleafant, becaufe it prefented us with the Profpect of Plants and Flowers of divers Kinds, as Myrtles, Oleanders, Tulips, and other aromatick Herbs. After this we defcended into a low Valley, at the Bottom of which there is a Fiffure fo narrow, that you cannot difcern it till you come upon it, though you may hear the Noife of the Stream running into it at a great Diftance. They call it the *Sheeks Wife*, from a Woman of that Quality that fell into it. From hence we came in one Hour to a Place called the *Sultan's Stone*, where we pitch'd our Tents, and lodg'd for that Night.

On the 2d, we left our *Champagnia* Lodging very early, the Weather being yet moift and cold, and came in an Hour to the Caphar of *Crofia*, and from thence in another to the Foot of a Mountain called *Occaly*, which we afcended with great Difficulty, and then we found a fine Country planted with Silk-Gardens, through which we came to *Belulca*, and there repair'd to a Place which is both the *Kane* of the Village and the *Aga's* Houfe; but though we gave him a fmall Prefent, we could hardly obtain a dry Part of the Houfe to lodge in. In the mean Time, being informed that there were feveral Chriftians Inhabitants in this Place, we went to vifit their Church, which was only a Room about four or five Yards fquare, wall'd with Dirt, and cover'd with Buffies, in which was an Altar of the fame Materials with the Walls, paved at Top with Potherds and Slates; and in the Middle of the Altar ftood a Crofs made of two laths nail'd together, on each Side of which there are two or three old Pictures of our bleffed Lord and the Virgin, *&c.* a very mean Habitation for the God of Heaven, but yet held in great Eſteem by the poor People, who come hither with great Devotion, and hang the Room with Bags of Silk-worms Eggs, that by the Holinefs of the Place they may bring a Bleffing upon them, and increafe their Virtue.

On the 3d, we left *Belulca*, and arrived at *Schoſatia*, a poor Village, fituate upon a fmall River, now fwollen fo high with the late Rains, that it was not fordable; which put us to a Nonplus, not knowing what to do till the Rain abated; and then we pitched in the open Field, though thoroughly foak'd with Wet. But after the Rain had ceafed a little While, it began to pour down a-freſh with Lightning and Thunder, and then we

we sent a *Turk* to a *Sheck*'s House hard by, to try if by any Means we could get Admittance there; and at last, with good Words, having declared, that we had no Intention to defile their Faith, we were permitted to secure our Baggage in the House, whilst we shelter'd ourselves among the Tombs from the Rain, which poured down all Night long. A *Sheck*'s House is a Stone Fabrick, of six or eight Yards square, roofed with a Cupola, erected over the Grave of some eminent *Sheck*, *i. e.* one who by his long Beard, whining Prayers, and *Pharesaical* Pride, (the great Virtues of the *Mahometan* Religion) has purchased the Reputation of a Saint; of which Sort there are many in this Country, to which the People repair with their Vows and Prayers, which they offer in these Shrines, not to the Saints, as the Papists do, but to God only, whom alone they adore.

4. On the 4th: This Morning we found the River fordable, and got to the other Side of it with our Baggage, from whence ascending a very steep Hill, at the Top of it we were presented with the first Prospect of the Ocean; and to the Westward, we had a View of the City *Laodicea*, built by *Seleucus Nicanor*, and by him call'd *Leodicea*, which Name it still retains with a little Corruption. After it was reduced to a low Condition, it now begins to flourish again, being put in a Way of Trade by *Coslan* Aga, a Man of great Wealth and Authority in these Parts. From the Hill last mention'd, we descended into a spacious Plain, having the Sea on the Right-hand, and Mountains on the Left. In which Plain we discerned two ancient Tombs, which were Chests of Stone, two Yards and a half long each, cover'd over with large Tables of Stone, carv'd on the Out-side with Ox-heads, and Wreaths hanging between them, after the Manner of adorning Heathen Altars.

Above an Hour from these Tombs we were stopt by another Stream, but here we found a safe Passage to the other Side, and then we were forced by the Rain to make the best of our Way to *Jebilee*. After this Manner our Road continued for several Days, between the Sea on the Right, and the Mountains on the Left; but the Mountains go under different Names, and are inhabited by several rude People. In that Part of them above *Jebilee*, there dwell a People called by the *Turks Neceres*, of a very singular Character; for it is their Principle to adhere to no certain Religion, but to put on the Colour of that Religion which is professed by those with whom they converse: And so with *Christians* they profess themselves *Christians*, with *Mahometans* they are good *Musulmans*, and with *Jews* they pass for *Jews*. All that is certain concerning them is, that they make very much and very good Wine, and are great Drinkers, but in Religion they are very *Proteus*'s.

On the 5th: This whole Day we spent in *Jebilee*, having a convenient new Kane to lodge in, built by *Ostan* their Bashaw of *Tripoly*. *Jebilee* is seated close by the Sea, having a vast and fruitful Plain on the other Sides of it; its ancient Name was *Gabala*, and so it is call'd by *Strabo*. In the Time of the *Greek* Emperors it was a Bishop's See, and is still accounted a City, though it makes a very mean Figure at present. The most remarkable Things in it are a Mosque and an Almshouse, built by Sultan *Ibrahim*; in the former is his Tomb, which we found to be a great wooden Chest erected over his Grave, and covered with a Carpet of painted Callico, trick'd up with a great many Ropes of wooden Beads, which is the *Turks* usual Way of adorning the Tombs of their holy Men. In this Mosque we saw several Incense-Pots, Candlesticks, and other Furniture, being the Spoils of Christian Churches.

The *Turks* reported, that he divested himself of his Royalty, and liv'd twenty Years in a Grotto by the Sea-side; and to confirm the Truth of their Relation, they show the Cell where he abode, and another Grot twice as large, which had three Niches or Praying-places hewn in its South-side, as they always are, for that Way the *Musulmen* are obliged to set their Faces, in Reverence to the Tomb of their Prophet. From this Mosque our Guide carried us to a Christian Church; which we found to be nothing but a small Grotto in a Rock open towards the Sea, having a rude Pile of Stones for an Altar; which poor Chappel is the only Place, as the Curate told us, allowed to the *Greek* Christians for Divine Service. But the most considerable Antiquity in *Jebilee*, is the Remains of a noble Theatre, of which the Semi-circle is all that's now standing, being an hundred Yards in Compass, having in it fourteen Windows, between which are large massy Pillars standing against the Wall, that is three Yards three Quarters thick of firm Stone, by which Means it has been preserv'd thus long from the Jaws of Time, and the Ruin which the *Turks* bring upon most Places.

On the 6th, having done with *Jebilee*, our Road continued by the Sea-side, and banished us in two Hours to a fair deep River, call'd the *King's River*; on both Sides of which we saw the Footsteps of some considerable Buildings. About half an Hour further we passed the River *Jobar*, and on the other Side stood a great Square Tower, and round about it there was the Rubbish of a great many other Buildings. And all along this Day's Journey we observ'd the Ruins of Castles and Houses, which testify that this has been formerly a Place of great Strength and Beauty. *Strabo* calls that whole Region, from *Jebilee* as far as *Aradus*, the Country of the *Aradii*, and gives the Names of several Places situate along the Coast, which cannot be now distinctly known. Only the *Balanea* of *Strabo* seems to be that Place which the *Turks* now call *Beneas*, which stands about a Furlong from the Sea, and has such a pleasant Situation, such Ruins, and such a Bay, as shews it to have been a commodious Habitation. Leaving *Baneas*, we went by the Sea-side, and in one Quarter of an Hour we passed by an old Castle, on the Top of a high Mountain, built in the Figure of an equilateral Triangle, which the *Turks* call *Merchab*, which probably is the same Castle mention'd by *Adrichomius* under the Name of *Margath*, to which the Bishops of *Balanea* were forced to translate the See, by Reason of the Insults of the *Saracens*. About an Hour and half from *Beneas*, we met with a small clear Stream, which induced us to take up our Lodgings near it, about two or three Furlongs from the Sea, having in Sight on the Mountains above us a Village call'd *Sephia*, inhabited only by *Maronites*, and a little further, *Refeck*, possess'd by the *Turks*; and a little further *Merekiah*, possess'd by *Christians* and *Turks* together.

5. On the 7th: Next Morning we came in three Hours to a deep River call'd *Nahr Hussine*, having one Arch large and well wrought; and in an Hour and half more we reach'd *Tortosa*, anciently call'd *Orthosia*, being a Bishop's See in the Province of *Tyre*, frequently mentioned by the Writers of the Holy Wars as a strong Place, as it appears to have been. What remains of it is the Castle, wash'd on one Side by the Sea, on the others fortified by a double Wall, between which there is one Ditch, and another compassing the outermost Wall. You enter this Fort over an old Draw-Bridge which lands you in a spacious Room, which on one Side resembles a Church, having at this Day several holy Emblems, as that of a Dove descending, and that of the holy Lamb; but on the other Side it has the Face of a Castle, being built with Port-holes instead of Windows. On the South and East-side of it stood anciently the City, encompassed with a good Wall and a Ditch, of which there are some Remains; but of other Buildings there is nothing left, except a Church which is an hundred and thirty Foot long, ninety three broad, and sixty one high, so entire, that it might easily be repaired; but it is now made a Stall for Cattle, in which we waded up to the Knees in Dirt when we went to see it.

From *Tortosa* we sent our Baggage before towards *Tripoly*, which we follow'd not long after, and within one Quarter of an Hour we came to a large Channel of a River, now almost dry; and in half an Hour more we came to a small Island about a League from the Shore, call'd by the *Turks*, *Ruad*, which is supposed to be the ancient *Arphan* or *Arpad* (mention'd, 2 *Kings* xix. 13. *Gen.*

13. *Gen.* x. 18. *Ezek.* xxvii. 11.) and the *Aradus* of the *Greeks* and *Romans*, which seem'd to be fill'd with Buildings like Castles, and to have been anciently famous for Navigation. About a Quarter of an Hour further we came up with our *Muliteers*, who had pitch'd our Tents at a Place where we found several notable Antiquities; having in it a Fountain call'd the *Serpent Fountain*. The first Antiquity that we observ'd was a large Dike thirty Yards over at Top, cut into the firm Rock, whose Sides went sloping down with Stairs form'd out of the Rock; and this was on the North-side of the Fountain; but on the other Side we found a Court of fifty-five Yards square, cut in the natural Rock, and compass'd about with Walls of the same Rock on three Sides, but to the North it lay open. In the Center of this *Area* was a square Part of the Rock left standing, being three Yards high, and five Yards and half square, which serv'd for a Pedestal to a Throne made of four large Stones, two at the Sides, one at the Back, and another hanging over the Top like a Canopy, which was five Yards and three Quarters square, carv'd round with a handsome Cornish. The Court we imagin'd to be an Idol-Temple, and the Pile in the Middle to be the Throne of the Idol, which seem'd the more probable, because *Hercules*, i. e. *the Sun*, the great Abomination of the *Phœnicians*, was wont to be adored in an open Temple.

6. On the 8th, we got up early to take a nearer View of the two Towers, we saw the Night before, whereof one was thirty-three Foot high, on a Pedestal ten Foot high, and fifteen square; the other was thirty Foot high, on a Pedestal six Foot high, and sixteen Foot six Inches square, supported by four Lyons, the upper Part rear'd upon the Pedestal, being all one single Stone. Under these Monuments were several Sepulchres, to which we descended by Steps, having several Cells for Corps hewn out of the Rock, some of which we found to be eight Foot and half long. Having parted from these Antiquities, we entered into a spacious Plain between the Sea and the Mountains, reaching almost as far as *Tripoly*, which the Natives call *Junia*. We were seven Hours in passing it, and found it all along very fruitful, by Reason of the many Rivers that are in it; of which the first being about six Hours from *Tripoly*, has a stone-bridge of three Arches, and is called the *Great River*.

About half an Hour further we came to another, called the *Leper's* River: in three Quarters of an Hour more we came to a third, called *Nabor Acchar*; and two Hours more brings you to a fourth called the *Cold Waters*. Which Rivers I do particularly mention, because it is probable, according to the Description of the Ancients, that one of them is the River *Eleutherus*, though the Moderns do all agree, that it is the same with the River between *Tyre* and *Sidon*, called by the *Turks Casimeer*, contrary to the Account of *Strabo* and *Pliny*, who place it near *Orthosia*, or between that and *Tripoly*; and of *Ptolomy*, who places it yet more Northerly between *Orthosia* and *Balanea*.

On the 9th, our *Muliteers* were afraid lest their Beasts should be press'd for publick Service, as indeed they were, in Spight of all their Caution; and so we left them in the Plain of *Junia*, and arrived at *Tripoly* about Sun-set. It is seated about half an Hour from the Sea, and the major Part of the City lies between two Hills, one on the East, on which stands a Castle that commands the Place, and the other on the West, between the City and the Sea, which is said to be first rais'd, and still increas'd by Sand blown to it from the Shore; whence arises a Prophecy, that the whole City shall in Time be buried with this sandy Hill.

On the 10th, we were treated by Mr. *Fisher* in a narrow pleasant Valley by a River-side, about a Mile from the City: Across the Valley there runs, from Hill to Hill, a lofty Aquæduct, carrying upon it so great a Body of Water as suffices the whole City. It was called the *Prince's* Bridge, and is supposed to be built by *Godfrey* of *Buloign*.

7. On the 11th, we all dined at Consul *Hasting's* House, and after Dinner we went to wait upon *Ostan*, the Basha of *Tripoly* having first sent our Present, after the Manner of the *Turks*, to procure us a favourable Reception; for it is accounted uncivil in this Country, to visit without an Offering in Hand, which all great Men expect as a Tribute due to their Character. And even the inferior People seldom visit without bringing a Flower or an Orange, or some such Token of Respect, according to the ancient Oriental Custom; hinted in 1 *Sam.* ix. 7. *If we go*, says *Saul*, *what shall we bring the Man of God? there is not a Present*, &c.

On the 12th we went to visit *Bell-mount*, a Convent of *Greeks*, about two Hours to the South of *Tripoly*, and we came there just as they were going to Evening Service. The Church is large but obscure, and the Altar is enclosed within Chancels, which none but the Priest must approach, after the Manner of the *Greek* Churches. They call the Congregation together by beating a Tune with two Mallets on a long Piece of Plank hanging at the Church Doors, Bells being an Abomination to the *Turks*. Their Service consisted in a hasty Chattering of certain Prayers and Hymns to our Blessed Saviour and the Virgin, and in some dark Ceremonies, for the Priest that officiated spent at least a third Part of his Time in compassing the Altar, and perfuming it with a Pot of Incense, and then going round the Congregation, tendring its Smoke with three Vibrations to every one present. Towards the End of the Service, there was brought into the Body of the Church a small Table, covered with a Linen Cloth, on which were placed five small Cakes of Bread cross-wise; and in a Hole made in each Cake was fixed a small lighted Wax Taper. And then the Priest read the Gospel concerning our Lord's feeding the Multitude with five Loaves; after which, the Bread was carried within the *Cancelli*, and being there broke in Bits, was again brought out in a Basket, and presented to every one in the Assembly, that he might take a little.

After this Collation, the Priest pronounc'd the Blessing, and so the Service ended. On both Sides of the Church there were Seats for the Monks, being about forty in all, and in each Seat there were Crutches (as there are in most Churches of this Country) which are used by the Priest to ease him, by leaning on them, in Case the Service be long, because by the Rubrick he is forbidden to sit down. We found the Monks good-natured, but very ignorant, for the Chief of them told the Consul, that he was as glad to see him, as if he had beheld the Messiah in Person come to visit him. Nor is this Ignorance much to be wondred at, since they are forced to spend all the Time, between their Hours of Devotion, in managing their Flocks, cultivating the Lands, and pruning their Vineyards, which they do with their own Hands; and this they are obliged to do, not only for their own Sustenance, but to satisfy the unreasonable Exactions of the *Turks*. And to shew what Kind of Men they are, I took particular Notice, that the same Person whom we saw officiating at the Altar in his embroider'd Priestly Robe, brought us the next Day on his own Back, a Kid, and a Goat's Skin of Wine, as a Present from the Convent.

On the 13th: This Morning we went again to wait upon *Ostan* Basha, by his own Appointment, and were receiv'd with great Civility after their Manner, which is this: When you would make a Visit to a Person of Quality, you must send a Present by a Servant, who is to learn what Time may be most seasonable to wait upon him: When you come to the House, some Servants receive you at the outermost Gate, and conduct you towards their Master's Apartment, and others in their several Stations meet you as you draw nearer to him. Coming into the Room, you find him prepared to receive you, either standing at the Edge of the *Duan*, or lying down at one Corner of it, as he thinks proper. These *Duans* are low Stages rais'd about sixteen or eighteen Inches above the Floor, spread with Carpets, and furnish'd with Bolsters to lean upon; on which the *Turks* eat, sleep, smoke, say their Prayers, receive Visits, &c. Their whole Delight is in lolling on them, and their Luxury consists in furnishing them richly.

Being

Being come to the Side of the *Duan*, you ſlip off your Shoes, and take your Place firſt at ſome Diſtance, and upon your Knees, laying your Hands formally before you; and there you muſt remain till the Man of Quality invites you to draw nearer, and to lean upon a Bolſter. When you are thus fix'd, he diſcourſes with you as Occaſion offers, the Servants ſtanding round with profound Reſpect and Silence. When you have talk'd over your Buſineſs or made your Compliments, he makes a Sign to have the Entertainment brought in, which is generally a little ſweet Meat, a Diſh of Sherbet, and another of Coffee, which is preſently brought in by the Servants, and tender'd to all the Gueſts in Order with great Care; for if any of them ſhould make the leaſt Slip in giving or receiving his Diſh, it might coſt him 100 Drubs on his bare Feet to attone for the Crime. At laſt comes the finiſhing Part of the Entertainment, which is perfuming the Beards of the Company; and for this Purpoſe, they have a ſmall Silver Chafing-diſh, with a Lid full of Holes, fix'd on a Plate, in which they put ſome freſh Coals, and upon them a Piece of *Lignum-Aloes*, and then the Smoke aſcends with a grateful Odour through the Holes of the Cover. This Smoke is held under every ones Chin, and offer'd as a Sacrifice to his Beard, which greedily drinks in the gummy Steam, and retains the Savour of it a good while after. This ceremony is intended to give a civil Diſmiſſion to the Viſitants, intimating that they may go away as ſoon as they pleaſe, and the ſooner after this the better.

Having ended our Viſit to *Oſtan* Baſſa, we rid out after Dinner to view the Marine, which is about half an Hour diſtant from the City. The Port is an open Sea, rather than an enclos'd Harbour, but is partly defended by two ſmall Iſles, about two Leagues out from the Shore, one of which is called the *Bird*, and the other the *Coney-Iſland*, from the Creatures they ſeverally produce. And for its Security from Pirates, it has ſix ſeveral Caſtles on the Shore at convenient Diſtances. In the Fields, near the Shore, there are many Heaps of Ruins and Pillars of Granite, which are Indications of ſome great Buildings this Way; which agrees with what *Cauſabon* ſays upon *Strabo*, that *Tripoli* was anciently a Cluſter of three Cities, of which the firſt was the Seat of the *Aradii*, the ſecond of the *Sidonians*, and the third of the *Tyrians*, which may more probably be the Occaſion of the Name, than the Joint-Intereſt of three Cities in Building it, as is commonly ſaid.

8. On the 14th, we reſted at *Tripoly*, and on the 15th our *Mulleteers* having run away for Fear of the Baſſa of *Sidon*'s Servants, who preſs'd Mules every where for their Maſter's Service, we put ourſelves in a new Poſture of Travelling. We parted from *Tripoly*, and going cloſe by the Sea-ſide, we came in an Hour and half to *Callemone*, a Village juſt under *Bell-mount*, and from hence putting forward, we met with a high Promontory that lay in our Way, and forc'd us to turn off to the Left Hand into a narrow Valley, where we took up our Quarters under ſome Olive-trees; which Promontory ſeems to be that which is call'd by *Strabo* the *Face of God*, and which he aſſigns for the End of Mount *Libanus*.

On the 16th, this Morning we croſs'd over the forementioned Cape, which we did in an Hour, though it was very ſteep and rugged, and we came into a narrow Valley, which laid the Sea open again; and near the Entrance is a ſmall Fort that commands it, call'd *Temſeida*. And in half an Hour we came up with *Patrone*, which is thought to be *Botrus*, ſituate cloſe by the Sea, in which we found ſome Remains of a Church and Monaſtery. In three Hours more we came to *Gybile*, called by the *Greeks Byblus*, a Place once famous for the Birth and Temple of *Adonis*. It is compaſs'd with a dry Ditch and a Wall, with ſquare Towers at forty Yards Diſtance, and on its South-ſide it has an old Caſtle.

There is nothing elſe remarkable in it but many Heaps of Ruins, and the fine Pillars in the Gardens near the Town. It is probably the Country of the *Gi-*

blites, mention'd *Joſh.* xiii. 5. whom King *Hiram* made uſe of in preparing Materials for *Solomon*'s Temple, as may be collected from 1 *Kings* v. 18. where the Word rendred *Stone-ſquarers* in the *Hebrew* is *Giblim*, and in the Verſion of the Seventy *Byblii*, *i. e.* the Men of *Byblus*, the former uſing the *Hebrew*, the latter the *Greek* Name of the Place; which Difference may be obſerv'd likewiſe in *Ezek.* xxvii. 4. where our Tranſlation has the *Ancients of Gebel*, and the Seventy *the Elders of Byblus*. Leaving *Gybile*, we came to a River call'd by the *Turks Ibrahim Baſſa*, which is doubtleſs that ancient River ſo famous for the Idolatrous Rites perform'd here in Lamentation of *Adonis*, and we lodg'd on the Banks of it that Night.

9. The 17th, having had a very tempeſtuous Night of Wind and Rain, we had an Opportunity of diſcovering the Occaſion of that Opinion which *Lucian* relates, that this River, at certain Seaſons of the Year, eſpecially about the Feaſts of *Adonis*, is of a bloody Colour, as he ſays, from a Sympathy for the Death of *Adonis*, who was kill'd by a wild Boar in the Mountains out of which this Stream riſes; for we found the Water of a very red Colour, which doubtleſs was occaſion'd by a Sort of *Minium*, or red Earth, waſh'd into the River by the Violence of the Rain. In an Hour and a Quarter we paſſed over the Foot of Mount *Climar*, and entered into a large Bay call'd *Innia*, where we found an old Stone-Bridge, and at the Bottom the high Mountains of *Caſtravan*, chiefly inhabited by *Maronites*, and famous for producing an excellent Sort of Wine.

The *Maronite* Biſhop of *Aleppo* dwells here in a Convent, and there are many other ſmall Convents on the Top of theſe Mountains. Towards the further Side of the Bay we came to a ſquare Tower or Caſtle, at which we paid a fourth Caphar, which is receiv'd by the *Maronites*, who are more exacting Rogues than the *Turks* themſelves. In an Hour more we came to the River *Lycus*, call'd alſo ſometimes *Canis*, whoſe Name is deriv'd from an Idol in the Form of a Dog or Wolf, which was worſhip'd and gave *Oracles*. The Body of it is ſhewn to Strangers lying in the Sea, but the Head they ſay is to be ſeen at *Venice*. This River, which is certainly different from *Adonis*, (though ſome Moderns confound them) falls into the Sea from between two Mountains very high and rocky, where we found a good Bridge of four Arches, and near the Foot of it, a Piece of white Marble inlaid in the Side of a Rock, with an *Arab* Inſcription, that the Emir *Faccardine* was the Founder of it.

Having paſs'd the River we preſently aſcend the Rock hanging over it on that Side, where we met with a Path above two Yards broad, cut along its Side at a great Height above the Water, being the Work of the Emperor *Antoninus*, as appears by an Inſcription engraven on a Table, plain'd in the Side of the natural Rock. In paſſing this Way we ſaw ſtrange antick Figures of Men carved in the Rock, in *Mezzo relievo*, and in Bigneſs equal to the Life; and cloſe by each Figure there was a Table plain'd in the Side of the Rock, on which ſomething had been inſcrib'd, though the Characters are generally now defac'd, which may deſerve the further Scrutiny of ſome Traveller. The *Antonine* Way extends about a Quarter of an Hour's Travel; after which you come upon a ſmooth ſandy Shore, which brings you in an Hour and half to the River *Beroot*, which has over it a Stone-Bridge of ſix Arches; and on the other Side is a Plain near the Sea, which is ſaid to be the Stage on which St. *George* duell'd and kill'd the Dragon. In Memory of which, there is a ſmall Chapel built upon the Place, dedicated at firſt to that Chriſtian Hero, but now perverted to a Moſque. From hence in an Hour we arrived at *Beroct*, and quarter'd at a good Kane by the Sea-ſide.

10. On the 18th: This Day we ſpent at *Beroot*, anciently called *Berytus*, (from which the Idol *Baal-Berith* is ſuppos'd to have had its Name) which was honour'd with many Privileges, and the new Name of *Julia Felix* by *Auguſtus*. Its greateſt Happineſs at preſent conſiſts in its

Situation, being ſeated by the Sea-ſide in a fertile Soil, which abounds with freſh Springs flowing down from the Hills. The Emir *Faccardine* had his chief Reſidence here, in the Reign of Sultan *Morat*, the fourth Emir or Prince of the *Druſes*; who not contented to be penn'd up in the Mountains, enlarged his Dominions into the Plain, all along the Sea-Coaſt, as far as from this Place to *Acra*, but was driven back again to the Mountains by the Grand Signior. We went to his Palace, and found at the Entrance a Marble Fountain of greater Beauty than is uſually ſeen in *Turkey*.

The beſt Sight that the Palace affords, which is much runn'd, is the Orange-Garden, which contains a large quadrangular Plat of Ground, divided into ſixteen leſſer Squares, four in a Row, with Walks between them, which are ſhaded with Orange-trees of a fine Growth, on which the Fruit hung thicker than ever I ſaw Apples in *England*. Every one of theſe ſixteen Squares was bordered with Stone, and in the Stone-work were Troughs artificially contrived for conveying the Water all over the Garden, there being little Outlets cut at every Tree for the Stream, as it paſs'd by, to flow out and Water it. But the *Turks* have ſo little Senſe of ſuch refin'd Delights, that they uſe it now as a Fold for Sheep and Goats. In another Garden we ſaw ſeveral Pedeſtals for Statues, and at one Corner of it, a Tower about ſixty Foot high, whoſe Walls were twelve Foot thick, from whence we had a View of the whole City, and ſaw a large Chriſtian Church, which was ſaid to have been conſecrated to St. *John* the Evangeliſt, but is now the chief Moſque of the *Turks*.

There is another Church that, being a very mean Fabrick, remains in the Hands of the *Greeks*, which is adorn'd with many old Pictures; and among the reſt, I ſaw one with this Inſcription in *Greek*, *Coartus the firſt, Archbiſhop of* Berytus, and juſt by it the Figure of *Neſtorius*, who commonly makes one in the *Greek* Church of his Sect, though they do not now profeſs, nor, I believe, know, his Hereſy. But there was one very odd Figure of a Saint, at full Length, with a large Beard reaching down to his Feet, and the Curate told us, that this was St. *Nicephorus*, who wanting the Ornament of a Beard to ſet off his other Endowments, fell into a deep Melancholy; whereupon the Devil tempted him to comply with his Suggeſtions, by promiſing to give him a Beard; but this beardleſs Saint rejected the Temptation, and at the ſame Time taking the downy Tuft upon his Chin in his Hand, he found the Hair immediately ſtretch with the Pluck he gave it, and he never left pulling his Beard till he had drawn it down to his Feet. At the Eaſt-end of *Beroot* are to be ſeen ſeven or eight Pillars of Granite, and ſeveral Pieces of Marble, having *Greek* and *Latin* Inſcriptions. Fragments of Statues, and other poor Relicks of its ancient Grandeur. On the Sea-ſide is an old Caſtle, and ſome Remains of a Mole.

19th. Leaving *Beroot*, we came into a large Plain, and at the Entrance of it there is a Grove of Pine-trees of *Faccardine*'s Plantation, and at a Diſtance we ſaw a ſmall Village called *Suckfoat*, which belongs to the *Druſes*, who poſſeſs at this Day a long Tract of Mountains as far as from *Caſtravan* to *Carmel*. Their preſent Prince is *Achmet*, Grandſon to *Faccardine*, an old Man, and one who keeps up the Cuſtom of his Anceſtors, of turning Day into Night, from a traditional Perſuaſion among them, that Princes can never ſleep ſecurely but by Day, when Mens Actions and Deſigns are beſt obſerv'd by their Guards, and, if Need be, moſt eaſily prevented: but in the Night it concerns them to be always vigilant, leſt the Darkneſs ſhould give Traytors an Opportunity to aſſault them with Dagger or Piſtol.

Two Hours from *Faccardine*'s Grove brought us to the fifth Caphar, and another Hour to the River *Damer*, anciently called *Tamoras*. Here were Country Fellows who had ſtript themſelves naked to aſſiſt us in paſſing over; and to make their Help more neceſſary, they brought us to a Place where the Water was deepeſt, which Cheat we ſaw them impoſe upon other Travellers; but we found a Place of the Stream which was broader and ſhallower, where we paſſed without their Aſſiſtance, and juſt by we ſaw the Ruins of a Stone Bridge, which might have been ſtill entire, had not theſe Villains broke it down to make their Advantage of Paſſengers, either in conducting them over for good Pay, or elſe, if they have Opportunity, drowning them for their Spoils. On the other Side of the River the Mountains came cloſer to the Sea, leaving only a narrow rocky Way between.

From *Damer*, in two Hours Time, we came to another conſiderable River, not mentioned by any Geographer; but the *Maronite* Patriarch at *Canobine* told me it was called *Awle*, and had its Fountain near *Barock* in Mount *Libanus*. At this River we were met by ſeveral *French* Merchants from *Sidon*, who have there the moſt conſiderable Factory they have in the *Levant*; and being arrived at *Sidon*, they conducted us to a large Kane cloſe by the Sea, where the Conſul and all the Nation are quartered together. Before this Kane is an old Mole running into the Sea, which was filled up with Rubbiſh by *Faccardine*, to prevent the *Turkiſh* Gallies from coming hither; ſo that all Ships that take in their Burthen here, are forc'd to ride at Anchor under a ſmall Ridge of Rocks about a Mile from the Shore.

Sidon is well enough ſtock'd with Inhabitants, but is very much ſhrunk from its ancient Extent, and more from its Splendor, as appears from many beautiful Pillars that lie in the Gardens without the Walls. On the South-ſide ſtands an old Caſtle, ſaid to be built by St. *Lewis* IX. of *France*; and not far from the Caſtle is an old Palace of *Faccardine*'s, which ſerves the Baſha for his Seraglio. Near to *Sidon* begin the Precincts of the *Holy Land*, particularly of that Part which was alloted to *Aſher*, the Borders of which Tribe extended from *Carmel* as far as *Great Zidon*, as appears from *Joſhua* xix. 26, 28. But the People on the Sea-coaſts were never actually maſter'd by the *Iſraelites*, being left to be Thorns in their Sides for a Reaſon given, *Judges* ii. 1, 2, 3, *&c.* He who is the *French* Conſul at *Sidon*, has alſo the Title of Conſul of *Jeruſalem*, and is obliged to viſit the holy City every *Eaſter*; with whom we deſired to join in this Year's Pilgrimage, but he ſet out from *Sidon* the Day before our Arrival there.

11. The 20th. We ſet out next Morning from *Sidon*, hoping to overtake the Conſul, and travelling in a fruitful Plain, in half an Hour we met with a large Pillar of Granite lying croſs the Highway, on which was a Fragment of an Inſcription; and ſome *Engliſh* Gentlemen, in 1699, found another Pillar with the like Inſcription, about Midway between *Jeruſalem* and *Sidon*, by which we may obſerve the Exactneſs of the *Romans* in meaſuring out their Roads, and marking down on every Pillar the Number of Miles, as 1, 2, 3, *&c.*

A little beyond this Pillar we paſs'd in Sight of *Korie*, a large Village on the Side of the Mountains, and in twelve Hours and half more came to *Sarphan*, ſuppoſed to be the ancient *Sarephath* or *Sarepta*, ſo famous for the Reſidence and Miracles of *Elijah*. From hence, in ſeven Hours, we arrived at *Caſimeer*, a large River running down to the Sea, which had once a good Stone Bridge, of which there remains Nothing now but the Supporters, between which are laid Beams and Boards to ſupply the Room of Arches. This River, by modern Geographers, is falſly thought to be the old *Eleutherus*, as has been ſhewn before; but it ſeems to be that River mentioned by *Strabo*, *p.* 521. falling into the Sea near *Tyre*, for within a Bow-ſhot of this River *Caſimeer*, is a Kane of the ſame Name, from which, keeping near the Sea ſide, you arrive in an Hour at *Tyre*.

This City ſtanding in the Sea upon a Peninſula, promiſes ſomething magnificent at a Diſtance, but when you come to it, you find Nothing like the Glory for which of old it was ſo renown'd, as it is deſcribed, *Ezek.* 26, 27, 28. On the North-ſide it has an old *Turkiſh* Caſtle, beſides which there is Nothing here but a mere *Babel* of broken Walls, Pillars, Vaults, *&c.* there being not ſo much as one entire Houſe left. Its preſent Inhabitants are only a few poor Wretches that harbour in Vaults, and ſubſiſt upon Fiſhing, whereby God appears to have fulfilled his Word concerning *Tyre*, viz. *That it ſhould be as the Top of a Rock, a Place for Fiſhers to dry their Nets on*, Ezek. xxvi. 14.

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In the Midſt of the Ruins there ſtands up one Pile higher than the reſt, which is the Eaſt-end of a great Church, probably of the Cathedral of *Tyre*, and may very well be the ſame that was erected by its Biſhop *Paulinus*, and honour'd with that famous Conſecration Sermon of *Euſebius*, recorded by himſelf in *Eccl. Hiſt. l.* 10. *c.* 4. And 'tis very obſervable that in all the ruin'd Churches which we ſaw, being perhaps no fewer than 100, though their other Parts were totally demoliſh'd, yet the Eaſt-end we always found ſtanding, and tolerably entire. How this came to paſs I cannot determine, but certainly a Thing ſo univerſally obſerv'd by us in our Journey, could not proceed from blind Chance.

But to return; there being an old Stair-caſe in the Ruin above-mention'd, I got to the Top of it, from whence I had a Proſpect of the Iſland-part of *Tyre*, the Iſthmus, and the adjacent Shore; and from that Height I could diſcern the Iſthmus to be a Soil of a different Nature from the other, it lying lower than either, and being cover'd all over with Sand, which the Sea caſts upon it. The Iſland of *Tyre*, in its natural State, ſeems to have been of a circular Figure, about Forty Acres in Compaſs, and the Foundations of the Wall that encompaſs'd it are ſtill to be ſeen. It makes with the Iſthmus two large Bays, one on its North-ſide, and the other on its South, which are in Part defended from the Ocean by a long Ridge, either of Walls or Rocks, reſembling a Mole, ſtretching out directly on both Sides from the Head of the Iſland. Coming out of theſe Ruins, we ſaw the Foundation of a very ſtrong Wall, running croſs the Neck of Land which ſerved as a Barrier to ſecure the City on this Side. And hence we paſt the ſandy Iſthmus, and came to the Place we thought the natural Shore, where we met with a fertile Plain, which extends to a vaſt Compaſs before *Tyre*, whence we arrived in three Quarters of an Hour at *Roſelayn*.

12. *March* 21ſt: *Roſelayn* is the Place where are the Ciſterns called *Solomon*'s, which according to the common Tradition are ſaid to have been made by that King, as part of his Recompence to King *Hiram*, for the Materials he ſent toward building the Temple: But though they are very ancient, yet they are of a later Date than this Tradition makes them, becauſe the Aquæduct which conveys the Water, is carried over that Neck of Land by which *Alexander* join'd the City to the Continent at his Siege of this Place, and ſo cannot be older than his Time. Of theſe Ciſterns there are three entire at this Day, one about a Furlong and half diſtant from the Sea, the other two, a little further up. The former is of an Octagonal Figure, being twenty two Yards in Diameter, and contains a vaſt Body of excellent Water, which is ſo well ſupplied from its Founrain, that though there iſſues from it a Stream like a Brook, driving four Mills between this Place and the Sea, yet it is always Brim-full. On the Eaſt-ſide was the ancient Outlet of Water by an Aquæduct, having a Channel one Yard wide, which is now ſtopt up by the *Turks*, who have broke an Outlet on the other Side, which makes a Stream for grinding Corn.

The Aquæduct, now dry, is carried Eaſtward 120 Paces, and then approaches the two other Ciſterns, of which one is twelve, the other twenty Yards ſquare, and they had each a Channel, by which they rendred their Waters into the Aquæduct, and ſo the united Streams of all the three Ciſterns were carried together to *Tyre*. There ſtill remains ſome Fragments of the Aquæduct, and in its Sides, and under its Arches, we obſerv'd ſome Heaps of Matter, produced by the Leakage of the Water which petrified as it diſtill'd from above, and by continual Acceſſion of new Matter were grown to a great Bulk. They were compos'd of innumerable Tubes of Stone, of different Sizes, cleaving to one another like Icicles, each Tube having a Cavity in its Center, from which its Parts were projected in the Form of Rays to the Circumference, like the Stones call'd Thunder-ſtones. The Fountain of theſe Waters is as unknown as the Contriver of them, though 'tis certain, from their Riſing ſo high, they come from ſome Part of the Mountains which are about a League diſtant.

From this pleaſant Place we came in an Hour and half to the white Promontory, over which you paſs by a Way about two Yards broad cut along its Side, from which the Proſpect is dreadful, by Reaſon of the Steepneſs of the Mountains, and the Raging of the Sea at bottom. This Way, and the Caſtle *Scandalium*, which is not far off, are ſaid to be built by *Alexander*; from whence we came firſt to *Nachera*, and then to the Plain of *Acra*, over a deep Mountain, ſuppos'd to be part of Mount *Sharon*. This Plain extends from Mount *Sharon* as far as *Carmel*, and is ſix Hours long, and two Hours broad, between the Sea and the Mountains, and was a delicious Plain, but is now, for Want of Culture, over-run with rank Weeds, which were, when we paſs'd it, as high as our Horſes Backs.

Having travell'd about an Hour in the Plain of *Acra*, we paſs'd by an old Town call'd *Zib*, which probably is the Old *Achzib*, mention'd *Joſ.* xix. 29. and *Jud.* i. 31. and ſeems to be one of the Places out of which the *Aſherites* could not expel the *Canaanites*. Two Hours further we came to the Fountain of the bleſſed Virgin, as it is call'd by the *French* Merchants at *Acra*, at which Place we arriv'd in an Hour more.

Acra, anciently call'd *Accho*, is another of the Places from whence the *Iſraelites* could not drive the Natives; but being in After-times enlarg'd by *Ptolomy* I. It was by him called *Ptolemais*. And ſince it was poſſeſſed by the *Turks*, like other Cities, having loſt its *Greek* Name, it is call'd by them *Acca*, or *Acra*. This City has often chang'd Maſters, and at laſt, by a long Siege, was taken and ruin'd by the *Turks*, in ſuch a Manner as if they had taken Revenge upon it for the Blood it coſt them. On the North and Eaſt it is compaſs'd with a ſpacious and fertile Plain, on the Weſt it is waſh'd by the *Mediterranean* Sea, and on the South by a large Bay, extending from the City as far as Mount *Carmel*.

But notwithſtanding theſe Advantages, beſides a large Kane in which are the *French* Factors, a Moſque, and a few poor Cottages, there is nothing now to be ſeen but vaſt Ruins, which ſhow its former Strength, for it appears to have been compaſs'd about with a double Wall defended with Towers, and without the Walls are Ditches, Ramparts, and a kind of Baſtions. In the Fields we find ſeveral large Balls of Stone, thirteen or fourteen Inches in Diameter, which were part of the Ammunition uſed in battering the City, Guns being then unknown. Within the Walls are the Ruins of the Cathedral dedicated to *St. Andrew*, of the Church of St. *John*, the titular Saint of this City, and of the Convent of the Knights-Hoſpitallers, and near to it the Palace of the Grand Maſter of that Order; and laſtly, ſome Remains of a large Church, formerly belonging to a Nunnery of which they tell this Story.

The *Turks* having preſs'd this City with a long Siege, at laſt entred it by Storm, *May* 19, 1291. In which Extremity, the Abbeſs fearing that herſelf and her Nuns ſhould be ſubjected to ſuch Beſtialities as is uſual in ſuch Caſes, exhorted them all to cut and mangle their Faces, as the only Way to preſerve their Virgin Purity; and to encourage them, ſhe made herſelf the firſt Example of her own Counſel, which the Nuns inſtantly follow'd, cutting off their Noſes, and diſfiguring their Faces with ſuch terrible Gaſhes, as might excite Horror rather than luſtful Deſires. The Conſequence of this was, that the Soldiers breaking into the Nunnery, and ſeeing inſtead of beautiful Ladies ſuch ſad Spectacles, put them all to the Sword in Revenge for diſappointing their Luſts.

There are many other Ruins here of Churches, Palaces, Monaſteries, Forts, *&c.* for more than half a Mile in Length. But that which pleaſed us moſt was, to find the *French* Conſul *l'Empereur* here, who having ſtaid for us two Days, reſolved to ſet forward next Morning. But we were doubtful which Way to take, becauſe of the Factions of the *Arabs*, which are kept up by the *Turks*, to prevent their uniting under one

Prince, whereby they might be ſtrong enough to ſhake off the *Turkiſh* Yoke; for in theſe Diſcords Strangers are ſure to ſuffer, being a Prey to each Party.

13. The 22d, we ſet out early from *Acra*, having ſome *Turkiſh* Soldiers for our Convoy: And firſt we paſs'd by a ſmall River, which we took to be *Belus*, famous for its Sand, of which Glaſs is made. Here we declin'd from the Sea-coaſt to the Eaſt, and croſſing over the Plain, we arrived at its further Side, where it is bounded by Mount *Carmel*; and here we found a narrow Valley which led us out of the Plain of *Acra* into that of *Eſdraelon*. About this Place is the End of the Tribe of *Aſher*, and the Beginning of that of *Zebulon*, as their Borders are deſcribed, *Joſh.* xix. 26.

Paſſing through the ſaid narrow Valley, we arrived in two Hours at the River *Kiſhon*, which cuts its Way down the Middle of the Plain of *Eſdraelon*, and then continuing his Courſe by the Side of Mount *Carmel*, falls into the Sea at a Place called *Caypha*. We ſaw it when it was low, but we diſcern'd many Torrents falling into it from the Mountains, which muſt make it ſwell, as it did at the Deſtruction of *Siſera*'s Hoſt, *Judg.* v. 21. In three Hours and half from *Kiſhon*, we came to an old Village and good Kane called *Legune*, near to which we lodged that Night.

From this Place we viewed the Plain of *Eſdraelon*, which is very large and fertile, and about ſix Hours Diſtance ſtood within View *Nazareth*, and the two Mounts *Tabor* and *Hermon*; and here we felt the Dew of *Hermon*, as the *Pſalmiſt* calls it, our Tents being as wet with it as if it had rained all Night. About a Mile's Diſtance from us was encamped *Chibly*, Emir of the *Arabs*, with his People and Cattle; and below, upon the Brook *Kiſhon*, lay another Clan of the *Arabs*, being the adverſe Party to *Chibly*; and it was little to our Satisfaction, that we were ſeated in the Midſt between two ſuch bad Neighbours.

The 23d. Leaving this Lodging, we went to the Emir's Tents, to whom we paid two Caphars, one of *Legune*, and the other of *Jeneen*, and whatever elſe he was pleaſed to demand. He very civilly eas'd us of ſome of our Coats, which begun now, by reaſon of the Heat, to be troubleſome. Getting quit of *Chibly*, we return'd out of the Plain of *Eſdraelon*, and entred into the Precincts of the half Tribe of *Manaſſes*. From hence our Road lay, for four Hours, through narrow Valleys, pleaſantly wooded on both Sides, and we lodg'd at *Caphar Arab*.

On the 24th, having paid our Caphar, we ſet out very early the next Morning; and leaving firſt *Arab*, and then *Rama*, on the Right-hand, we came to *Selee* and *Sebaſta*, where we leave the Borders of the Half Tribe of *Manaſſes*, and enter into thoſe of the Tribe of *Ephraim*. *Sebaſta* is the ancient *Samaria*, the Imperial City of the ten Tribes after their Revolt from the Houſe of *David*, and being raiſed by *Herod the Great* to a magnificent State, was by him, in Honour of *Auguſtus*, call'd *Sebaſta*.

It is ſituate on a long Mount of an oval Figure, and is now wholly converted into Gardens, having no other Remains of ſuch a Place but on the North-ſide a large ſquare Piazza, encompaſs'd with Pillars, and on the Eaſt ſome Ruins of a great Church, ſaid to be built by *Helena*, over the Place where *John the Baptiſt* was impriſon'd and beheaded. In the Body of the Church you go down a Stair-caſe into the Dungeon where that Blood was ſhed. The *Turks* hold that Priſon in great Veneration, and over it have erected a ſmall Moſque; but for a little Piece of Money they ſuffer any one to go into it.

Leaving *Sebaſta* we paſs'd by *Sherack* and *Barſeba*, and then entring into a Valley, we arrived in an Hour at *Naploſa*, which is the ancient *Sychem* or *Sychar*, as it is call'd in the *New Teſtament*. It ſtands in a narrow Valley between Mount *Gerizim* on the South, and *Ebal* on the North. From Mount *Gerizim* God commanded the Bleſſings to be pronounced upon the Children of *Iſrael*, and from Mount *Ebal* the Curſes, *Deut.* xi. 29. Upon the former the *Samaritans*, whoſe chief Reſidence is at *Sychem*, have a ſmall Temple, to which they are ſtill wont to repair for Religious Worſhip: But that their Religion conſiſts in worſhipping a Calf, as the *Jews* ſay, ſeems to have more of Spight than Truth in it.

Upon one of theſe Mountains alſo it was, that God commanded the Children of *Iſrael* to ſet up great Stones, plaiſter'd over and inſcribed with the Body of the Law, and to erect an Altar, and offer Sacrifices, Feaſting and Rejoicing before the Lord, *Deut.* xxvii. 4. But whether *Gerizim*, or *Ebal*, was the Place appointed for this Solemnity, there is ſome Cauſe to doubt; for the *Hebrew Pentateuch*, and ours from it, aſſign Mount *Ebal* for this Uſe; but the *Samaritan* aſſerts it was *Gerizim*. Our Company halting a little at *Naploſa*, I had an Opportunity to viſit the Chief Prieſt of the *Samaritans*, and to diſcourſe with him about this and other Difficulties.

And firſt, as to the Difference between the *Hebrew* and *Samarian* Copy, *Deut.* xxvii. 4. the Prieſt pretended, that the *Jews* had maliciouſly alter'd their Text out of Odium to the *Samaritans*, putting for *Gerizim*, *Ebal*, becauſe the *Samaritans* worſhipped in the former, which, for that Reaſon, they would not have to be the true Place appointed by God for his Worſhip. To confirm this, he alledged, that *Ebal* was the Mountain of Curſing, *Deut.* xi. 29. and an unpleaſant Place; whereas *Gerizim* was fertile and pleaſant, and the Mountain of Bleſſing; and therefore it was more probable, that this was the Mountain appointed for Religious Worſhip, and not *Ebal*. But he could not ſay that any of thoſe great Stones, which God directed *Joſhua* to ſet up, were now to be ſeen in *Gerizim*, which would have determin'd the Queſtion clearly on this Side.

I enquired alſo, what thoſe *Selavæ* were wherewith the Children of *Iſrael* were ſo long fed in the Wilderneſs, *Numb.* xi. He anſwer'd, They were a Sort of Fowls, which by his Deſcription appear'd to be Quails. Then I aſk'd him, what Sort of Plant or Fruit the *Dudaim* or Mandrakes were, which *Leah* gave to *Rachael* for the Purchaſe of her Huſband's Embraces? He anſwer'd, They were Plants of a large Leaf, bearing a Fruit like an Apple, ripe in Harveſt, but of an ill Savour and unwholſome, and that the Virtue of them was to help Conception, being laid under the genial Bed; to which Purpoſe they are often made Uſe of by Women at this Day.

Of theſe Plants I ſaw ſeveral in the Way to *Jeruſalem*; and if they were as common in *Meſopotamia* as here, we muſt conclude, that either theſe were not the true Mandrakes, or elſe it is hard to give a Reaſon why *Rachael* ſhould purchaſe ſuch common Things at ſo beloved a Price. *Naploſa* is at preſent in a very mean Condition to what it has been anciently; it conſiſts of two Streets lying parallel under Mount *Gerizim*, but is full of People. Having paid our Caphar here, we proceeded in the ſame narrow Valley between *Gerizim* and *Ebal*; and juſt without the City we ſaw a ſmall Moſque, ſaid to be built over the Sepulchre purchaſed by *Jacob* of *Emmor*, Father of *Shechem*, *Gen.* xxxiii. 19. It goes by the Name of *Joſeph*'s Sepulchre, his Bones being inter'd here, *Joſh.* xxiv. 32. About a Quarter of an Hour from *Naploſa* we came to *Jacob*'s *Well*, famous not only for its Author, but for the Conſcience it had there with the Woman of *Samaria*, *Joh.* iv. Over the Well there ſtood formerly a large Church erected by *Helena*, of which remains nothing now but ſome Foundations. The Well is cover'd at preſent with a Stone Vault, into which you are let down through a very ſtraight Hole; and then removing a broad Stone, you diſcover the Mouth of the Well. It is dug in a firm Rock, and is about three Yards in Diameter, and thirty-five deep, five of which we found full of Water.

At this Well the narrow Valley of *Sychem* ends, opening into a wide Field, very pleaſant and fruitful, which is probably Part of that Parcel of Ground given by *Jacob* to his Son *Joſeph*, *Joh.* iv. 5. From *Jacob*'s Well we went through a large Valley, and having paſs'd by two Villages on the Right-hand, called *Howar* and *Sawee*, we came in four Hours to *Kane Leban*, near a Village of the ſame Name, one of which is ſuppoſed to have

have been the *Lebonah*, mentioned *Jud.* xi. 19. and here we lodg'd that Night.

14. On the 25th, from *Kane Leban*, our Road lay through a rocky Country; but having pafs'd by *Cinga*, we entred into a narrow Valley between two rocky Hills, at the further End of which we found the Ruins of a Village and a Monaftery. In this Place *Jacob's Bethel* is fuppofed to have been, where he had his ftrong Couch made eafy by the Vifion of God, and of the Angels afcending and defcending on a Ladder between Earth and Heaven, *Gen.* xxviii. near which Place are the Limits that part between *Ephraim* and *Benjamin*, *Joſh.* xviii. 13. From hence we pafs'd through large Olive yards, and having left *Geeb* and *Selwid* on the Right-hand, we arrived at *Beer*; which is the Place to which *Jotham* fled from the Revenge of *Abimelech*, *Jud.* ix. 21. and is fuppofed to be the fame with *Michmas*, 1 *Sam.* xiv.

Beer is feated on the Side of a Hill, which at the Bottom has a Fountain of the fame Name, and at its upper Side, are the Remains of an old Church built by *Helena*, in Memory of the bleſſed Virgin, who being in Queſt of the Child *Jeſus*, *Luke* ii. 24. is ſaid to have ſate down here penſive and weary, becauſe ſhe could not find him; but after her Return to *Jeruſalem*, ſhe found him ſitting in the Temple with the Doctors, both hearing them, and aſking them Queſtions. Thro' the whole of this Day's Journey we had nothing in View in moſt Places but Rocks, Mountains, and Precipices, which aſtoniſhes Pilgrims, as being contrary to thoſe high Ideas they had form'd of the Pleaſantneſs and Plenty of this Country, and almoſt ſtartles their Faith, as thinking it hardly poſſible for a Land like this to feed ſo prodigious a Number as are ſaid to have been poll'd at one Time, being no leſs than 1,300,000 fighting Men, beſides Women and Children.

But to remove theſe Scruples, any one may obſerve that theſe Rocks and Hills muſt have been anciently covered with Earth and cultivated, and ſo they afforded a larger Space of Ground than if the Country were level, which they huſbanded by gathering up the Stones, and placing them along the Sides of the Hill in Form of a Wall, which kept in the Mould, and form'd many Beds of excellent Soil, from the Bottom to the Top of the Mountains; of which Form of Culture we ſee plain Footſteps in all the Mountains of *Paleſtine*. And there is Nothing upon Earth more fruitful, even at this Day, than the plain Country and Valleys, either for the Production of Corn or of Paſturage for Cattle.

The Hills, tho' improper for any Cattle but Goats, yet being diſpoſed into the Beds before-mention'd, ſerv'd very well to bear Corn, Melons, Gourds, Cucumbers, and ſuch-like Garden-ſtuff, which are the chief Food of theſe Countries for ſeveral Months of the Year. The moſt rocky Parts might ſerve for Vines and Olive-trees, which delight in ſuch dry and ſtinty Places; and the great Plain joining to the Dead Sea, which by reaſon of its Saltneſs could not ſerve for Corn, Vines, or Olives, was yet very uſeful for the Nouriſhment of Bees, and making of Honey, as *Joſephus* teſtifies, *Bell. Jud. l.* 5. *c.* 4. and I found by Experience, when I was there, finding in many Places a ſtrong Smell of Honey and Wax. Thus the Country might very well maintain the vaſt Numbers of its Inhabitants, being every where productive of Milk, Corn, Wine, Oil, or Honey, which are the principal Food of theſe Eaſtern Nations.

Leaving *Beer*, in two Hours and a Quarter we came to the Top of a Hill, from whence we had the firſt Proſpect of *Jeruſalem*; *Rama*, anciently called *Gibeah* of *Saul*, being within View on the Right-hand, and the Plain of *Jericho*, and the Mountains of *Gilead* on the Left. In an Hour more we came to the Walls of *Jeruſalem*, but durſt not enter without Leave of the Governor; which being obtain'd, we entred at the *Bethlehem* Gate, mounted and arm'd, becauſe we were in Company with the *French* Conſul, for otherwiſe all *Franks* that come not in with ſome publick Miniſter, are to diſmount at the Gate, deliver their Arms, and enter on Foot. We took our Lodgings at the *French* Conſul's, and our Board at the *Latin* Convent, while we ſtay'd at *Jeruſalem*.

15. The 26th, being *Good-Friday* in the *Latin* Stile, we were obliged to go with the Conſul into the Church of the Sepulchre, to keep the Feaſt with him, though it was a Week before our own *Eaſter*. We found the Church Doors guarded by *Janizaries*, who ſuffer none to go in until they have paid their Caphar, which for *Franks* is commonly fourteen Dollars *per* Head, unleſs they be Eccleſiaſticks, and then it is but half ſo much. This being once paid, you may go in and out *gratis* as oft as you pleaſe during the whole Feaſt at the ordinary Times when the Door is open. All the Pilgrims being admitted, the Church Doors were lock'd, and opened no more till *Eaſter-day*; and being confined for three Days, we viſited all the holy Places at Leiſure; therefore I ſhall relate what paſs'd during the Feſtival, and ſay of the Church, what is neceſſary to make my Account intelligible.

The Church of the Holy Sepulchre is founded on Mount *Calvary*, a ſmall Hill upon the greater Mount of *Moriah*; it was anciently appropriated to the Execution of Malefactors, and therefore ſhut out of the City as a polluted Place; but ſince it was made the Altar, on which the precious Sacrifice for the Sins of the World was offer'd, it ſtands in the Midſt of *Jeruſalem*, a great Part of the Hill of *Sion* being ſhut out of the Walls to make Room for it.

Though a great Part of this Hill was cut away to make it a fit Foundation for a Church, yet Care was taken that none of thoſe Parts concern'd in our Lord's Paſſion, ſhould be alter'd or diminiſh'd; and ſo that very Part of *Calvary* where Chriſt was faſtened to the Croſs, remains entire, being about ten or twelve Yards ſquare, and ſtanding ſo high above the Floor of the Church, that you have twenty one Steps to go up to its Top; and the holy Sepulchre, which at firſt was hewn into a Rock under Ground, is now a Grotto above Ground, the Rock being cut away from it all round. The Church is leſs than an hundred Paces long, and not more than ſixty wide, yet it contains twelve or thirteen Sanctuaries, conſecrated by ſome particular Actions relating to the Death or Reſurrection of Chriſt.

As, 1. The Place where he was derided by the Soldiers. 2. Where the Soldiers divided his Garments. 3. Where he was ſhut up, while all was made ready for his Crucifixion. 4. Where he was nail'd to the Croſs. 5. Where the Croſs was erected. 6. Where the Soldiers ſtood that pierced his Side. 7. Where his Body was anointed in order to his Burial. 8. Where his Body was laid in the Sepulchre. 9. Where the Angels appeared to the Women after his Reſurrection. 10. Where Chriſt himſelf appeared to *Mary Magdalene*, &c. All which Places, and many others of the ſame Nature, are contain'd within this Church, and adorn'd with ſo many ſeveral Altars.

In Galleries about the Church, and little Buildings annex'd to it, every Chriſtian Nation had anciently proper Quarters for a Society of Monks, but now, all except four, have forſaken theſe Quarters, becauſe of the ſevere Rents impoſed upon them by their *Turkiſh* Landlords; and of theſe four, the *Cophies* have only one to repreſent their Nation; and the *Armenians* are ſo much in Debt, that they are likely to deſert the Place quickly, and then the *Greeks* and *Latins* will only remain.

Beſides their ſeveral Apartments, each Fraternity have their peculiar Altars and Sanctuary for their own Uſe. But the great Prize now diſputed between the *Greeks* and *Latins*, is the Command of the Holy Sepulchre, in which Contention they have proceeded to Blows and Wounds, even at the Door of the Sepulchre; and as an Evidence of this Fury, the Father Guardian ſhew'd me a great Scar in his Arm, being the Mark of a Wound given by a *Greek* Prieſt; but at the Requeſt of the *French* King, this holy Sepulchre was appropriated to the *Latins* in 1690, they alone having the Privilege to ſay Maſs in it, though all other Chriſtians may go into it for the Celebration of their private Devotions.

The *Latins*, of whom there are always ten or twelve at Church, with a Preſident over them, make every Day a ſolemn Proceſſion, with Tapers and Crucifixes, to the ſeveral Sanctuaries, and ſing at every one a Hymn, relating to the Subject of the Place. Their Ceremony begins on *Good-Friday* Night, which is called by them the *Nox Tenebroſa*; and as ſoon as it grew duſk, all the Friars and Pilgrims met in the Chapel of the Apparition, (which is on the North-ſide of the Holy Grave) to go in Proceſſion round the Church.

After a Sermon, at which all the Candles were put out to make a lively Image of the dark Night, every one had a lighted Taper put into his Hand; and amongſt the other Crucifixes, there was one very large, which bore an Image of our Lord, as big as the Life, faſtned to it with great Nails, crown'd with Thorns, beſmear'd with Blood, and lively repreſented our Lord's Body as it hung upon the Croſs. The Figure was carried in the Head of the Proceſſion, after which all the Company followed to all the ſeveral Sanctuaries of the Church, ſinging at every one a Hymn.

The firſt Place was that of the Pillar of Flagellation, kept in a little Cell juſt by the Chapel of Apparition; there they ſung their Hymn, and a Friar preach'd in *Spaniſh* about the ſcourging of our Lord. From hence they proceeded to the Priſon of Chriſt, where they had alſo a Hymn and a Sermon. From the Priſon they went to the Altar of the Diviſion of Chriſt's Garments, where they only ſung a Hymn; and from thence to the Chapel of Deriſion, where they had a Hymn and a fourth Sermon. From this Place they went up to *Cavalry*, leaving their Shoes at the Foot of the Stairs. Here are two Altars, one where he was nail'd to the Croſs, at which they laid down the great Crucifix, and acted the Nailing of Chriſt to the Croſs. The other where his Croſs was erected, bearing the Image of our Lord's Body. At this Altar there is a Hole in the natural Rock, in which the Foot of our Lord's Croſs ſtood; and here they ſet up their Croſs, with the bloody crucified Image upon it, and then ſung a Hymn, and preach'd a very affecting Paſſion Sermon.

About a Yard and half from the Hole where the Foot of the Croſs was fix'd, is ſeen that Cleft in the Rock which was made by the Earthquake at Chriſt's Death, when *the Rocks were rent*, *Mat.* xxvii. 51. It appears to be a natural Breach, for the Sides of it anſwer each other like two Tallies, and it runs in ſuch intricate Windings as could not be counterfeited by Art. After the Ceremony of the Paſſion is over, two Friars perſonating *Joſeph* of *Arimathea* and *Nicodemus*, come with a grave and ſolemn Air, and take down the feigned Body from the Croſs. The Limbs of the Image were ſoft and flexible, and it was ſurpriſing to ſee the two Mourners bend down the Arms which were before extended, and lay them upon the Trunk, as is uſually done in Corpſes. The Body being taken down was receiv'd in a large Winding-ſheet, and carried from *Mount Calvary* to the Stone of Unction, *i. e.* the Place where our Lord's Body was anointed, *John* xix. 39. And here while they caſt over it ſweet Powders and Spices, they ſung a proper Hymn, and a Friar preach'd a Funeral Sermon in *Arabick*. After this they carried the feigned Corpſe and laid it in the Sepulchre, ſhutting up the Door till *Eaſter* Morning.

On the 27th: This Morning the Pilgrims had Leiſure to mark their Arms with the uſual Enſigns of *Jeruſalem*; and in the Afternoon, the Congregation was aſſembled in the *Area* before the Holy Grave, where the Friars ſung over the Lamentation of *Jeremy*, which with the uſual Proceſſion to the holy Places was all the Buſineſs of this Day.

16. On the 28th, being *Eaſter* Morning, the Sepulchre was again ſet open very early, and Maſs was celebrated juſt before it, being the higheſt Place in this Church, where the Father Guardian in his Robes gave the Hoſt to all that were diſpos'd to receive it, not refuſing Children of ſeven or eight Years old: Which Office being ended, we went out of the Sepulchre, return'd to the Convent, and din'd with the Friars. After Dinner we went to viſit ſome of the remarkable Places without the Walls; we began with thoſe on the North-ſide. And firſt, we were conducted to a large Grot, a little without *Damaſcus*-gate, which is ſaid to have been the Reſidence of *Jeremiah*: And here they ſhew'd us the Prophet's Bed, being a Shelve on the Rock about eight Foot from the Ground, and near it is the Place where they ſay he wrote his Lamentations. This Place is now a College of *Derviſes*, and is much honour'd by *Turks* and *Jews*.

The next Place we came to, was thoſe famous Grots called the *Sepulchres of Kings*, for what Reaſon I know not, unleſs they were the Sepulchres of the Sons of *David*, mentioned *Chron.* xxxii. 33. but it appears by the Labour and Expence to have been the Work of Kings. At the Eaſt-end you enter through a Rock into an open Court, about forty Paces ſquare, cut down into the Rock. On the South-ſide is a Portico nine Paces long, and four broad, cut out of the natural Rock, and at the End of it you deſcend into the Sepulchres, within which is a fair Room about ſeven or eight Yards ſquare, cut out of the natural Rock ſo exactly ſquare, that Nothing could be built more regular; and ſo firm, that it may be called a Chamber hewn out of one Piece of Marble.

From this Room you paſs into ſix more, one within another, all of the ſame Fabrick with the firſt. In every one of theſe Rooms, beſides the firſt, were Coffins of Stone placed in Niches on the Sides of the Chamber, and in each Room there was a ſmall Channel cut in the Floor, to drain the Drops that conſtantly fall into it. But the moſt ſurprizing Thing that belongs to theſe Rooms was their Doors, of which there is only one remains hanging to puzzle the Beholders. It conſiſted of a Plank of Stone about ſix Inches thick, of the Size of an ordinary Door; it was carved ſo as to reſemble a Piece of Wainſcot, but the Stone was viſibly of the ſame Kind with the whole Rock, and turned upon two Hinges like Axels, which were of the ſame Stone with the Door, and contained in two Holes of the Rock, one at the Top, the other at the Bottom.

It ſeem'd to be a Riddle to Pilgrims, whether theſe Doors were here cut out of the Rock, or brought hither; for reſolving of which, I obſerved that the Door left hanging, did not touch its Lintel by at leaſt two Inches, and ſo might eaſily be lifted up and unhinged, which intimates how this Work was done. From theſe Sepulchres we return'd towards the City, and juſt by *Herod*'s Gate were ſhown a Grotto full of Mire, which paſſes for *Jeremiah*'s Dungeon, out of which he was diſmiſſed by *Ebed Melech*, Jer. xxxviii.

17. The 29th. This Day, being *Eaſter Monday*, the Moſolem, or Governor of the City, ſet out with ſome Bands of Soldiers to convey the Pilgrims to *Jordan*, and to ſecure them from the Inſolence of the *Arabs* in thoſe Parts. The Fee to the Moſolem, upon this Occaſion, is twelve Dollars for each *Frank* Pilgrim, and ſix for Eccleſiaſticks, which every one muſt pay, whether they go the Journey or ſtay in the City. We went out at St. *Stephen*'s Gate, being in all, of every Nation and Sex, about 2000 Pilgrims; and having croſs'd the Valley of *Jehoſaphat*, and Part of Mount *Olivet*, we came in half an Hour to *Bethany*. At the Entrance into it there is an old Ruin called *Lazarus*'s *Caſtle*, ſuppoſed to be his Manſion-houſe, and not far from it is the Sepulchre out of which he was raiſed by Chriſt, which is held in great Veneration by the *Turks*, who uſe it for an Oratory, and demand of all Chriſtians a Caphar for their Admiſſion into it.

A little further you paſs by what they call *Mary Magdalen*'s Habitation, and then deſcending a Hill, you come to the Fountain of the Apoſtles, where they were wont to refreſh themſelves in their Travels between *Jeruſalem* and *Jericho*. After ſome Hours Travel in a barren Country, you come to the mountainous Deſart into which our Saviour was led by the Spirit to be tempted of the Devil; and from the Top of theſe Hills we had a Proſpect of the Mountains of *Arabia*, the *Dead Sea*, and the Plain of *Jericho*, into which we deſcended, and turning up on the Left-hand, we came to the Foot of the *Quarantania*, which they ſay is the Mountain into which

which the Devil took our Saviour, when he tempted him with that viſionary Scene of all the Kingdoms in the World, and the Glories of them.

Turning down hence into the Plain, we came to the Fountain of *Eliſha*, ſo called, becauſe by him it was miraculouſly purg'd of its Brackiſhneſs, at the Requeſt of the Men of *Jericho*, 2 *Kings* ii. 19. Its Waters now being receiv'd in a Baſon, divide themſelves into ſeveral ſmall Streams, which refreſh the whole Field that lies between this and *Jericho*. A little from hence is *Jericho*, at preſent only a poor naſty Village of the *Arabs*; and here we ſaw the Place where *Zaccheus*'s Houſe is ſaid to have ſtood, which is an old ſquare Stone Building on the South ſide of *Jericho*.

30th. We ſet out early for *Jordan*, and arrived there in two Hours. We found the Plain very barren, producing Nothing but Marine Plants; and in many Places of the Road, where Puddles of Water had ſtood, we obſerved a Whiteneſs on the Surface of the Ground, which we found to be a Cruſt of Salt raiſed by the Water out of the Earth. About a Furlong from the River *Jordan*, was an old Church and Convent dedicated to St. *John*, in Memory of his baptizing our Saviour. We were there in *March*, but could diſcern no Sign of its overflowing, though it was the proper Time for theſe Inundations.

One Bank of the River is ſo beſet with Buſhes and Trees, that ſeveral Sorts of Wild Beaſts are ſaid to harbour in them; whoſe being waſh'd out of their Covert by the Overflowings of the River, gave Occaſion to that Alluſion, *Jer.* xlix. 19. *He ſhall come up like a Lion, from the ſwelling of* Jordan. When we came to the River, ſome ſtript and bath'd themſelves in it, others cut down Boughs from the Trees, and every one was ſome Way employ'd to take a Memorial of this famous Stream. Its Breadth was about twenty Yards over, and in Depth it far exceeded my Height. By the Moſolem's Leave we went towards the Dead Sea with a Guard to attend us. The Dead Sea is incloſed on the Eaſt and Weſt with very high Mountains; on the North it is bounded with the Plain of *Jericho*, on which Side alſo it receives the Waters of *Jordan*. On the South it is open, and extends beyond the Reach of the Eye. It is ſaid to be twenty four Leagues long, and ſix or ſeven broad. On the Shore of the Lake we found a black Sort of Pebbles, which being held in the Flame of a Candle, ſoon burns, and yields a Smoke of an intolerable Stench; but by burning it loſes only of its Weight, and not of its Bulk. It is a common Tradition, that Birds attempting to fly over this Sea, drop down dead into it; and that no Fiſh, nor other Sort of Animal, can live in theſe Waters. The former Report I ſaw actually confuted, by ſeveral Birds flying over this Sea without any viſible Harm. The latter I have ſome Reaſon to ſuſpect as falſe, having obſerved on the Shore two or three Shells of Fiſh like Oyſter-ſhells. As for the Bitumen, for which the Sea is famous, there was none at the Place where we were, but it is gathered near the Mountains on both Sides in great Plenty. It is ſo like Pitch, that it cannot be eaſily diſtinguiſhed from it, but by its ſulphureous Smell and Taſte.

The Water of the Lake was clear, and not only ſalt to the higheſt Degree, but extreme bitter. To try its Strength I went into it, and found it bore up my Body Swimming with an uncommon Force. Though I diligently ſearched, I could not find any Remains of thoſe Cities here ſituated, which were made ſo dreadful an Example of Divine Vengeance; neither could I diſcern any Smoke aſcending above the Water, nor any Ruins. But the Father-guardian, and Procurator of *Jeruſalem*, both aſſured me, that they had ſeen one of theſe Ruins, and the Water being very ſhallow, they went to it, and found there ſeveral Pillars, and other Fragments of Buildings. On the Weſt-ſide of this Sea is a ſmall Promontory, near which, as our Guides told us, is the Monument of *Lot*'s Wife metamorphoſ'd.

As to the Apples of *Sodom*, I never ſaw nor heard of any ſuch hereabouts, nor is there any Tree near the Lake from which one might expect ſuch Fruit. In our Return, about an Hour's Diſtance from the Sea, we ſaw a ruin'd *Greek* Convent, and found a good Part of the Church remaining, with the Figures of ſeveral Saints, and a *Greek* Inſcription over the Altar. Hereabouts, and in many other Places of the Plain, I perceived a ſtrong Scent of Honey and Wax, the Sun being hot, and the Bees very induſtrious about the Bloſſoms of that Salt Weed the Plain produces. Among the Products of this Place, I ſaw a notable Fruit, called by the *Arabs*, *Zacchone*; it grows on a thorney Buſh with ſmall Leaves, and both in Shape and Colour reſembles an unripe Wall-nut. The Kernels of this Fruit the *Arabs* bray in a Mortar, and then putting the Pulp into ſcalding Water, they ſkim off the Oil which riſes to the Top; which Oil they uſe inwardly for Bruiſes, and outwardly for green Wounds; and I have found it, upon ſome Trials, a very healing Medicine.

18. On the 31ſt: This Morning we went in Six Hours near the Walls of *Jeruſalem*, and thence to *Bethlehem* in two Hours, through the Valley of *Bephaim*, famous for being the Theatre of *David*'s Victories, 2 *Sam.* v. 23. In this Road we met, 1. With the Houſe of *Simeon*, who having our Saviour in his Arms ſung his *Nunc dimittis*. 2. The Turpentine-tree under which the Virgin is ſaid to have reſted, when ſhe carried Chriſt in her Arms to preſent him to the Lord at *Jeruſalem*. 3. A Convent dedicated to *Elias*, where the *Greek* Monks pretend to ſhew the Impreſſion of his Body in a Stone that ſerv'd for his Bed; near to which is the Well of the Star, that appear'd to the wiſe Men, which there re-appear'd to them. 4. *Rachel*'s Tomb, mention'd *Gen.* xxxv. 19. which is a modern Structure, but probably the true Place of her Interment.

Being arriv'd at *Bethlehem*, we went to all the Holy Places belonging to it, *viz.* the Place where our Lord is ſaid to be born, the Manger wherein he is ſaid to be laid, the Chapel of *Joſeph* his ſuppoſed Father, that of the Innocents, thoſe of St. *Jerom*, of St. *Paula* and *Euſtochium*, and of *Euſebius* of *Cremona*, and the School of St. *Jerom*; all which Places I only name, being afore deſcrib'd by Mr. *Sandys*.

From the Top of the Church we had a View of *Tekoah*, about nine Miles diſtant Southward, of *Engedi* about three Miles Eaſtward, and of a high Hill called the *Franks* Hill, being defended by the *Cruſaders* forty Years after the Loſs of *Jeruſalem*.

April 1. We went to ſee the remarkable Places near *Bethlehem*, and firſt to the famous Fountains, Pools and Gardens, which are ſaid to be King *Solomon*'s, to which he ſeems to allude, *Eccl.* ii. 5, 6. The Pools are three in Number, ſo diſpos'd, that the Waters of the uppermoſt deſcend into the ſecond, and the ſecond into the third. The Breadth in all is the ſame, being about ninety Paces, but the Length is different, that of the firſt being about an hundred and ſixty Paces, that of the ſecond two hundred, and the third two hundred and twenty.

About an hundred and forty Paces from them, is the Fountain from which they chiefly derive their Waters, which the Friars will have to be that ſeal'd Fountain to which the Spouſe is compar'd, *Cant.* iv. 12. Here you find four Places where the Water riſes, from which it is convey'd into a Baſon, and from thence is carried by a ſubterraneous Paſſage into the Pools; and by the Way there is an Aquæduct of brick Pipes, which receives Part of the Stream, and carries it by many Turnings about the Mountains to *Jeruſalem*. Theſe Pools may probably be the ſame with *Solomon*'s, becauſe there is not the like Store of good Spring-water to be met with any where elſe in *Paleſtine*. From theſe Memorials of *Solomon* we return'd to viſit ſome Places nearer *Bethlehem*, where we ſaw the Field in which they ſay the Shepherds were watching their Flocks, when they receiv'd the glad Tidings of Chriſt's Birth, and hard by the Village where they dwelt, and an old Nunnery built by St. *Paula*, in which ſhe died; all which Places lie Eaſtward about half a Mile from the Convent.

But to the Weſtward we ſaw *David*'s Well, which he ſo much thirſted after, 2 *Sam.* xxiii. 15. and a little beyond it ſome Remains of an old Aquæduct, which convey'd the Waters from *Solomon*'s Pools to *Jeruſalem*; which

which is said to have been the genuine Work of *Solomon*, but is now destroy'd by the *Turks*. Returning from this Place, we went to see the *Greek* and *Armenian* Convents, contiguous to that of the *Latins*, each of which has a several Door opening into the Chapel of the holy Manger; and then we went to the Grot of the blessed Virgin, within forty Yards of the Convent, where she is said to have hid herself, and her divine Babe, from the Fury of *Herod*, sometime before their Departure into *Egypt*. This Grot is hollow'd into a chalky Rock, whose Whiteness they say proceeds from some Drops of the Virgin's Milk, that fell from her Breast while she was suckling the holy Infant; upon which Account, they believe that this Chalk has a miraculous Virtue of encreasing Women's Milk, and for that End it is often taken by Women, *Turks*, *Arabs* and *Christians*, and they say with very good Effect.

19. On the 2d, having presented the Guardian with two *Chequeens* for his Civilities to us, we went from *Bethlehem* to go visit the Wilderness, and Convent of St. *John Baptist*, and in this Stage we first cross'd that famous Valley in which the Angel is said in one Night to have destroy'd many thousands in the Army of *Senacherib*; and then we came to *Boatsoellah*, in which they say no *Turk* can live above two Years, by which Report the *Christians* have it to themselves. A little further we came to a Fountain, where they told us, but falsly, that *Philip* baptiz'd the *Ethiopian* Eunuch; and then to the Village of St. *Philip*, at which ascending a steep Hill, we came to the Wilderness of St. *John*, which is very rocky, but is well cultivated, and produces great Plenty of Corn, Vines and Olive-trees. And here we saw the Cave and Fountain where the *Baptist* is said to have led an austere Life, *Mat.* iii. 4. Near this Cell are some Locust-trees, which the Friars say yielded him Sustenance, though they appear to be planted much later than his Time. After this, as we went to the Convent of St. *John*, we pass'd along one Side of the Valley of *Elah*, where *David* slew the Giant, 1 *Sam.* xvii. and had a View of *Modon*, on the Top of a Hill, the Burying-place of the *Maccabees*.

When we came near the Convent, we visited a Place which they call the House of *Elizabeth*, Mother of the *Baptist*; and in the Ruins of the Convent that was formerly here, is a Grotto in which they say the blessed Virgin saluted *Elizabeth*, and pronounced her divine *Magnificat*, *Luke* i. 46. The Convent of St. *John* has been rebuilt from the Ground within these four Years, and is now a large square Building, and neat all over; and has in it a very beautiful Church, at the North-end of which you go down seven Marble Steps to a stately Altar, erected over the Place where they say the *Baptist* was born. As we return'd from St. *John*'s to *Jerusalem*, we saw a Convent of the *Greeks*, taking its Name from the Holy Cross, because they say here is the Earth that nourish'd the Root that bore the Tree that yielded the Timber that made the Cross; and under the high Altar you are shown the Hole in the Ground where the Stump of the Tree stood. After this we return'd to *Jerusalem*, and had our Feet washed by the Guardian, and kiss'd by every Friar, who did all sing *Latin* Hymns at the Time.

20. On the 3d, we went to see the Office of the Holy Fire, a Ceremony kept up by the *Greeks* and *Armenians*, who believe that every *Easter-Eve* a miraculous Flame descends from Heaven into the Holy Sepulchre, and kindles all the Lamps and Candles there. When we came to the Church of the Holy Sepulchre, we found it crouded with a numerous Mob, who began their Disorders by running round the Holy Sepulchre with all their Might, crying out *Huia*, i. e. *This is he*, or *this is it*; by which they express the Truth of the Christian Religion. After this they began to act many antick Tricks, like Mad-men; sometimes they dragg'd one another round the Sepulchre, sometimes they set one Man upon another's Shoulders, and so march'd round; and sometimes they tumbled round the Sepulchre like Tumblers on a Stage, and acting the rudest Things on this Occasion.

This frantick Humour continued from twelve to four; and then the *Greeks* first set out in a Procession round the Sepulchre, who were immediately follow'd by the *Armenians*, in which Order they thrice compass'd the Sepulchre, producing their Standards, Crucifixes, and embroider'd Habits, upon this Occasion. Towards the End of this Procession, a Pigeon came fluttering into the Cupola over the Sepulchre, at which there was a great Shout; and the *Latins* told us, this was let fly by the *Greeks*, to deceive the People into an Opinion that it was a visible Descent of the Holy Ghost. The Procession being over, the Suffragan of the *Greek* Patriarch, and the principal *Armenian* Bishop, approach'd the Door of the Sepulchre, and cutting the String with which it was fasten'd and seal'd, entred in, shutting the Door after him, all the Candles and Lamps within having been before extinguish'd in the Presence of the *Turks*. And then the Exclamations were double as the Miracle drew nearer, and the People press'd with such Vehemence to the Door, that the *Turks* could not keep them off with the severest Drubs, which they did out of a great Desire to light their Candles at the holy Flame, as soon as it is brought out of the Sepulchre, for that is counted most sacred and pure, as coming immediately from Heaven.

The two Miracle-mongers had not been above a Minute in the Sepulchre, when the Glimmering of the holy Fire was seen through some Chinks of the Door, which made the Mob as mad as any in *Bedlam*. Then presently came out the two Priests with blazing Torches in their Hands, which they held up at the Door of the Sepulchre, while the People thronged with mighty Zeal to obtain a Part of the first and purest Flame, and could not be kept off by the hard Blows of the *Turks* Clubs, who laid on without Mercy. Those who got the Fire applied it to their Beards and Faces, pretending it would not burn like an earthly Flame; but I saw none that endured the Trial long enough to make good the Pretension. However, so many Tapers were presently lighted, that the whole Church seem'd to be in a Flame; and with this Illumination the Ceremony ended. Those within the Church acted their Part with great Quickness and Dexterity, but the Behaviour of the Rabble without, which would better become a *Bacchanale* than a *Christian* Festival, very much discredited the Miracle.

The *Latins* take a great deal of Pains to expose this Ceremony as a shameful Imposture, and a Scandal to the Christian Religion; but the *Greeks* and *Armenians* pin their Faith upon it, and make their Pilgrimages chiefly upon this Motive; and it is the Unhappiness of their Priests, that having acted the Cheat so long, they are forced now to stand to it for Fear of endangering the Apostacy of their People. After the Rout was over, when we went out of *Church*, we saw several People about the Stone of Unction, who, having Store of Candles lighted with the holy Fire, were daubing Pieces of Linen with the Weiks of them, and the melting Wax, which were designed for Winding-sheets; for they believe, that if they are buried in a Shroud smutted with this Fire, it will secure them from Hell-fire.

The 4th being our *Easter*, we did not go abroad, the Time requiring Employment of another Nature.

21. On the 5th we went to see some new Curiosities; and first we came to that which is called St. *Peter*'s Prison, from which he was deliver'd by an Angel, *Acts* xii. Next we came to an old Church, in the Place where the House of *Zebedee* stood; then to the Place where stood the Iron Gate which open'd to St. *Peter* of its own Accord; and a little farther is a small Church built over the House of St. *Mark*, whither *Peter* went after his miraculous Gaol-delivery. The *Syrians*, who keep it, pretend to show you the Window at which *Rhoda* look'd out when *Peter* knock'd at the Door. In the Church they shew a *Syriack* MS. of the *New Testament*, pretended to be eight hundred and fifty-two Years old, and a little Stone-Font used by the Apostles in baptizing. Beyond this, in the same Street, is that which is call'd the House of St. *Thomas*, formerly a Church now a Mosque.

A little further, in another Street, is the Place where they ſay our Lord appear'd after his Reſurrection to the *Maries*, *Matt.* xxviii. 9. And here the *Armenians* have their Convent and Gardens, which take up all that Part of Mount *Sion* that is within the Walls of the City. Their Church is built over the Place where they ſay St. *James*, the Brother of *John*, was beheaded, *Acts* xii. 2. and on the North-ſide of it is ſhown the Place of his Decollation. In this Church are two Altars ſet out with extraordinary Splendor, deck'd with rich Mitres, Copes, Croſſes of Silver and Gold, *&c.* and in the Middle a Pulpit made of Tortoiſe-ſhell, and Mother of Pearl, curiouſly mingled and inlaid in one another.

In the Anti-chapel are three large rough Stones, eſteem'd very precious, one of them being the Stone upon which *Moſes* caſt the two Tables when he broke them, the other two being brought, one from the Place of our Lord's Baptiſm, and the other from that of his Transfiguration. After this we went to another Chapel of the *Armenians*, which is ſaid to be founded in the Place where *Annas's* Houſe ſtood; and in it is ſhown a Hole, denoting the Place where one of the Officers of the High-Prieſt ſmote our Saviour, *John* xviii. 22. whom the Friars will have to be the ſame *Malchus*, whoſe Ear our Lord heal'd. In the Court before this Chapel is an Olive-tree, to which they ſay Chriſt was chain'd for ſome Time by Order of *Annas* to ſecure him from eſcaping.

From the Houſe of *Annas* we went out of *Sion gate*, which is near to that they call the Houſe of *Caiaphas*, where is another ſmall Chapel of the *Armenians*. Here, under the Altar, they ſay is the Stone which was laid to the Door of our Saviour's Sepulchre, *Matt.* xxvii. 60. which the *Armenians* ſtole from the Church of the Sepulchre and brought hither; it is two Yards and a half long, one Yard high, and as much broad. Here is likewiſe ſhown a Cell, ſaid to have been our Lord's Priſon till the Morning, when he was carried hence before *Pilate*; and alſo the Place where *Peter* was frighted into a Denial of his Maſter. A little further without the Gate, was the Church of the *Cœnaculum*, where they ſay Chriſt inſtituted his laſt Supper, which is now a Moſque. Near this is a Well, which is ſaid to be the Place where the Apoſtles divided to go every one to his ſeveral Charge; and cloſe by it, is the Ruin of a Houſe, in which the Virgin is ſaid to have breathed her laſt. And a little lower is the Grot in which St. *Peter* wept ſo bitterly for denying his Maſter. After this, we return'd to the Convent, and by the Way, had a View of the beautiful Gate of the Temple.

On the 6th, we took another Progreſs about the City; and going out of *Bethlehem-Gate*, and turning on the Left-hand, we came to *Bethſheba's* Pool, where ſhe is ſaid to be waſhing herſelf when *David* ſpied her from his Palace. A little below this Pool begins the Valley of *Hinnom*, on the Weſt-ſide of which is the Place call'd the *Field of Blood*, now called *Campo Santto*, which is about thirty Yards long, and half as broad. The Corpſes are let down into it through five Holes left open for that Purpoſe, through which we could ſee the Bodies under ſeveral Degrees of Decay. A little below the *Campo Santto* is an intricate Cave, in which the Apoſtles are ſaid to have hid themſelves when they forſook their Maſter and fled. The Valley of *Jehoſaphat* croſſes the End of that of *Hinnom*, in which is the Brook *Cedron*, which is always dry, except in the Winter.

In this Valley of *Jehoſaphat*, we firſt went to the Well of *Nehemiah*, ſo called, becauſe it is reputed the Place where he recovered the Fire of the Altar after the *Babyloniſh* Captivity, 2 *Mac.* i. 19. A little higher is the Place where *Iſaiah* is ſaid to be ſawn aſunder; and above that is the Pool of *Siloam*. A little farther is the Fountain of the Bleſſed Virgin, and over-againſt it the Village call'd *Siloe*, in which *Solomon* is ſaid to have kept his ſtrange Wives; and above it is a Hill call'd the *Mountain of Offence*, where *Solomon* built the high Places, 1 *Kings* xi. 7. Not far from it they ſhow another Field of Blood, where *Judas* met with his compounded Death, *Matt.* xxvii. 5. Here alſo they ſhow'd us two noble Antiquities, the Sepulchre of *Zachariah*; and the Pillar of *Abſalom*; and cloſe by is the Sepulchre of *Jehoſaphat*. From hence keeping in the Valley, we ſaw the Sepulchres of the Bleſſed Virgin, St. *Anna*, and *Joſeph*. After this, going up the Hill, we ſaw a broad Stone, on which they ſay St. *Stephen* was martyr'd, and not far from it a Grot into which the *Jews* caſt his Body; from whence we went to St. *Stephen's* Gate of the City.

22. On the 7th, we ſet out again to ſee the holy Places upon Mount *Olivet*, and as we aſcended the Mount we ſaw certain Grotto's, call'd the Sepulchres of the Prophets. A little higher you come to the Place where they ſay Chriſt utter'd his Prophecy concerning the Deſtruction of *Jeruſalem*, *Matt.* xxiv. and on the Right-hand is the Place where they ſay he dictated a ſecond Time, the *Pater-noſter* to his Diſciples, *Luke* xi. 1, 2. At the Top of the Hill you come to the Place of our Lord's Aſcenſion. Here was anciently a large Church built in Honour of that Triumph, in which they ſhew the Print of our Saviour's Foot; but it is now uſed for a Moſque, as many other holy Places about *Jeruſalem* are, whether out of Devotion or Lucre I do not determine. Two Furlongs Northward is the higheſt Place of Mount *Olivet*, on which ſtood a high Tower, call'd *Viri Galilæi!* in Memory of the Apparition of the two Angels to the Apoſtles, after Chriſt's Aſcenſion, which about two Years ſince was demoliſhed by a *Turk*, who bought the Field in which it ſtood. From this Place we deſcended the Mount by another Way, and about Midway they ſhow the Place where Chriſt beheld the City, and wept over it, *Luke* xix. 41.

A little lower they ſhow *Gethſemane*, about fifty ſeven Yards ſquare, lying between the Foot of Mount *Olivet* and the Brook *Cedron*. It is well planted with Olive-trees, which are believed to be the ſame that ſtood here in our Saviour's Time; which Opinion made theſe Olives and Oil an excellent Commodity in *Spain*. At the upper Part of the Garden is a flat Ledge of Rocks, which is ſaid to be the Place on which *Peter*, *James*, and *John*, fell aſleep during our Saviour's Agony; and juſt by is a Grotto, which is ſaid to be the Place in which our Saviour underwent that bitter Part of his Paſſion. Not far off is a ſmall Shred of Ground twelve Yards long and one broad, which is ſaid to be the Path on which *Judas* walk'd up to Chriſt, and ſaid, *Hail, Maſter!* and kiſs'd him: Which narrow Path is ſeparated by a Wall out of the Midſt of the Garden, as a *Terra damnata*; which is the more remarkable, becauſe it is done by the *Turks*, who, as well as *Chriſtians*, deteſt the Ground on which that infamous Treachery was acted.

On the 8th, we went to ſee the Palace of *Pilate*, which is not far from St. *Stephen's* Gate, from whence we had a Proſpect of the Place where the Temple ſtood, which is all that is allow'd us, for we cannot go within the Borders of it, without forfeiting Life or Religion. It lies upon the Top of Mount *Moriah*, over-againſt Mount *Olivet*, the Valley of *Jehoſaphat* lying between. It was about five hundred and ninety of my Paces long, and three hundred and ſeventy broad; in the Middle of the Area ſtands now a Moſque which is ſaid to be built on the Ground where formerly ſtood the *Sanctum Sanctorum*.

In this pretended Houſe of *Pilate* is ſhown the Room where Chriſt was mock'd with the Enſigns of Royalty, and buffetted by the Soldiers. As you come out is a Deſcent, where was formerly the *Scala Santta*. On the other Side of the Street is the Room where, they ſay, our Saviour was ſcourged, which is now a Weaver's Shop. Returning from *Pilate's* Palace, we paſs'd along the dolorous Way, in which we ſaw, 1. The Place where *Pilate* brought our Lord forth to the People, and ſaid, *Behold the Man!* 2. Where Chriſt fainted thrice under the Weight of the Croſs. 3. Where the Bleſſed Virgin ſwoon'd at ſo tragical a Spectacle. 4. Where *Veronica* preſented him the Handkerchief to wipe his Bleeding Brows: And, 5. Where the Soldiers compel'd *Simon* to bear his Croſs. All which Places I need only to name, being deſcribed by others.

On the 9th, we saw the Pool of *Bethesda*, which is one hundred and twenty Paces long, forty broad, and eight deep, but no Water in it; and there we saw some Arches, which are said to be the Porches in which the Lame, Halt, and Blind sate, *John* v. From hence we went to the Convent of St. *Anne*, where there is a large Church, and under it a Grotto, where, they say, the Blessed Virgin was born. Near this Church they shew the *Pharisees* House, where *Mary Magdalen* wash'd Christ's Feet with her Tears, and wiped them with her Hair, *Luke* vii. 38. In the Afternoon we saw the stately Pool of Mount *Gibon*, which is one hundred and six Paces long, and sixty-seven broad, lined with a Wall, and well stored with Water.

On the 10th, we went to take our Leave of the holy Sepulchre, which being the last Time, the *Turks* allow free Admittance to all People without any Fee, not only to the Poor, but to the Lewd, who prophaned it as much as when the Heathen celebrated here their *Aphrodisia*. On the 11th, began the *Turks* Byram, and we kept at home to avoid the Affronts usual at such Festivals. On the 12th and 13th, we prepared for our Departure, and how to avoid the *Arabs*, by going along with the *Mesolem*.

23. On the 14th, we went with a small Present to wait on the *Mesolem*, who set out the next Morning; and before our Departure I took the Measure of the City, going out at *Bethlehem-Gate*, and walking round about to the same Gate again, and found it in Circumference to be four thousand six hundred and thirty Paces; and ten of my Paces, amounting to nine Yards, this Number makes four thousand one hundred and sixty-seven Yards, which is just two Miles and an half.

On the 15th in the Morning, having received our *Diplomata*, to certify that we had visited the holy Places, and presented the Convent with fifty Dollars a Man for their Trouble, we set out with the Mesolem, and lodg'd at Kane *Leban*. The Country People being at Plough, in order to sow Cotton, us'd Goads of an extraordinary Size, being eight Foot long, having at one End a sharp Prickle to drive the Oxen, and at the other a Paddle to cleanse the Plough, which is held by the same Person that drives; and with such a Goad it seems to be, that *Shamgar* made the great Slaughter, *Judg.* iii. 31.

The 16th. Leaving Kane *Leban*, we passed by *Naplosa* and *Samaria*, and came to the Fountain *Selee*, where we lodg'd. The 17th, we travelled in the same Road, we came to *Caphar-Arab*, and then we left that Road, resolving to cross the Plain of *Esdraelon*, and visit *Nazereth*, which we did, after paying our Caphar to Emir *Chiby*.

24. *April* 18. *Nazareth* is now a small Village, on a high Hill, where we were treated at a Convent of some *Latin* Fathers, who live in perpetual Fear of the *Arabs*. The Church of *Nazareth* stands in a Cave, said to be the Place where the blessed Virgin received the Message from the Angel, *Hail thou that art highly favoured*, &c. *Luke* i. 28. It resembles the Figure of a Cross, whereof the Tree is fourteen Paces long, and six over, and the Traverse is nine Paces long, and four broad; just at the Section are two Granite Pillars, whereof one stands at the Place where the Angel, the other where the blessed Virgin stood at the Time of the Annunciation.

After this we went to see the House of *Joseph*, where they say the Son of God liv'd for near thirty Years in Subjection to Man, *Luke* ii. 51; and near this they shew the Synagogue, where our Lord preached that Sermon which so much exasperated his Country-men, *Luke* iv. Here are the Ruins of two Churches built by *Helena*.

On the 19th, about two Hours distant from *Nazareth* Eastward, is Mount *Tabor*, a high Mountain, round and beautiful, standing in the Plain of *Esdraelon*, about three Furlongs within the Plain. This is thought to be the Mountain on which our Lord was transfigur'd, *Mat.* xvii. which has a plain Area at Top very fertile, on which in several Places are Cisterns of good Water, and three Grotto's representing three Tabernacles, which St. *Peter* propos'd to erect, when he said, *Let us make three Tabernacles*, &c.

And here I cannot but observe, that almost all Passages and Histories of the Gospel, are said by them who shew the Places, to have been done in Grotto's. Thus the Places of the blessed Virgin's Birth, of the Annunciation, of the Virgin's Salutation of *Elizabeth*, of the *Baptist*'s and *Christ*'s Nativity, of St. *Peter*'s Repentance, and the Transfiguration; all these Places are said to be Grotto's, though it is no Ways probable that so many various Actions, with such Circumstances as seem sometimes to require Places of another Nature, should be done in Grotto's.

From the Top of *Tabor* you have a most delightful Prospect: On the North-west you discern the *Mediterranean*, and all round you have the beautiful Plains of *Esdraelon* and *Galilee*, where you have a View of many Places memorable for the Resort and Miracles of Christ; at the Bottom stands *Daberah*, which is said to take its Name from *Deborah*, and near it is the Fountain of *Kishon*. Eastward you see Mount *Hermon*, and at the Foot of it *Nain*, famous for our Lord's raising the Widow's Son there, *Luke* vii. 14. and *Endor*, where *Saul* consulted the Witch. Southward you see the Mountains of *Gilboa*, fatal to *Saul* and his Sons.

Due East you discover the Sea of *Tiberias*, and close by it a steep Hill, down which the Herd of Swine ran and perished in the Waters, *Matt.* viii. 32. Towards the North appears that which they call the Mountain of *Beatitudes*, where our Saviour delivered his Sermon, *Mat.* v. 6, 7. And not far from this little Hill is the City *Saphet*, that stands upon a high Mountain, to which being then in View, our Saviour may be supposed to allude, when he says, *Mat.* v. 4. *A City set on a Hill, cannot be hid.* From Mount *Tabor*, we had also a Sight of the Place call'd *Dothaim*, where they say *Joseph* was sold by his Brethren, and of the Field where our Saviour fed the Multitude with a few Loaves, and a few Fishes. After Dinner we went to see the Mountain of the *Precipitation*, *i. e.* the Brow of the *Hill* where they say the *Nazarites* would have thrown down our Saviour, *Luke* 4. had he not made a miraculous Escape: And here the Friars show some Holes, which they call the Prints of Christ's Fingers, made in the hard Stone, when he resisted the Violence offer'd him.

20. On the 20th, we directed our Course to *Acra*, pass'd in View of *Cana* of *Galilee*, and came to *Sephoria*, the reputed Habitation of *Joachim* and *Anna*, Parents of the blessed Virgin; over which stands a good Part of a large Church. Here begins the Plain of *Zabulon*, from whence we came to *Acra*.

On the 21st: At *Acra* we were treated by the *French* Consul, and came the first Night to our old Lodging at *Solomon*'s Cisterns.

On the 22d: About three Hours from *Sidon*, we were carried to see a Place we had not observ'd before, which was a high rocky Mountain; on the Side of which were hewn a Multitude of Grots, to the Number of 200, as they were counted, which have an Entrance two Foot square, and a Room within for the most part four Yards square, which seem'd to be design'd for the Use of the Living, and not of the Dead, because some of the Cells are no more than one Yard square, and in the Rock are Cisterns for storing up Water. On the 23d, we continued at *Sidon*, being generously treated by the *French*.

26. On the 24th, having gone through the Olive-Yards of *Sidon*, we ascended *Libanus*, till we came to a Fountain call'd *Ambuc-lee*. On the 25th, we arrived at the highest Ridge of the Mountain, where the Snow lay close by the Road; and then we begun to descend on the other Side, and came to a Village call'd *Mesgarah*, where a Caphar was demanded by the *Druses*, who possess these Mountains. From hence, in one Hour, we entred into a Valley call'd *Bocat*: This seems to be the same with *Bicath-Aven*, mentioned *Amos* i. 5. together with *Eden* and *Damascus*, for there is very near it a Place call'd *Eden* to this Day; in this Valley there runs a large River call'd *Setane*, which falls at last into

into the River *Casimir*, falsly call'd *Eleutherus*. We cross'd a Bridge, and pitch'd our Tents on its Bank.

On the 26th, we passed through the Valley *Bocat*, and came to the Foot of *Antilibanus*; and having pass'd by several Villages, we went through a narrow Clift between two rocky Mountains to *Demus*, a small Caphar. On the 27th in the Morning, we came to the River *Barrady*, which supplies all the Gardens and the City of *Damascus* with Water; we cross'd over it at a Bridge, and our Road ascending brought us to the Brink of a high Precipice, from whence the *Turks* say their Prophet took a View of the City *Damascus*, which he found so pleasant and beautiful that he would not enter into it, because he said there is but one Paradise designed for Man, and he would not take his in this World.

It is, as near as I could guess, about two Miles long, but compass'd with Gardens, extending to thirty Miles round; in which are Fruit-trees of all kinds, and many Turrets, Steeples and Summer-houses, peeping out from green Boughs. The River *Barrady*, near its Spring-head, is divided into three Streams, whereof the Middle-most runs directly to *Damascus*, and is distributed in the City; the other two are drawn round to the Borders of the Gardens, so that there is not a Garden but has a fine quick Stream, which serves not only for watering the Place, but for Fountains and other Water-works.

This River was call'd by the *Greeks* and *Romans Chrysorrhoas*; but as for *Arbana* and *Pharpar*, Rivers of *Damascus*, mention'd 2 *Kings* v. 12. I could find no Memorial of them, but doubtless they were Branches of the River *Barrady*. We continued a good While upon the Precipice, as being loth to leave such a charming Prospect, though it allur'd us down to the City. Coming down the Hill into the Plains, we were conducted by a *Janizary* into the City, where we observ'd the Garden-walls to be made of great Pieces of Earth, fashion'd like Bricks, and hardned in the Sun, being two Yards long and one Broad, and half of one thick. We also observ'd their Method of scouring the Channels: They put a great Bough of a Tree in the Water, and fasten it to a Yoke of Oxen, upon the Bough there sits a good heavy Fellow to press it down and drive the Oxen; and thus the Bough is dragg'd all along the Channel, and serves at once both to cleanse the Bottom and also to satten the Water, for the greater Benefit of the Gardens.

On the 28th, we walk'd out to take a View of the City: And here we found all the Houses on the Outside built either with Sun burnt Brick or *Flemish* Wall, very coarsely daub'd over; and so by the Washing of the Houses upon a violent Rain, the whole City becomes as it were a Quagmire. But the Gates in these Mud-walls are adorn'd with Marble Portals, carv'd and inlaid with great Beauty; and on the Inside you find generally a square Court, beautified with Variety of fragrant Trees and Marble Fountains, and Duans floor'd with Marble, richly gilded, and furnish'd with Carpets and Cushions.

In the next Place we went to see the Church of St. *John Baptist*, now converted into a Mosque, which no Christian may enter into. Its Gates are vastly large, cover'd with Brass, stampt over with *Arab* Characters; and within it is spacious and lofty, built with three Isles, between which are Rows of polish'd Marble of great Beauty. In this Church is kept the Head of St. *John*, with other Reliques so holy, that it is Death for a *Turk* to go into the Room where they are. From the Church we went to the Castle, and being admitted within the Gates, saw Store of ancient Arms and Armour, and also the rest a *Roman* Balista, and a Chain cut in Stone.

27. On the 29th, we went to see the Cavalcade of the *Hagjees* setting out for *Mecca*, which has been described before. After this we went to see the *Ager Damascenus*, a beautiful Meadow just without the City, divided in the Middle by a Branch of the River *Barrady*; and it is a current Tradition here, that *Adam* was made of the Earth of this Field. Adjoining to this is a large Hospital, enclosed on the South-side by a stately Mosque, and on the other Sides with Cloysters and Lodgings. Returning hence Homeward we saw a beautiful Bagnio, and not far from it a Coffee-house capable of entertaining four or five hundred People.

It had two Quarters for Guests, one for Summer, and the other for Winter. That for Summer was a small Island, wash'd round with a large swift Stream, shaded over Head with Trees, and with Mats when the Boughs fail. And here we found a Multitude of *Turks* in the Duans, regaling themselves with Greens and Water, which two, with a beautiful Face, according to their Proverb, are a perfect Antidote against Melancholy. In the Afternoon we went to visit what they call the House of *Ananias*, who restor'd Sight to St. *Paul*, *Acts* ix. 17. And the Place shown for it is a small Grotto, containing a *Christian* Altar and a *Turkish* Praying-place, seated too near one another.

Our next Walk was out of the East-gate, to see the Place of St. *Paul*'s Vision, which is about half a Mile from the City, close by the Way-side. A little nearer the City is a small Timber-Structure with an Altar in it, where you are told St. *Paul* rested some time in his Way to the City after the Vision, *Acts* ix. 8. Being return'd to the City we were shown the Gate at which St. *Paul* was let down in a Basket, *Acts* ix. 25. This Gate is at present wall'd up, by Reason of its Vicinity to the East-Gate, which renders it of little Use. In the City we saw the Patriarch of it, who told me there were more than twelve Hundred of the *Greek* Communion in that City.

On the 30th, we went to visit the Gardens, and spent a Day in one of them, where we found a pleasant Summer-house, with a plentiful Stream of Water running through it, and the Garden thick set with Fruit-trees. In visiting these Gardens, the *Franks* are oblig'd either to walk on Foot, or ride on Asses, which stand there ready to be hir'd, for the *Turks* will not allow them to ride a Horse. *May* 1. we spent in another Garden, whose Summer-house was more splendid, and had greater Variety of Fountains.

On the 2d, Some of us went to *Sidonaia*, a *Greek* Convent, about four Hours from *Damascus* to the Northward, and by the Way we saw on the Right-hand a very high Hill, reputed the same on which *Cain* and *Abel* offer'd Sacrifices, and where the latter was slain by the former. *Sidonaia* is situated at the further Side of a large Vale, on the Top of a Rock, which would be inaccessible but for the Steps that are cut in it all the Way up. It is fenc'd at Top with a Wall (which encloses the Convent, which was at first founded by *Justinian*, and is at present possess'd by twenty *Greek* Monks, and forty Nuns, who live promiscuously together.

Upon this Rock, and in a little Compass round about it, are no less than sixteen Churches or Oratories, dedicated to several Names, 1. To St. *John*. 2. To St. *Paul*. 3. To St. *Thomas*. 4. To St. *Babylas*. 5. To St. *Barbara*. 6. To St. *Christopher*. 7. To St. *Joseph*. 8. To St. *Lazarus*. 9. To the blessed Virgin. 10. To St. *Demetrius*. 11. To St. *Saba*. 12. To St. *Peter*. 13. To St. *George*. 14. To *All-Saints*. 15. To the *Ascension*. 16. To the Transfiguration of our Lord; from all which we may conclude, that this Place was highly esteem'd for Holiness.

In the Chapel here made Use of by the Convent for their daily Service, they pretend to a great Miracle, of which they give this Account. In this Church they had once a little Picture of the blessed Virgin, very famous for the many Cures and Blessings granted to Supplicants. This Picture was stole away by a sacrilegious Rogue, who had not kept it long but it turned into a Body of Flesh; which wonderful Event struck him with such Remorse, that he carried back the Prize, and begg'd Pardon for his Crime. The Monks having recover'd so great a Jewel, to secure it for the future, laid it in a Chest of Stone, and placing it in a little Cavity behind the high Altar, fix'd an Iron Grate before it.

Upon the Grates hang Abundance of Toys, being the Offerings of many Votaries for the Succeſs of their Prayers made at this Shrine. Under the ſame Cheſt, in which the Incarnate Picture was depoſited, they always place a ſmall Silver Baſon, to receive the holy Oil, which they pretend diſtils from the encloſed Image, and does wonderful Cures in many Diſtempers, eſpecially thoſe affecting the Eyes. On the Eaſt-ſide of the Rock is an ancient Sepulchre hollow'd in the firm Stone, which is about eight Yards ſquare, and contains twelve Cheſts for Corpſes. At the Entrance are ſix Statues in three Niches, two in each; at the Pedeſtals are ſome *Greek* Words very dark.

On the 3d, we went to ſee the Street call'd *Straight*, *Acts* ix. 11. in which is ſhown the Houſe of *Judas*, with whom St. *Paul* lodg'd; and in the ſame Houſe is an old Tomb ſaid to be *Ananias*'s, much reverenc'd by the *Turks*, who keep a Lamp always burning over it. On the 4th: In an Hour and half we came to a ſmall Village call'd *Sinie*, juſt by which, on the Top of a Hill, is an old Structure, ſuppos'd to be the Tomb of *Abel*, which is thirty Yards long, and thought to be but juſt proportion'd to his Stature; from whence the adjacent Country, in old Times, was call'd *Abylene*.

28. On the 5th we paſs'd by the Fountain of *Barrady*, and came to a Village called *Surgawch*, from whence we arrived a ſecond Time in the Valley of *Bocat*; and hence, going Northerly, we came in three Hours to *Balbeck*, which is ſuppoſed to be the ancient *Heliopolis*, or City of the Sun, and ſo the Word imports; for *Baal*, though it comprehends all Idols of whatever Sex, is very often appropriated to the Sun, which is the Sovereign Idol of this Country. The City has a pleaſant Situation on the Eaſt-ſide of the Valley of *Bocats*, of a ſquare Figure, compaſs'd with a good Wall, though its Houſes are mean, as they are uſually in *Turkiſh* Villages.

There is in it a noble Ruin, which was anciently a Heathen Temple, in which we obſerved, firſt, a round Pile of Building, all of Marble, encircled with Columns of the *Corinthian* Order, very beautiful, which ſupport a Corniſh that runs all round the Structure, of no ordinary State and Beauty; and what remains of it at preſent is in a very tottering Condition, but yet the *Greeks* uſe it for a Church, which ſhould excite them to a little more Fervour in their Prayers that they generally uſe, for they are ſeemingly the moſt indevout at their Divine Service, of any People in the Chriſtian World.

But beſides this Temple, here is another Curioſity, which is ſo ſtrange, that a Man may be thought to ſtrain the Privilege of Travellers in relating it, and that is a large Piece of the old Wall, which encompaſs'd all the Structures in the City; a Wall made of ſuch prodigious great Stones, that the Natives here aſcribe the Building of it to the Devil. Three of the Stones we meaſured, and found them to extend to ſixty one Yards in Length, whereof one was twenty one, and the other two twenty Yards long; theſe three Stones lay in one Row, End to End. Here was alſo a ſingle Column of the *Tuſcan* Order about fourteen Yards high, and one Yard and half diameter, having a Channel cut from the Bottom to the Top.

On the 6th we left *Balbeck*, and went a-croſs the Valley; and as we paſs'd by the Wall's of the City, we ſaw many Stones inſcribed with *Roman* Letters, which ſhow that the Walls are made of the Ruins of the old City. In two Hours we ſaw, near the Road, an old Pillar nineteen Yards high, and five Foot in Diameter. In an Hour more we came to the other Side of the Valley, at the Foot of *Anti-libanus*; and, aſcending the Mountain, we ſaw an old Lake called *Limone*, and thence in an Hour more we arrived at the Snow. Here we lodged all Night on the Top of *Libanus*, which is free from Rocks, but very barren, and cover'd with a Sort of white Slates.

It is ſo high, that it proves a Conſervatory of Abundance of Snow; which thawing in the Summer, ſupplies with Water the Rivers and the Fountains in the Valleys below; and in the Snow we ſaw the Print of the Fee of Wild Beaſts, the ſole Proprietors of theſe upper Parts of the Mountain.

On the 7th we went almoſt four Hours upon Snow, which being frozen, bore us and our Horſes, and then deſcending about an Hour, we came to a Fountain and a milder Region. From hence we deſign'd for *Canobine*, but our Guide being at a Loſs, we ſteer'd to *Tripoly*, where we were nobly treated.

29. On the 8th, Mr. Conſul *Haſtings* carried us to ſee the Caſtle of *Tripoly*, which is ſituate on a Hill that commands the City; but being now unprovided with Arms, it ſerves rather for a Priſon than a Garriſon. There was in it a poor Chriſtian called *Sheck Eunice*, a *Maronite*, one that had formerly renounced his Faith, and turn'd *Mahometan*; but in his declining Age retracted his Apoſtacy, and died to attone it; for he was impaled by Order of the Baſha two Days after we had left *Tripoly*; which Kind of Puniſhment is certainly one of the greateſt Barbarities that can be offer'd to human Nature.

The Execution is done after this Manner: They take a Poſt about the Bigneſs of a Man's Leg, eight or nine Foot long, which they make ſharp at one End, and force the Criminal to carry to the Place of Execution; and there they thruſt in the Stake at his Fundament, and then taking him by the Legs, draw on his Body upon it till the Point of the Stake appears at his Shoulders; and then they erect the Stake, and faſten it in a Hole dug in the Ground. The Criminal ſitting in this Poſture, does ſometimes drink, ſmoke, and talk, for twenty-four Hours; but generally, after he has remain'd an Hour in this Poſture, one of the By-ſtanders is permitted to give him a gracious Stab to the Heart, which puts an End to his inexpreſſible Miſery.

On the 9th, having croſs'd the Plain of *Tripoly*, we came to the Foot of *Libanus*; and thence aſcending, in four Hours we paſs'd by a Village call'd *Eden*, and in two Hours and a Half more we came to the Cedars which grow amongſt the Snow, near the higheſt Part of *Libanon*, where we found ſome very old, and of a prodigious Bulk, of which Sort I counted ſixteen, and others younger, of a ſmaller Size. I meaſured one of the largeſt, and found it twelve Yards ſix Inches in Girt, and thirty-ſeven Yards in the Spread of its Boughs. It was ſtill ſound, and about five Yards from the Ground, was divided into five Limbs, and each of which was equal to a great Tree.

After we had ſtaid about half an Hour in this Place, the Clouds began to thicken and fly upon the Ground, which ſo obſcured the Road, that with much ado we found the Way that goes down to *Canobine*; which is a Convent of the *Maronites*, and the Seat of a Patriarch, and is pleaſantly ſituated near a Rupture in *Libanus*, cloath'd with Greens, and refreſh'd with Fountains. It is ſeated on the North-ſide of this Chaſm, about the Midway in the Mountain, and was founded by *Theodoſius the Great*, at the Mouth of a great Cave, having a few Rooms fronting outward that have the Light of the Sun, the reſt being all under Ground. The Valley of *Canobine* was anciently much reſorted to for Religious Retirement, as appears from the many Hermitages, Cells, and Monaſteries here to be ſeen.

On the 10th, I took my Leave of the Patriarch, and return'd to *Tripoly*, through a Path cut in the Side of the aforeſaid Rupture. On the 11th, we took our Leaves of our worthy Friends at *Tripoly*, and travelling the ſame Way we came, we arrived in eight Days at the *Honey-Kane*, and found many of our *Aleppine* Friends there. All that occurr'd to us new in their Way's Travel, was a particular Way uſed by the Country-people in gathering Corn, which they pluck up by Handfuls from the Roots, that they may loſe none of their Straw, which is generally very ſhort, and neceſſary for the Suſtenance of their Cattle, no Hay being made here. This is their Practice in all Places of the Eaſt I have ſeen, and ſeems to give Light to that Expreſſion of the *Pſalmiſt*, *Pſal.* cxxix. 6. *which withereth afore it be plucked up*; and though there is Mention in the next Verſe of a Mower; yet being ſuch as fills not his Hand, this rather confirms the former Senſe.

30. We

30. We are next to take Notice of an Excurſion our Author made ſome Years after this, in order to take a View of the famous River *Euphrates*, and the Country near it on both Sides; which being ſo famous both in ancient and modern Hiſtory, might well excite his Curioſity, as the Plainneſs and Perſpicuity of his Account cannot but ſatisfy ours. We ſet out, ſays he, from *Aleppo*, *April* 17, 1699, and ſteering East North East ſomewhat leſs, we came in three Hours and a half to *Surbaſs*.

The 18th, we came in three Hours and a half to *Bezay*, paſſing by *Bab*, where is a good Aquæduct, *Dyn il Daab*, to which you deſcend by about thirty Steps, and *Lediff*, a pleaſant Village. Our Courſe was thus far East and by North. In the Afternoon we advanced three Hours farther, Courſe North East, to an old ruined Place, formerly of ſome Conſideration, called *Acamy*: It is ſituated in the Wilderneſs on a Hill encompaſſed by a Valley: It was large, and had the Footſteps of good Walls and Buildings.

The 19th we went East and by North, and in four Hours arrived at *Bambych*. This Place has no Remnants of its ancient Greatneſs but its Walls, which may be traced all round, and cannot be leſs than three Miles in Compaſs. Several Fragments of them remain on the East-ſide, eſpecially at the East Gate, and another Piece of eighty Yards long, with Towers of large ſquare Stone, extremely well built. On the North-ſide I found a Stone with the Buſts of a Man and Woman large as the Life, and under two Eagles carved on it. Not far from it, on the Side of a large Well, was fixed a Stone with three Figures carved on it in *Baſſo Relievo*. They were two *Syrens*, which twining their fiſhy Tails together, made a Seat on which was placed ſitting a naked Woman, her Arms and the *Syrens* on each Side mutually entwined.

On the Weſt-ſide is a deep Pit of about an hundred Yards Diameter: It was low and had now Water in it, and ſeemed to have had great Buildings all round it, with the Pillars and Ruins of which it is now in Part filled up, but not ſo much but that there was ſtill Water in it. Here are a Multitude of ſubterraneous Aquæducts brought to this City, the People atteſted no fewer than fifty. You can ride no where about the City without ſeeing them. We pitched by one about a Quarter of a Mile East of the City, which yields a fine Stream, and emptying itſelf into a Valley, waters it, and makes it extremely fruitful. Here perhaps were the Paſtures of the Beaſts deſigned for Sacrifice. Here are now only a few poor Inhabitants, though anciently all the North-ſide was well inhabited by *Saracens*, as may be ſeen by the Remains of a noble Moſque and Bagnio a little without the Walls. We were here viſited by a Company of *Begdelies*, who were incamped ſome Hours further towards *Euphrates*, having about a thouſand Horſe there.

20. For avoiding the *Begdelies*, we hired a Guide, who conducted us a By-way. We travelled North North East over a Deſert Ground, and came in three Hours to a ſmall Rivulet called *Sejour*, which falls into the *Euphrates* about three Hours below *Jerabolus*. In about two Hours more we came to a fine fruitful Plain, covered with extraordinary good Corn, lying between the Hills and the River *Euphrates*. In about an Hour and half's Travelling through this Plain on the Banks of the River, we came to *Jerabelus*. This Place is of a ſemicircular Figure, its flat Side lying on the Banks of *Euphrates*; on that Side it has a high long Mount cloſe by the Water, very ſteep. It was anciently built upon at the one End of it I ſaw Fragments of) very large Stones a Yard and half Diameter, and Capitals and Cornices well carved. At the Foot of the Mount was carved on a large Stone, a Beaſt reſembling a Lion, with a Bridle in his Mouth, and I believe anciently a Perſon ſitting on it; but the Stone is in that Part now broke away; the Tail of the Beaſt was couped.

Round about this Place are high Banks caſt up, and there is the Footſteps of Wall on them. The Gates ſeem to have been well-built; the Whole was 2250 Paces, that is Yards, in Circumference. The River is here as large as the *Thames* at *London*; a long Bullet-gun could not ſhoot a Ball over it, but it dropt into the Water. Here is found a large Serpent, which has Legs and Claws, called *Woralla*. I was told by a *Turk*, that a little below this Place, when the River is low, may be ſeen the Ruins of a Stone-bridge over the River; for my own Part, I ſaw it not, nor do I much rely on the *Turk*'s Veracity. The River ſeem'd to be lately fallen very ſuddenly, for the Banks were freſh wet two Yards and more above the Water. It was here North and South.

On the 21ſt we kept cloſe on the Banks of *Euphrates*, and in two Hours and a half croſſed a fine Rivulet called *Towzad*, and in two Hours more arrived over-againſt *Beer*, and pitched on a Flat, cloſe by the River-ſide. Obſerving the Latitude of the Place by my Quadrant, I found the Angle between the Sun and the Zenith, to be twenty-two Degrees, and the Declination this Day being fifteen Degrees ten Minutes, the Whole is thirty-ſeven Degrees, and ten Minutes.

On the 22d, we continued at our Station, not daring to croſs the River for fear of falling into the Hands of the *Chiab* of the Baſha of *Urfa*, who was then at *Beer*, ordering many Boats of Corn down to *Bagdat*. We were ſupplied at the ſame Time with Proviſions by *Sbeck Aſſyne*, to whom we made Returns.

On the 23d, the *Chiab* being now departed, *Sbeck Aſſyne* invited us over to *Beer*. We croſſed in a Boat of the Country, of which they have a great many, this being the great Paſs into *Meſopotamia*. The Boats are of a miſerable Fabrick, flat and open in the Fore-part for Horſes to enter: They are large enough to carry about four Horſes each: Their Way to croſs is, by drawing up the Boat as high as they know to be neceſſary, and then with wretched Oars ſtriking over, they fall a good Way down by the Force of the Stream before they arrive at the further Side.

Having ſaluted *Aſſyne*, we were conducted to ſee the Caſtle, which is a large old Building on the Top of a great long Rock, ſeparated by a great Gulph or natural Bottom, from the Land. At firſt coming within the Gates, which are of Iron, we ſaw ſeveral large Globes of Stone, about twenty Inches Diameter, and great Axles of Iron, with Wheels which were entire Blocks of Wood two Foot thick in the Nave, and cut ſomewhat to an Edge toward the Periphery and Screws, to bend Bows or Engines; as alſo ſeveral Braſs Field Pieces.

Aſcending up the Sides of the Rock by a Way cut obliquely, you come to the Caſtle. At firſt Entrance you find a Way cut under Ground down to the River. In the Caſtle the principal Things we ſaw were, firſt, a large Room full of old Arms. I ſaw here Glaſs Bottles to be ſhot at the End of Arrows; one of them was ſtuck at the End of an Arrow, with four Pieces of Tin by its Sides, to keep it firm: Vaſt large Croſs-bows and Beams, ſeemingly deſigned for Battering-Rams, and *Roman* Saddles, and Head-pieces of a large Size, ſome of which were painted, and ſome large Thongs for Bow-Strings, and Bags for ſlinging Stones. But the Jealouſy of the *Turks* would not permit us to ſtay ſo long as would have been requiſite for a perfect Examination of theſe Antiquities. From the Caſtle we returned to *Aſſyne*, and were civilly treated. In the Evening we went up into the Country of *Meſopotamia*. The Hills are chalky and ſteep, and come cloſe to the Water-ſide, without a Plain intervening, as it is upon the Side of *Syria*, ſo that *Beer* ſtands on the Side of a Hill. However, it has a Couple of fine Streams that run over the Top of the Hill; one of which drives two Mills, and ſo runs down to the City, which is well walled. In the Side of the Hill there is a Kane under Ground, cut into the Rock, with fifteen large Pillars left to ſupport its Roof.

24. We left *Beer*, and travelling Weſt, came in three Hours to *Nizib*, a Place well ſituated at the Head of the *Towzad*. Here is an old ſmall Church very ſtrong and entire, only the Cupola in the Middle of the Croſs is broke down, and its Space covered with Leaves to fit the Place for a Moſque. I believe the *Turks* made the Places to which they turn in Prayers, empty

Niches, to shew that they worshipped one invisible God, not to be represented by Images. In two Hours we came from *Niz-b* to a good Christian Village called *Uzur*, and in an Hour and half more to a Well in the Desert.

25. We travelled West near two Hours, and came through a fine Country diversified into small Hills and Valleys, to a Village called *Adjia*, having left *Silam* and two other Villages on the Right-hand. At *Adjia* rises the River of *Aleppo* from a large Fountain at once, and just above it runs the *Sejour*, which might be let into it by a short Cut of ten Yards. From *Adjia* our Course was West North West. The Banks of the *Sejour* are well planted with Trees and Villages. In two little Hours we came to *Antab*, having crossed the *Sejour* at a Bridge, about three Quarters of an Hour before. Leaving the City on the Right-hand we passed under its Walls, and pitched about three Quarters of an Hour from it on a plain Field, on the Banks of the *Sejour*.

Antab stands mostly on a Hill, having a Castle, on a round Mount at its North-side, and exactly resembling that of *Aleppo*, though much less: It has a very deep Ditch round it, and at the Foot of the Mount within the Ditch, is a Gallery cut through the Rock all round the Castle with Portals for Shot, and it is faced with Stone Walls, where the Rock was not strong enough. The Houses have generally no upper Rooms, the *Bazars* are large. I saw here a fine Stone very much resembling Porphyry, being of a red Ground with yellow Specks, and Veins very glossy. It is dug just by *Antab*.

Antab is doubtless *Antiochia penes Taurum*, in the Skirts of which it stands, and is not far distant from the highest Ridge: It is about two Thirds as big as *Aleppo*.

26. We passed through a fruitful mountainous Country, and came in seven Hours and a Quarter to *Rowant* Castle: It stands on the Top of a round steep Hill, and has been strong for the Times it was built in. It is probably a *Saracen* Fabrick, and is now in Ruins. At the Foot of the Hill Westward runs the River *Ephreen*, its Course is South South West; our Course from *Antab* to *Rowant* was North West and by North.

27. We continued travelling through the Mountains, which were now somewhat more uneven and precipitous, but watered every where with fine Springs and Rivulets. In about six Hours we came to *Corus*; our Course was South-west, having crossed the *Ephreen* about two thirds of an Hour before. Just by *Corus* is the River *Sabon*, that is, *Chor* or *Char*, which encompasses most part of the City.

Corus stands on a Hill, consisting of the City and Castle: The City stands Northerly, and from its North-end ascending, you come at last to a higher Hill to the Southward, on which stands the Castle. The whole is now in Ruins, which seems to have been very large, wall'd very strongly with huge square Stones. Within are observable the Ruins, Pillars, *&c.* of many noble Buildings. On the West-side there is a square Enclosure of great Capacity, compassed with good Walls and five Gates, which admitted into it, as one may discern by the Ruins of them. I conjectured they might be the Cathedral.

Below the Castle-Hill to the Southward stands a noble old Monument. It is six square and open at six Windows above, and is covered with a Pyramidal Cupola. In each Angle within is a Pillar of the *Corinthian* Order of one Stone, and there is a fine Architrave all round just under the Cupola, having had Heads of Oxen carved on it, and it ends a-top with a large Capital of the *Corinthian*; near this are several sepulchral Altars.

28. We left *Corus*, and without the Town about half a Mile South East, we descended down through a Way cut obliquely on the Side of a Precipice, which leads to a Bridge of seven Arches, of a very old Structure, over the River *Sabon*. And about a Quarter of a Mile further we came to another Bridge of three very large Arches over the River *Ephreen*. These Bridges are very ancient, and well built of square Stone. Three Pillars have an acute Angle on the Side against the Stream, and a round Buttress on the other Side, and on both Sides are Niches for Statues. They were well paved a-top with large Stones, and are doubtless as well as that of the other Side of the Town, the Work of the excellent and magnificent *Theodorit*.

From this Bridge in about three Hours with a Course South-East, or South East and by South, we arrived at *Jan Bolads*. From *Jan Bolads* to *Chiblis* is one Hour and two Thirds, Course North, North-East. *Chiblis* is a large populous Town, and has fifteen Mosques that may be counted without the Town, and it has large Bazars. Many Medals are found here, which seem to argue it to be ancient; but under what Name I know not.

Aleppo bears from *Jan Bolads* South and by East, *Seck Berukel* South South West. An Hour from *Jan Bolads* is *Azass*; and two Hours further we lodged in the Plain, which about *Chiblis* and *Azass* is very wide and no less fruitful. This Country is always given to the *Valide*, or Grand Signior's Mother. On *Saturday*, *April* 29, we arrived safe at *Aleppo*, having travelled about five Hours that Day.

There is at the Distance of about four Hour's Journey from this City, a very great natural Curiosity, much talked of in that Country, and which deserves to be particularly described: It is called the *Valley of Salt*, and indeed is so stiled with great Propriety. This Valley is of two or three Hours Extent; we were three Quarters of an Hour in crossing one Corner of it. It is of an exact Level, and appears at a Distance like a Lake of Water. There is a Kind of a dry Crust of Salt all over the Top of it, which sounds when the Horses go upon it like frozen Snow. There are three or four small Rivulets empty themselves into this Place, and wash it all over about Autumn, or when the Rains fall. In the Heat of the Summer the Water is dried off, and when the Sun has scorched the Ground, there is found remaining the Crust of Salt aforesaid, which they gather and separate into several Heaps, according to the Degrees of Fineness, some being exquisitely white, others alloy'd with Dirt. It being soft in some Places, our Horses Hoofs struck in deep; and there I found in one Part a soft brown Clay, in another a very black one, which to the Taste was very salt, though deep in the Earth. Along on one Side of the Valley, *viz.* that towards *Gibul*, there is a small Precipice, about two Men's Lengths, occasioned by the continual taking away the Salt, and in this you may see how the Veins of it lie. I broke a Piece of it, of which, that Part that was exposed to the Rain, Sun, and Air, though it had the Sparks and Particles of Salt, yet it had perfectly lost its Savour, as in St. *Matth.* Chap. v. The inner Part, which was connected to the Rock, retained its Savour, as I found by Proof. In several Places of the Valley we found the thin Crust of Salt upon the Surface, bulged up as if some Insect, working under it, had raised it; and taking off the Part, we found under it Efflorescences of pure Salt, shot out according to its proper Figure. At the neighbouring Village *Gibul* are kept the Magazines of Salt, where you find great Mountains (as I may say) of that Mineral ready for Sale. The Valley is farmed of the Grand Signior at 1200 Dollars *per Annum*.

31. Our Author not only wrote this large and regular Account of his Travels, but was also ready on any Occasion to explain whatever Difficulties arose in the Minds of his Friends, with respect to the Eastern Countries, in which he had lived so long, or the Manners of the People that inhabit them. Thus upon the Reverend Mr. *Osborn*'s writing him a Letter, to desire from him a general Character of the *Turks*, and a particular Account of the Manner in *which the English* Merchants lived amongst them; he gave him the following clear, and distinct Answer. " As to the former, it would fill " a Volume to write my whole Thoughts about them, I " shall only tell you at present, that I think they are very " far from agreeing with that Character, which is given " of them in *Christendom*, especially for their exact Jus-

" tice,

" tice, Veracity and other moral Virtues, upon Account " of which, I have ſometimes heard them mentioned " with very extravagant Commendations, as though " they far exceeded Chriſtian Nations. But I muſt pro- " feſs myſelf of another Opinion: For the Chriſtian " Religion, how much ſoever we live below the true Spirit " and Excellency of it, muſt ſtill be allowed to diſcover ſo " much Power upon the Minds of its Profeſſors, as to " raiſe them far above the Level of a *Turkiſh* Virtue! " It is a Maxim that I have often heard from our Mer- " chants, that a *Turk* will always cheat when he can " find an Opportunity; Friendſhip, Generoſity, true " Wit (in the *Engliſh* Notion) and delightful Converſe, " and all the Qualities of a refined and ingenuous Spi- " rit, are perfect Strangers to their Minds, though in " Traffick and worldly Negociations they are acute " enough, and are able to carry the Accounts of a large " Commerce in their Heads, without the Help of " Books, by natural Arithmetick, improved by Cuſ- " tom and Neceſſity. Their Religion is framed to keep " up great outward Gravity and Solemnity, without " begetting the leaſt good Tincture of Wiſdom or " Virtue in the Mind. You ſhall have them at their " Hours of Prayer (which are four a Day always) ad- " dreſſing themſelves to their Devotions with the moſt " ſolemn and critical Waſhings, always in the moſt " publick Places, where People are paſſing, with moſt " lowly and moſt regular Proſtrations, and a hollow " Tone, which are, amongſt them, the great Excellen- " cies of Prayer. I have ſeen them in affected Charity, " give Money to Bird-catchers (who make a Trade of " it, to reſtore the poor Captives to their natural Li- " berty, and at the ſame Time hold their own Slaves " in the heavieſt Bondage. And at other Times they " will buy Fleſh to relieve indigent Dogs and Cats, and " yet curſe you with Famine and Peſtilence, and all the " moſt hideous Execrations; in which Way theſe Eaſt- " ern Nations have certainly the moſt exquiſite Rhe- " torick of any People upon Earth. They know hardly " any Pleaſure but that of the ſixth Senſe. And yet with " all this, they are incredibly conceited of their own Reli- " gion, and contemptuous of that of others, which I take " to be the great Artifice of the Devil, in order to keep " them his own. They are a perfect viſible Comment " upon our Bleſſed Lord's Deſcription of the *Jewiſh* " *Phariſees*. In a Word, Luſt, Arrogance, Covetouſ- " neſs, and the moſt exquiſite Hypocriſy, compleat their " Character. The only Thing that ever I could ob- " ſerve to commend in them is, the outward Decency " of their Carriage, the profound Reſpect they pay to " Religion, and to every Thing relating to it; and " their great Temperance and Frugality. The Dear- " neſs of any Thing is no Motive in *Turkey*, though it " be in *England*, to bring it into Faſhion. As for our " living amongſt them, it is with all poſſible Quiet and " Safety, and that is all we deſire, their Converſation " being not in the leaſt entertaining. Our Delights are " among ourſelves, and here being more than forty of " us, we never want a moſt friendly and pleaſant Con- " verſation. Our Way of Life reſembles in ſome Mea- " ſure the Academical. We live in ſeparate Squares " ſhut up every Night, after the Manner of Colleges. " We begin the Day conſtantly as you do, with Pray- " ers, and have our ſet Times for Buſineſs, Meals, and " Recreations. In the Winter we hunt in the moſt " delightful Campaign twice a Week; and in the Sum- " mer go as often to divert ourſelves under our Tents, " with Bowling, and other Exerciſes; ſo that you ſee " we want not Divertiſements, and theſe all innocent " and manly. In ſhort, it is my real Opinion, that " there is not a Society out of *England*, that, for all " good and deſirable Qualities, may be compared to " us."

" As we ſee, that very ſenſible Men differ very much in their Reference to this Subject, and that as ſome entertain very high, ſo others again have very low and mean Opinions of *Turks*. This Diſparity muſt ariſe from that Inequality in Point of Underſtanding and Morals, which is natural to them and to all Nations; and therefore we are to make proper Allowances in reference to all ſuch general Characters. One Thing deſerves to be particularly remarked, which is this, that amongſt the *Turks* it is not uſual for the better Sort of People, by which I mean thoſe beſt bred and educated amongſt them, to betake themſelves to Trade; but, on the contrary, they commonly apply either to the Sword or to the Robe; that is to ſay, they endeavour to riſe in the Army, which is the ſpeedieſt Way; or in the Law, which is the ſafeſt; this may very well account for the Want of that Integrity and ſtrict Honour, complained of amongſt the *Turks*; and I apprehend, that it has appear'd amongſt the *Engliſh* in a very high Point of Light when our Author reſided at *Aleppo*, where he lived and converſed with Gentlemen, who, in Point of Birth and Fortune, were ſuperior to Temptations, and who were above leſſening their Characters to increaſe their Riches. I had the Honour to know more than one of theſe Gentlemen myſelf, and have ſpent ſome of the happieſt Moments of my Life in their Company: They were Perſons, who, from their long Experience, had juſt and excellent Notions of Trade; and never diſcourſed of it without obſerving, that the true Baſis of Credit was an irreproachable Behaviour: They thought, that in Foreign Countries, and more particularly in the *Levant*, Factors were not only truſted with the Effects of their Correſpondents, but alſo, in ſome Meaſure, with the Honour of their Nation, and that to injure the latter was as much a Crime, as to be falſe to the former. I hope and I believe, that the ſame Meaſures are ſtill purſued with the ſame Punctuality, and as much to the Profit and Honour as ever of the *Britiſh* Nation; but whoever reflects on the wide Difference between *Turkiſh* Traders and *Britiſh* Merchants, will not at all wonder that the former were ſo low in the Eſteem of the latter. But for all this, we may lay it down as a Thing certain enough, that amongſt the better Sort of *Turks* there are Men of great Probity and Honour, and who are very far from ſeeking to make an Advantage of the Ignorance or Credulity of Strangers. When I ſay this, I do not mean their great Miniſters and Baſhaws, who have roſe either by Accident, or by the Caprice of their Maſters; ſuch Men in *Turkey*, and in all other Nations, are frequently unworthy of the Poſts they hold, and exerciſe them with a Venality ſuitable to their vicious Diſpoſitions. Ambition, Pride, and a Spirit of Voluptuouſneſs, are Paſſions that inſpire Men with as mean Thoughts as Avarice can do, though certainly that is the meaneſt of all Vices, and moſt unworthy of the Mind of Man. We muſt likewiſe make ſome Allowances for the Nature of their Government, which has already been fully deſcribed; for in a Country where Money will do every Thing, it is natural for every Man to be deſirous of getting Money.

It may not be amiſs to conſider how great and dangerous an Evil this is, and how far it is capable of ſubverting the Conſtitution of every Country where it prevails. We know that in former Times this Humour did not prevail among the *Turks*; and that on the contrary, they were proud of their Poverty, or rather, being content with the Neceſſaries of Life, they deſpiſed thoſe who could not live without enjoying Superfluities; in thoſe Days the *Turks* were a great and a victorious People. The ſame Thing may be ſaid of other Nations with the ſame Truth, but we will confine ourſelves at preſent to the Eaſt. The *Saracens* or *Arabs*, in the Days of *Mahomet* and his immediate Succeſſors, were a Race of hardy People, and their Princes valued themſelves upon their Power, without dreaming of Magnificence. As that Spirit declined, and as their Caliphs began to affect ſtately Palaces, numerous Guards, and all the exterior Enſigns of unlimited Authority, they loſt thoſe Qualities which rendred them truly venerable. This created Diſſentions and civil Wars, frequent Inſurrections, and a Series of Revolutions, which by Degrees broke the Power of particular Princes, and in Proceſs of Time that of the whole Nation; ſo that now there is not the leaſt Footſteps of that Authority, which once appear'd ſo terrible to all its Neighbours. The *Mahometan* Empires of the preſent Age, ſuch as thoſe eſtabliſhed

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in *India*, *Persia*, *Barbary* and *Turky*, have been raised on the Ruins of the *Saracen* Empire, and are all of them now grown old and infirm, so that they seem ready to crumble under their own Weight. No other Reason can be assigned for this, but the Prevalence of Corruption in them all, for wherever moral Virtues grow into Contempt, it is simply impossible that national Power should long subsist; or that where Princes and great Men, instead of devoting their Cares to the Administration of Justice, become insensible of all Things, but what contribute to their Ease and Pleasure, they should for any Length of Time continue to enjoy even these. Innocent Divertisements and manly Pleasures are not at all inconsistent with good Government and publick Spirit; but sensual Delights, and a Propensity to Indolence which always accompanies them, naturally begets Contempt in those whose Reverence and Respect can only keep them in real and constant Subjection. These Remarks may be confirm'd from what has happen'd within our View in all these Countries. The *Mogul* Empire has been over-run in less time than would have sufficed in ancient Time for the Conquest of one of its Provinces; the *Persian* Empire has been subverted over and over; nothing has been more unsteady of late Years than the Throne of the *Xeriffs* in *Africa*, and the deposing of the Grand Signior is in some Measure become a Thing familiar. But let us now return to our Author for the last Time.

Mr. *Maundrell*, though he had lived long in a Country where Superstition prevails to such a Degree, that the several Nations who inhabit it seem to vie with each other in Credulity, yet he preserved a just Regard for Evidence, and did not suffer his Judgment to be hurried away by Tradition, however ancient; or Assertions, however bold. He examined every Thing carefully, and then exercised his own Judgment freely, assisted by all the Helps that could be derived from Conversation and Learning. Of this we have a remarkable Instance in an Answer he gave to a Gentleman who consulted him upon these two Points, *viz.* Whether *Gehazi*'s Leprosy still stuck to and distinguished his Posterity as some have reported; and what Ground there was to impute to the *Greek* Church, a Notion that Persons who died excommunicated, did not consume in their Graves. "When "I was in the *Holy Land*, says he, I saw several that "labour'd under *Gehazi*'s Distemper, but none that "could pretend to derive his Pedigree from that Person. "Some of them were poor enough to be his Relations, "particularly at *Sichem* (now *Naplosa*) there were no "less than ten (the same Number that were cleansed by "our Saviour not far from the same Place) that came "a begging to us at one Time. Their Manner is to "come with small Buckets in their Hands, to receive "the Alms of the Charitable, their Touch being still "held infectious, or at least unclean. The Distemper "as I saw in them, was very different from what I have "seen it in *England*, for it not only defiles the whole "Surface of the Body with a foul Scurf, but also deforms the Joints of the Body, particularly those of "the Wrists and Ancles, making them swell with a "gouty, scrophulous Substance, very loathsome to look "upon. I thought their Legs resembled those of old "battered Horses, such as are often seen in Drays in *England*. The whole Distemper indeed as it there appeared, "was so noisome, that it might well pass for the utmost "Corruption of the human Body on this Side the Grave. "And certainly the inspired Penmen could not have "found out a fitter Emblem, whereby to express the "Uncleanness and Odiousness of Vice. But to return "to *Gehazi*. It is no Wonder if the Descent from him "be by Time obscured, seeing the best of the *Jews*, "at this Time of Day, are at a Loss to make out their "Genealogies. But besides, I see no Necessity in "Scripture for his Line's being perpetuated. The "Term *(for Ever)* is, you know, often taken in a limited Sense in holy Writ, of which the Designation "of *Phineas*'s Family to the Priesthood, *Numb.* xxv. "15. may serve for an Instance. His Posterity was, "you know, cut entirely off from the Priesthood, and "that transferred to *Eli*, who was one of another Line, "about three hundred Years after. I have enquired of "a *Greek* Priest, a Man not destitute either of Sense or "Probity, about your other Question. He positively "affirmed it, and produced an Instance of his own "Knowledge in Confirmation of it. He said, that "about fifteen Years ago, a certain *Greek* departed this "Life without Absolution, being under the Guilt of a "Crime which involved him in the Sentence of Ex"communication, but unknown to the Church. He "had Christian Burial given him, and about ten Years "after a Son of his dying, they had Occasion to open "the Ground near where the Body was laid, in order "to bury his Son by him; by which Means they discovered his Body as entire as when it was first laid in "the Grave. The Shrowd was rotted away, and the "Body naked and black, but perfectly sound. Report "of this being brought to the Bishop, he immediately suspected the Cause of it, and sent several Priests, "of whom the Relator was one, to pray for the "Soul of the Departed, and to absolve him at his "Grave. Which they had no sooner done, but "(as the Relator goes on) the Body instantly dis"solved, and fell into Dust like slack'd Lime. And "so, well satisfied with the Effect of their Absolution, "they departed. This was deliver'd to me *Verbo Sacerdotis*. The Man had hard Fortune not to die in "the *Roman* Communion; for then, his Body being "found so entire, would have entitled him to Saint"ship: For the *Romanists*, as I have both heard and "seen, are wont to find out and maintain the Relicks "of Saints by this Token. And the same Sign, which "proves an *Anathema Maranatha* amongst the *Greeks*, "demonstrates a Saint amongst the Papists; perhaps "both equally in the Right." This sufficiently proves what has been before advanced, that Superstition prevails generally through the East, and that the *Christians* are as far gone in it as the *Turks*; neither need it be at all wonder'd at among the *Greeks*, since it is natural for all Nations under Oppression, to sink into Superstition; and there is certainly nothing that can be more evident, than that these unfortunate People are brought as low, and their Spirits as much broke, as it is possible to conceive in the Course of so many Ages as they have been under the Yoke: But however, it is certain, that even in *Russia*, where their Religion is established by Law, this Notion prevails, together with the Practice established upon it, of absolving the Dead, that their Bodies may rot in Peace, and not remain, as they apprehend they do, for a Covering or Receptacle to evil Spirits. Upon the same strange Notion, collected from the same Nation, arose the wild and incredible Relations concerning *Vampyres*, or dead Bodies that suck the Blood of living ones, that appear'd in our News Papers some Years ago from *Hungary*. Yet I think it might be doubted, whether this strange Opinion was not originally borrow'd from the *Mahometans*, who, as we have before observed, are strongly perswaded, that Men have a Kind of Sensation in their Graves, and that there is no such Thing as absolute Rest even among the Dead.

We may learn from this Gentleman's Account of the *Holy Land*, the true State and Condition of it at this Day, independent of Fable and Priestcraft; and from thence it appears, that there could not be a more fruitful or pleasant Region, better seated for all Purposes whatever, or more in the Heart or Center of the Universe, while that was a Thing of Consequence to the Propagation of Religion, than this Land of *Israel*. It is no less evident from the Remains of a vast Variety of Antiquities, some of which extend to the very Country itself, where not only Buildings but Mountains are seen in Ruins; that this was truly what *Canaan* is represented to be in the holy Scriptures, a Land of Hills and of Valleys, abounding with Corn, productive of Wine, and flowing as it were with *Milk* and Honey. Yet how its State is so much alter'd, that if we were to measure the Wickedness of its Inhabitants by the Misery of their Places that once furnished them with Habitations, we should not in the least doubt of the Representations made by inspired Writers of the Sinfulness and Obstinacy of these People. There is another natural and plain

plain Obſervation ariſes from contemplating the paſt and preſent State of this famous Country, and it is this; that the unanimous Inclination of *Jews*, *Chriſtians*, and *Mahometans*, upon very different Principles, to pay it an high Veneration, and to eſteem many Places therein as peculiarly ſacred, is a Kind of perpetual Teſtimony in Favour of Revealed Religion. It is impoſſible that Nations, differing ſo widely in their Manners and Cuſtoms, as well as in their Religious Notions, ſhould for ſo many Ages agree in obtruding Cheats upon each other. We may add to this, that the *Samaritan* Scripture is another ſtrong Proof of the Sincerity and Authenticity of the *Moſaick* Writings; for nothing but Truth could have united the *Samaritans* and *Jews*, whoſe Hatred to each other has now ſubſiſted for many Centuries, in concurring to vouch any Fact. To this, indeed, it may be objected, that they differ about the Mountains *Gerizim* and *Ebal*, in which they directly contradict each other: But when this Objection is maturely weigh'd, it will be found to fortify extremely the Credit of this Teſtimony, becauſe it is the cleareſt and moſt unexceptionable Proof, that there is no Kind of Colluſion between the two Nations, but that the reſpective Perſuaſions of each, with regard to the Copies of the Scriptures they have amongſt them, is founded upon Motives in which they cannot be deceived. It is very true, that there is a prodigious Mixture of fabulous Superſtition in the Traditions of all theſe Nations; but as *this* is natural, and indeed unavoidable in Things of *this Kind*, it is ſo far from derogating from the material and ſubſtantial Proofs, which are, if I may be allow'd the Expreſſion, over-grown and cover'd with this Bark of Folly, that it rather fortifies the Evidence in the Sentiments of a ſober and ingenuous Mind. For what Kind of Hiſtory is there, which has come down to us pure and unmixed with Fable? The Eaſtern Nations were always famous for it, the *Egyptians* had it in a high Degree, it paſſed from them to the *Greeks*; and as to the Hiſtory of the elder Ages of *Rome*, it was ſo intermixed therewith, that in the Times of *Cicero* they were ſcarce able to diſtinguiſh any beyond the capital Facts that were to be relied on. But does it follow that becauſe Men have always loved to amplify and extend the Truth, therefore there was no ſuch Thing? Shall we, becauſe it is very difficult to ſettle the preciſe Situation of ancient Cities that make ſo great a Figure in the beſt Authors, doubt whether thoſe Cities ever were in the World? Or, becauſe the Oriental Chronicles of all the ancient Empires differ widely from ours, ſhall we peremptorily decide, that there never were any ſuch, notwithſtanding that manifeſt Monuments of the flouriſhing State of thoſe ancient Empires remain even to our Times? Are the Antiquities at *Tchelminar* in *Perſia*, of *Tadmor* or *Palmira* in the Wilderneſs, of *Balbeck*, or *Heliopolis* ſeen by our Author, to be rejected as Fancies or Fables? And, if theſe are all Matters of Fact, do they not more clearly prove the Hiſtories of paſt Times, than all the Chronicles in the World? Men may write fabulous Hiſtories, or may forge Records, but ſuch Monuments of ancient Times are beyond the Reach of Fiction or Forgery; ſo that Incredulity, with reſpect to them, is not only irrational and abſurd, but downright Madneſs.

We may upon the whole reſt ſatisfied, that what our Author has delivered to us in his Travels, and in his Remarks, deſerve both Credit and Reſpect, and are capable of furniſhing us with Materials for very ſolid and uſeful Meditations. But it is now Time to proceed, and quitting the Limits of the *Turkiſh* Empire, to purſue our Journey with freſh Guides, and freſh Views, into other Regions, which will afford us new Pleaſures and additional Helps, to the Increaſe of our Knowlege, and the Improvement of our Underſtandings.

CHAPTER II.

Containing TRAVELS through the Empire of *Perſia*, and the Provinces depending thereon; with a large Account of their Climate, Soil, and Produce, the Conſtitution of the Empire, and Nature of the Shah's Government, the Laws, Manners, Religion, Commerce, Diverſions, *&c.* not only of the native *Perſians*, but of the ſeveral Nations living in their Country, and ſubject to the Shah, with a brief Account of the late Revolutions in that Empire.

SECTION I.

The Travels of Sir JOHN CHARDIN, by the Way of the *Black-Sea*, through the Countries of *Circaſſia*, *Mingrelia*, the Country of the *Abcas*; *Georgia*, *Armenia*, and *Media* into *Perſia Proper*; with a very curious and accurate Account not only of the Countries through which he travelled, but of the Manners and Cuſtoms, Religion and Government, Commerce and Inclinations of the ſeveral Nations that inhabit them; Relations ſo much the more curious, as theſe Countries, and the People dwelling in them, had not been tolerably deſcribed before by any Author.

1. *A ſuccinct Introductory Account of the worthy Perſon by whom theſe Travels were written, of the Value of them, and of the peculiar Excellencies by which they are diſtinguiſhed.* 2. *An Account of the* Thracian Boſphorus, *of the delightful Proſpects in ſailing through it, and the beautiful Countries upon the Coaſt.* 3. *The Author's Arrival at* Caffa, *a Deſcription of the Country of the* Crim Tartars, *and of the Condition, Cuſtoms, and Manners of that Nation.* 4. *The* Cherks, Abcas, *and other barbarous Nations that however ſtile themſelves* Chriſtians, *largely deſcribed, with ſome very curious Remarks on the State and Strength of thoſe Nations.* 5. *A more particular Relation of the* Mingrelians, Cara Cherks, *or* Black Carcaſſians, *and other Inhabitants of that Country, known to the Ancients by the Name of* Colchis. 6. *The large and fruitful Country of* Mingrelia *exactly deſcribed, with a View of the Government, Forces, Way of Living, and diſſolute Manners of all Ranks and Degrees of People who inhabit it.* 7. *Of the terrible Corruption in Point of Religion, which reigns amongſt them, and from whence it appears to be a wild and extravagant Mixture of Atheiſm and Superſtition, kept up by the Arts and Frauds of their Prieſts, who are little better than Cheats and Juglers.* 8. *The Principality of* Guriel, *and the Kingdom of* Imeretta, *anciently called* Iberia, *with the Countries adjacent, deſcribed, and the Manner in which they loſt their Independency, and became Tributaries to the* Turks. 9. *The Author continues his Journey through* Mingrelia, *is preſent at the Ceremony of Baptizing two Children, of which he gives a large and particular Account.* 10. *The famous Mountain* Caucaſus *deſcribed, and a View of the Condition of its preſent Inhabitants.* 11. *A large and circumſtantial Detail of the Country and Inhabitants of* Georgia, *with a Deſcription of the capital City of* Tefflis, *and the State of the* Roman *Catholick Miſſionaries in that Country.* 12. *The Author's Travels through the Countries, at the Foot of Mount* Taurus, *forming a little Principality inhabited by the* Coſſacs. 13. *An Account of the famous City of* Erivan, *and of the Country of* Armenia, *of which it is the Capital, as well as of the People who inhabit it.* 14. *A Digreſſion concerning the Marriages of the* Perſians, *and the Reaſons why Divorces, though lawful among ſt them, are ſeldom practiſed.* 15. *The Author's ſubſequent Obſervations in his Travels through* Armenia, *and of the Fortreſſes erected to prevent the Incurſions of the* Turks. 16. *Of the noble Province of* Azerbeyan, *anciently called* Media, *with an Account of a ſpurious Kind of Cochineal prepared by the Inhabitants.* 17. *A Deſcription of the large, populous and magnificent City of* Tauris, *the prodigious Fertility of the Country round about it, and a Compariſon between the different Climates of* Media *and* Parthia, *with many other curious Particulars.* 18. *A Deſcription of the laſt-mentioned Province, and of the Cities of* Ebher *and* Caſbin, *in the Neighbourhood of which grow the fineſt Grapes in the World.* 19. *An Account of the famous City of* Rey, *formerly one of the largeſt in* Aſia, *of which there are now ſcarce any Ruins remaining.* 20. *The City of* Com *and the glorious*

glorious Tombs of the Perſian *Saints therein, fully deſcribed, with an Account of the adjacent Country.* 21. *A Deſcription of the City of* Caſhan, *with an Account of the ſeveral Manufactures carried on there, and of the fruitful Country about it.* 22. *The Author's Account of two other Roads leading from* Warſaw *to* Iſpahan, *and from* Iſpahan *to* Moſcow: 23. *Remarks and Obſervations upon the foregoing Section.*

1. WE have very large and conſiderable Collections of Travels through the Empire of *Perſia*, and the Provinces depending upon it; and indeed there are very few Countries that better deſerve to be viſited, or which afford either the Traveller himſelf, or whoever peruſes his Accounts, more Entertainment than *Perſia*. Notwithſtanding this, many Inconveniencies would ariſe from inſerting numerous Accounts of Travels through this Country, becauſe of Neceſſity it muſt produce many Repetitions, which would appear tedious and troubleſome, as well as perplexing to the Reader. The Method therefore that we ſhall take, is to give in this Section the Travels of Sir *John Chardin*, from *Conſtantinople* into the *Perſian* Dominions; and in the ſubſequent Sections, we ſhall give a Deſcription, in as regular a Method as is poſſible, of the whole Empire, diſtinguiſhed into its ſeveral Provinces, with whatever occurs remarkable or worthy of Notice in the Works of other celebrated Travellers, ſo as to preſerve the Marrow and Quinteſcence of their Relations, without embarraſſing ourſelves with Things of leſs Conſequence, and Particulars that without the leaſt Prejudice to the Deſign of this Work may be as well omitted. By this Means we ſhall bring into a reaſonable Compaſs all that is requiſite, and give a diſtinct and clear Notion of the paſt and preſent Condition of one of the moſt powerful and famous Empires of the Earth.

The Reaſon we made Choice of Sir *John Chardin*'s Travels, by way of Introduction, was his taking a different Route from moſt other Travellers, *viz.* by the *Black-Sea*, and the Countries that border upon it, which are ſcarce deſcribed by any other Traveller, or at leaſt are deſcribed by none with equal Plainneſs and Perſpicuity. It riſes from hence, that, generally ſpeaking, we have only confuſed and imperfect Conceptions concerning theſe Countries and their Inhabitants, which however it is of ſome Importance that we ſhould know more diſtinctly, becauſe as they made a great Figure in ancient Hiſtory, ſo it is not at all impoſſible, that as low and deſpicable as they now ſeem, they may hereafter come to change their Circumſtances, and appear with new Luſtre, if not in ours, yet in the Eyes of our Poſterity. It is very evident, that from their Situation they are very conſiderable, and if their Inhabitants were well governed, and lived in tolerable Correſpondence with each other, they might be now, as they were heretofore, equally formidable to the Grand Signior, Succeſſor to the *Greek* Monarchs of *Conſtantinople*, and to the *Perſian* Emperors. We have a late Inſtance of this in the Caſe of *Nadir Shah*, who received from theſe deſpiſed and barbarous People, that Check which proved firſt fatal to his Authority, and in the End to his Perſon. The Author of theſe Travels was a Gentleman of a good Family in *France*, and of a liberal Education; he applied himſelf to Commerce very early, and proſecuted with great Succeſs the moſt conſiderable Branch of Foreign Trade, that of dealing as a Merchant in Jewels, which he underſtood perfectly, and by which he acquired, with an unſpotted Character, a very large and affluent Fortune. He made ſeveral Excurſions into the Eaſt, by different Roads, and reſided ſeveral Years in *Perſia*, had very great and uncommon Opportunities of entering deeply into the Subjects of which he has treated, and digeſted his Accounts with great Accuracy and Perſpicuity, ſo that they have been eſteemed not only here, but in *France*, and throughout *Europe* in general, as the moſt perfect in their Kind that have hitherto appeared.

This Gentleman, when the Perſecution againſt the Proteſtants broke out in *France*, came over hither, and brought with him great Riches. He was received with much Reſpect at Court, and King *Charles* the IId, as a Mark of his Favour, beſtowed upon him in the Month of *March*, 1683, the Honour of Knighthood. He publiſhed the firſt Edition of his Travels in our Language, in a large Folio Volume, but they have been ſince ſeveral Times printed with many Corrections, great Improvements, and conſiderable Augmentations in *French*. He continued to reſide here, and purchaſed a conſiderable Eſtate, ſo that in the Reign of Queen *Anne*, we find him frequently mentioned by ſuch as took Occaſion to ſhow how much the Wealth of *England* was improved, and its Trade increaſed, by encouraging Foreigners of the Proteſtant Religion, to come and ſettle amongſt us. Sir *John* died at a good old Age, on *Chriſtmas* Day, 1712. He left behind two Sons, and ſeveral Daughters.

His eldeſt Son was created a Baronet of this Kingdom by his late Majeſty King *George* the Firſt, and having purchaſed from *Grantham Andrews*, Eſq; of *Sunbury*, the noble Seat of *Kempton-Park*, in the County of *Middleſex*, and not far from *Hampton-Court*, fixed there, and is ſtill living and unmarried. The old Gentleman employed a great Part of the latter Period of his Life, in compleating his Book of Travels, and intended, as himſelf informs us, to have written a diſtinct Treatiſe, explaining a great Variety of Paſſages in the Scripture, from the Cuſtoms and Manners of the *Eaſtern* Nations, with which no Man was better acquainted than he; but by many unlucky Accidents was hindered from fulfilling that Promiſe, to the no ſmall Concern of the learned World, who expected with great Impatience ſo uſeful and inſtructive a Book, of writing which he was extremely capable, and of ſeeing any Thing of the ſame Kind, the Public ſince his Deceaſe ſeem to deſpair.

2. Sir *John Chardin* left *Paris*, *Aug.* 17, 1671, with an Intention to go to the *Eaſt-Indies*, and travelling by way of *Milan*, *Venice*, and *Florence*, arrived at *Leghorn* in the End of *October*, and embarking in a Ship, under a *Dutch* Convoy, arrived at *Smyrna*, *March* 2, 1672, and twelve Days after at *Conſtantinople*. He remained in this City four Months, and in the mean Time there happening a Quarrel between the Grand Vizier and the *French* Ambaſſador, which cauſed a Report, that the Grand Vizier intended to arreſt the Ambaſſador, and all the *French* Nation, he was afraid that his Goods, which were very rich, and very conſiderable in Quantity, would be ſeized; and ſo ſought all Means to get out of *Conſtantinople*, and to proceed on his Journey to *Perſia*.

The Caravans in thoſe hot Months did not travel; but the Port being about to ſend a new Commander, with ſome Soldiers and Money, as they do yearly, to the Fort of *Azoph*, which ſtands upon the Lake *Mæotis*, he obtain'd a Paſſage in a *Turkiſh* Saick belonging to that Fleet, and embarked, *July* 27, at a Port in the *Thracian Boſphorus*. This Channel, which is about fifteen Miles in Length, and about two in Breadth, in moſt Parts, but in others leſs, ſo called, becauſe an Ox may ſwim over it, is certainly one of the loveliеſt Parts of the World; for the Shores are riſing, and covered over with Houſes of Pleaſure, Woods, Gardens, Parks, delightful Proſpects, and Wilderneſſes, watered with Thouſands of Springs and Fountains: The Paſſage through it, in fair Weather, is exceeding diverting, by reaſon of the great Number of Barks which are continually ſailing to and fro, and the Proſpect of *Conſtantinople* from the Top of it, which is about two Miles diſtant, is the moſt charming that ever Eyes beheld. There are four Caſtles ſtanding by it, all well fortified with great Guns, two of them eight Miles from the *Black-Sea*, and two at the Mouth of the Channel, which is the moſt dangerous Place for Shipwrecks in all the *Euxine-Sea*.

3. On the 3d of *Auguſt*, in the Morning, he arrived at *Caffa*, a Port in the *Tauric Cherſoneſe*, or *Peninſula*,

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ſo called, becauſe it was firſt inhabited by the *Scythians* of Mount *Taurus*. It is thirty-five Leagues from North to South, and fifty-five from Eaſt to Weſt. The Iſthmus, that joins it to the Continent, is not above a League in Breadth. It is inhabited by the *Crim Tartars*, who dwell in Cities and Towns; whereas their Neighbours the *Nogays* and *Calmucs* dwell in Tents, as the reſt do on the Continent.

Caffa is a great Town built at the Bottom of a little Hill, upon the Sea-ſhore, and encompaſſed with ſtrong Walls, that advance a little into the Sea. It hath two Caſtles, the one, which ſtands on a riſing Ground on the South-ſide, is large, and commands all the Parts thereabouts, and is the Reſidence of a Baſha; the other is not ſo big, but is well furniſhed with Guns. They reckon about 4000 Houſes in it, of which about 3200 are *Mahometans*, *Turks*, and *Tartars*, and the reſt *Chriſtians*, *Greeks*, and *Armenians*. The Houſes are ſmall, and built of Earth; as are alſo their Bazars, Moſques, and Baths. The Soil about it is dry and ſandy, bearing little Fruit, and the Water is bad, but the Air is very pure and wholeſome. All Proviſions are very cheap and good, Mutton being not above a Farthing a Pound, and other Things proportionable. The Road of *Caffa* is ſheltered from the Winds, except on the North and South-Eaſt Sides, and the Ships lie cloſe to the Shore ſafely in ten or twelve Fathom Water. There is a great Trade driven here in Salt-fiſh and Caveare, which being taken out of the Lake *Mæotis*, that is twenty-ſix Miles diſtant from it, in great Quantities, are tranſported into *Europe*, and as far as the *Indies*. They alſo export Corn, Butter, and Salt, with which they furniſh *Conſtantinople*, and ſeveral other Places, for the *Caffa* Butter is the beſt in all *Turkey*.

From *Caffa* he went in a Ship bound for *Colchis*, *Aug.* 30. and the next Day arrived at *Donſlow*, or the Salt-pits, fifty Miles from *Caffa*, on the Shore. Here are great Marſhes of Salt, which is made by letting in the Sea-water, and ſuffering it to congeal by the Sun. The People ſay, that two hundred Veſſels are laden here with Salt yearly, paying only 3 *s.* a Day to thoſe that load it. About a Mile from the Shore is an Habitation of the *Tartars*, where there is not above ten or twelve Houſes with a little Moſque, and round about it a great Number of Tents, with ſeveral Waggons cloſe cover'd, which ſerve them inſtead of Houſes. The Tents for themſelves are very handſome, being made with Poles, and cover'd with large light Furs well-ſtretch'd upon them; their Inſide is commonly hung with Tapeſtry, and the Floor is laid with the ſame. Every Family hath two other Tents belonging to them, cover'd with a great Sarplar of Wool, one for their Servants, and Kitchen, in which is a Pit five Foot deep, to make a Fire in to dreſs their Meat, and the other for their Horſes and Cattle.

They ſtore up their Corn and Forage in Magazines under Ground, which they cover ſo exactly, that none can find them but themſelves. They can remove their Tents with a ſmall Trouble, and in a very little Time, and carry them away in Carts drawn by Oxen and Horſes, of which they breed a great Number. They profeſs the *Mahometan* Religion, but mix with it ſtrange ſuperſtitious and ridiculous Opinions of Fortune-telling and Divination. From *Donſlow* he ſailed all along in the Channel to *Cape Cuodos*, which *Ptolemy* calls *Cirocondoma*, where the Coaſts that bound the Lake *Mæotis*, which are very high Lands, are ſeen at about thirty Miles Diſtance.

4. From the Channel of the Lake *Mæotis*, to *Mingrelia*, is reckon'd 600 Miles along the Coaſts, which conſiſt of pleaſant Woods, inhabited by a Sort of *Tartars* called *Circaſſians*, and by the *Turks*, *Cherks*, but ſo thinly, that the Country looks like a Deſart. The Ancients called them *Zagæans*, or Mountaineers; and *Pomponius Mela*, *Sargacians*. They are neither Subjects nor Tributary to the Port, becauſe their Country producing nothing valuable, the *Turks* think it not worth the Toil of conquering it. The Veſſels that come from *Conſtantinople* to *Mingrelia* trade with this People, but with their Arms in their Hands, and by Hoſtages, for they are Infidelity and Perfidiouſneſs itſelf, and will never fail to ſteal where they find an Opportunity. The Trade with them is managed by Exchange, the *Cherks* bringing down Slaves of all Sexes and Ages, Honey, Wax, Leather, Jackals, Zandava, and other Beaſts Skins, for ſuch Commodities as they want.

Circaſſia is a pleaſant Country, and the Soil is very fruitful, bringing forth great Plenty of all Sorts of Fruit without Trouble, as Cherries, Apples, Pears, Walnuts; but their chief Wealth conſiſts in Cattle, as well-ſhaped Horſes, which are ſo ſwift and good, that they will tire the wild Beaſts, and catch them in plain Courſe; Goats, Deer and Sheep, the Wool of which is as fine as that of *Spain*, which the *Muſcovites* fetch to make Felts. They ſow no Grain but Millet for their own Bread, and Barley for their Horſes; and their Women till and manure their Ground: Their Drink is Water and Boza, which is a Liquor made of Millet, as intoxicating as Wine: They live in Wooden Huts, and go almoſt naked. Every one is a ſworn Enemy to thoſe that live in the Provinces round about him. Their Beds are made of Sheep-Skins ſowed together, and ſtuffed with Millet-Leaves, beaten in the Threſhing as ſmall as Oat-chaff. They were formerly Chriſtians, but now have no Religion; no not ſo much as the Light of Nature among them, ſave what they place in the obſerving certain ſuperſtitious Ceremonies, borrow'd both from the *Chriſtians* and *Mahometans*.

The *Abca*'s Border upon the *Cherks*, poſſeſſing about an 100 Miles upon the Sea Coaſts, between *Mingrelia* and *Circaſſia*. They are not ſo ſavage as the *Cherks*, but are as much inclined to Thieving and Robbery; ſo that the Merchants trade with them with the like Caution, and after the ſame Manner. *September* the 10th, he arrived at *Iſgaour*, a Port in *Mingrelia*, where all the Veſſels that trade thither lie. It is a Deſart Place, without any Habitations, only the Traders that come thither build themſelves Huts and Booths of Boughs for the Time of their Abode, which is uſually as long as they find themſelves ſafe from the *Abca*'s.

5. *Colchis* or *Mingrelia* is ſituated at the End of the Black-Sea: It is bounded on the Eaſt by the *little* Kingdom of *Imeretta*, on the South by the Black-Sea, on the Weſt by the *Abca*'s, and on the North by Mount *Caucaſus*. The *Corax* and *Phaſis*, two famous Rivers in the ancient Hiſtories, now called *Coddours* and *Rionne*, part it, the firſt from the *Abca*'s, and the other from *Imeretta*. The Length of it is about 110 Miles, and the Breadth ſixty. It was once fortified againſt the *Abca*'s, by a Wall of ſixty Miles in Length, which is long ſince demoliſhed, and become a thick Foreſt.

The Inhabitants of *Caucaſus*, that border upon *Colchis*, are the *Alanes*, *Suanes*, *Gigues*, *Caracioles*, or *Cera-Cherks*, i. e. Black *Circaſſians*, ſo called by the *Turks*, not from their Complection, for they are the faireſt People in the World, but from their Country, becauſe it is always darken'd with Fogs and Clouds. They were alſo anciently Chriſtians, but now profeſs no Religion, but live by Robbery and Rapine, having nothing that can entitle them to Humanity but Speech. They are very tall and portly, and their very Looks and Speech ſhew their Savage Diſpoſitions, being the moſt reſolute Aſſaſſins, and daring Robbers in the World.

The ancient Kingdom of *Colchis* was much larger than *Mingrelia* now is, extending itſelf to the Lake *Mæotis* on the one Side, and *Iberia* on the other. The Country itſelf is uneven, full of Hills and Mountains, Valleys and Plains. It is almoſt covered with Woods, except the manured Lands, which are but few, and thoſe preſerved by grubbing up the Roots, that are continually ſpreading into them. The Air is temperate, as to Heat and Cold, but very unwholſome by Reaſon of the continual Wet, which being heated by the Sun, breeds Peſtilences, and ſeveral other Diſtempers. It abounds with Waters, which deſcend from Mount *Caucaſus*, and fall into the Black-Sea. The principal Rivers are the *Coddours*, of old called *Corax*; the *Socom*, called by *Arrian*, *Terſſen*, and by *Ptolemy*, *Thoſſaris*; the *Langus*, of old *Aſtulphus*; the *Cobi*, called by *Arrian*, *Cobo*; the *Cainiſcari*, called anciently, *Cianeus*; the

Tacheur called by *Arrian*, *Sigemus*, and the *Scheniſcari*, i. e. River-horſe, called therefore by the *Greeks*, *Hippos*: And the *Abaſcia*, called by *Arrian*, *Caries*; and *Ptolemy*, *Caritus*; which two laſt mix with the *Phaſis* about twenty Miles from the Place where it falls into the Sea.

The Soil is very bad, and produceth little Corn, or Pulſe, and the Fruits are almoſt wild, without Taſte, and unwholſome, unleſs it be their Vines, which thrive well there, and produce moſt excellent Wine. The Earth is ſo moiſt in Seed-time, that when they ſow their Wheat and Barley, they never plough it at all, but ſprinkle it upon the Earth; for they ſay, that ſhould they plough it, the Land would be ſo ſoft, that all their Corn would fall. They plough their Lands for their other Corn with Plough-ſhares of Wood, which make as good Furrows as Iron, becauſe their Land is very moiſt and tender. Their common Grain is *Gomm*, which is as ſmall as Coriander Seed, and reſembles Millet. Of this they make a Paſte, which they uſe for Bread, and prefer it before Wheat; which is not to be wonder'd at, for it is very acceptable to the Palate, and conducive to Health, being cooling and laxative. They have alſo great Plenty of Millet, ſome Rice, with Wheat and Barley, but very ſcarce. The People of Quality eat wheaten Bread as a Rarity, but the meaner Sort very ſeldom or never taſte of it.

The ordinary Food of the Country is Beef and Pig, of which laſt they have great Plenty, and the beſt in the World. They have alſo Goats Fleſh, but it is lean, and not well taſted. Their Wild-fowl is very good, but ſcarce. Their Veniſon is the Wild Boar, Hart, Stag, Fallow Deer, and Hare, all which are excellent Food. They have Partridges, Pheaſants, and Quails in Abundance, with ſome River Fowl and wild Pigeons, which are good Meat, and as big as a cramm'd Chicken. Their Nobility ſpend their whole Time in the Field, uſing Lanner-hawks, Gos-hawks, Hobbies, and others, for their Sports, to catch Water-fowl and Pheaſants; but their moſt delightful Paſtime is the Flight of the Falcon at the Heron, which they catch only for the Tuft upon his Crown, to put upon their Bonnets; for they let him go again when they have cut it off, that it may grow up a-new.

6. Mount *Caucaſus* produceth a great Number of wild Beaſts, as Tygers, Leopards, Lions, Wolves, and Jacals, which laſt make great Havock amongſt their Cattle and Horſes, and often diſturb their Houſes with their dreadful Howlings. They have large Numbers of Horſes, and thoſe very good ones, which every Man almoſt keeps in great Store, becauſe their Keeping ſtands them in little or Nothing, for they neither ſhoe them, nor feed them with Corn. They have no Cities nor Towns, except two by the Sea-ſide; but their Houſes are ſo thick up and down the Country, that you can hardly travel a Mile, but you meet with three or four. There are nine or ten Caſtles in the Country, of which the chiefeſt is called *Ruis*, and it is the Court of the Prince. Their Houſes are all built with Timber, which is plentiful, and the poorer Sort never raiſe above one Story, nor the Rich above two. The lower Rooms are always furniſhed with Beds and Couches to lie down on or to ſit upon, becauſe of the Moiſture of the Earth, but are inconvenient, becauſe they have no Windows nor Chimnies.

They have but one Room for their whole Family, and ſo lie all together. The Men are well ſhaped, and the Women ſo handſome, that they ſeem born for commanding Love. They all paint their Eye-brows, and their Faces abominably. They dreſs themſelves with all the Curioſity they can, their Habit being like the *Perſians*, and their Head Attire like the *European* Women, even to the Curling of their Hair. They are witty and civil, but to balance that, haughty, deceitful, cruel, and impudent. The Men have alſo as many miſchievous Qualities, and there is no Wickedneſs to which they are not addicted; but that which they moſt practiſe and delight in is Theft. This they make their Employment and Glory. They juſtify it as lawful to have many Wives, becauſe, they ſay, they bring us many Children, which we can ſell for ready Money, or exchange for neceſſary Conveniencies; yet when they have not wherewithal to maintain them, they hold it a Piece of Charity to murder Infants new born, as alſo they do ſuch as are ſick and paſt Recovery, becauſe, they ſay, they free them from a deal of Miſery.

The Gentlemen of this Country have full Power over the Lives and Eſtates of their Tenants, to ſell and diſpoſe of their Wives and Children as they think fit, and every Country-man is bound to furniſh his Lord with as much Corn, Wine, Cattle, and other Proviſions as he wants. The Lords decide the Quarrels of their Vaſſals; but if they themſelves are at Variance, they decide it by Arms, which makes them go all armed with a Lance, Bow and Sword. Their Habit is peculiar; they wear very little Beard, and cover their Heads with a thin Felt Cap in Summer, and a furr'd Bonnet in Winter: Over their Bodies they wear little Shirts, which fall to their Knees, and tuck into a ſtrait Pair of Breeches; but they never have above one Shirt, and one Pair of Breeches, which laſts them a Year, and in all that Time never waſh them above thrice, only once or twice a Week they ſhake it (for a certain Purpoſe) over the Fire.

The whole Family, without Diſtinction, eat all together, both Males and Females. The King with all his Train, to his very Grooms, and the Queen with her Maids and Servants. They dine in the open Courts in fair Weather, and if it be cold, they make a roufing Fire, for Wood coſts them nothing. Upon Working-Days the Servants have nothing but Gomm, and the Maſters Pulſe, dried Fiſh, or Fleſh; but on Holy-days, or when they make Entertainments, they kill an Hog, Ox, or Cow, if they have no Veniſon. They are very great Drinkers, both Men and Women, and at their Feaſts provoke their Friends, as much as they can, to Drinking. They drink their Wine pure, and beginning with Pints, proceed to much greater Quantities. Their Diſcourſe at their Merry-Meetings is, with the Men, about their Wars and Robberies, and among their Women obſcene Tales of their Amours.

Mingrelia is but thinly peopled, by reaſon of their Wars, and the vaſt Numbers ſold to the *Perſians* and *Turks* by the Nobility. All Trade in it is driven by way of Barter, for they have no ſet Price of Money among them; the Species current are Piaſtres, *Dutch* Crowns, and Abaſſi's, which are made in *Georgia*, and ſtamp'd with the *Perſian* Stamp. The Revenues of the Prince of *Mingrelia* amount at moſt to 20,000 Crowns, which ariſes from the Cuſtoms of Goods exported and imported, the Slaves he ſells, Impoſitions and Fines; and this he lays up, for his Slaves ſerve him for nothing, and his Crown-Lands furniſh his Court with more Proviſion than he can ſpend. He is not able to raiſe above 4000 Men fit to bear Arms, and thoſe are all Cavalry for the moſt Part, for he has not above 300 Foot to join with them. His Court, upon ſolemn Feſtivals, conſiſts of 200 Gentlemen, but upon other Days of about 120.

7. The Religion of the *Colchians* was formerly the ſame with the *Greeks*, being converted, as the Eccleſiaſtical Hiſtorians ſay, in *Conſtantine*'s Time, by a Slave: But the *Mingrelians* ſay, St. *Andrew* preach'd among them in the Place call'd *Pigivitas*, where now ſtands a Church, whither the *Catholicos*, or chief Biſhop goes once in his Life-time to make the Oil call'd *Myrone* by the *Greeks*; but now the *Mingrelians* are fallen into a profound Abyſs of Ignorance and Darkneſs, and have not the leaſt Idea of Faith and Religion, but look upon Life Eternal, the Day of Judgment, and the Reſurrection, as meer Fables deviſed by Men. Nor do their Clergy perform any Eccleſiaſtical Duties, for there is hardly any one of them that can either write or read. They have utterly loſt the true Knowledge of the Service of God; but the Prieſts make a publick Profeſſion of foretelling Things to come, and make the People believe, that their Books ſhow them the Courſe of future Events.

The *Catholicos* of *Mingrelia* is Head of all the Clergy of that Country, as alſo of *Abca*, *Gureil*, Mount *Caucaſus*, and *Imeretta*; but the Prince appoints or depoſeth him as he pleaſeth. His Revenue is very great,

for he has 400 Vaſſals under him, who furniſh his Houſe with all Things neceſſary for human Life, and many Superfluities. He ſells their Children to the *Turks*; and when he viſits the Dioceſes under his Juriſdiction, it is not to reform the Clergy, nor inſtruct the People, but to ſpoil them of their Goods, and rake together great Sums. He will not conſecrate a Biſhop for leſs than 600 Crowns, nor ſay a Maſs for the Dead under 800, nor any other Maſs under one hundred.

The Sanctity of this Prelate conſiſts in a continual Abſtinence from Fleſh and Wine in *Lent*, and in long Prayers Day and Night; but he is ſo ignorant, that he can hardly read his Breviary and Miſſal. He has ſix Biſhops under him, who take no Care of the Souls of their People, nor ever viſit their Churches and Dioceſes. They ſuffer the Prieſts to live in all Manner of Errors, and the People to contaminate with themſelves the groſſeſt Vices; they underſtand not the Form of Baptiſm, let Polygamy be practiſed, and permit the Mothers to bury their new-born Children alive. All their Buſineſs is in Feaſting and Banqueting, where they are drunk almoſt every Day. They are rich, and go very ſumptuouſly apparel'd, oppreſſing their Vaſſals, and ſelling their Wives and Children to maintain their Luxury. They abſtain from Fleſh, as the *Greek* Biſhops do, and place the whole Chriſtian Religion in the Practice of Faſting, and think not themſelves obliged to do any other Duty. Their Cathedral is pretty neatly kept, and well adorn'd with Images, which they deck with Gold and Jewels, believing, that in ſo doing they ſatisfy God's Juſtice, and atone for their Sins. They are cloathed in Scarlet and Velvet, as the Seculars are, and differ from them only in this, that they wear their Beards long, and their Bonnets black, round, and high.

There are alſo in *Mingrelia* certain Monks, of the Order of St. *Baſil*, who wear the ſame Habit, and live after the Manner of the *Greek* Monks, wearing black Bonnets, eating no Fleſh, and ſuffering their Hair to grow; but they mind nothing of Religion, but to obſerve their Faſts exactly. They have alſo Nuns of the ſame Order, who obſerve their Faſting Days, and wear a black Veil, but they have no Nunneries, nor are under any Vows or Subordination, but quit their Habit and Temperance when they pleaſe.

The Prieſts of *Mingrelia* are very numerous, but a Sort of miſerable Creatures. They till their own Ground, and the Lands of their Lords, being no leſs Slaves than the Seculars; nor have they any Reſpect ſhewn them, but when they bleſs their Food at Meals, or ſay Maſs. Their Pariſh-Churches have no Bells, but they call the People together by knocking with a great Stick upon a Board, and they are kept as naſty as Stables, the Images being foul and broken, and cover'd with Duſt. The Worſhip which they pay to their Images is idolatrous, for they adore them not with a relative Adoration, but pay their Devotion to the material Subſtance. They worſhip ſuch moſt, as are fineſt adorn'd, or ſam'd for their Cruelty, and if they ſwear by any of theſe, they will never break the Oath. St. *Giobat* is one of their moſt formidable Images, and him they will not approach nearer than they can juſt ſee him, but pray to him, and leave their Preſent at that Diſtance; for they report, that he kills all that approach him very near.

The Chriſtian Saints they have no Value for, unleſs it be St. *George*, whom they account their chief Saint, as do alſo the *Georgians*, *Muſcovites*, and *Greeks*. Their Maſs is after the *Greek* Manner, and the Prieſts celebrate it without any other Sacerdotal Habit but their Surplices. Their Cup or Chalice is a Goblet of Wood, and the Cover is of the ſame Matter; and their Patten is a wooden Diſh. In *Lent* they never ſay Maſs, but on *Saturdays* and *Sundays*, for they hold, that the Communion ſpoils their Faſting. They conſecrate unleavened or leavened Bread, without any Difference, and never mix Water with Wine, unleſs it be very ſtrong.

They laugh at Tranſubſtantiation, and ſay, How can Chriſt get into a Loaf? For what Reaſon ſhould he leave Heaven to come down to the Earth? They anoint the Foreheads of their Children with the Oil called *Myrone*, as ſoon as they are born; but baptize them not till a long Time after, and then they waſh them all over with Water: but none will baptiſe their Children till he is able to make a Feaſt for the Prieſt, God-fathers, and Gueſts, and that is the Reaſon many of their Children die unbaptized. They do not believe that Ordination imprints a Character not to be defaced, and therefore they ordain a-new ſuch Prieſts as have been degraded. Their Marriages are a Contract by Way of Bargain and Sale, for the Parents of the Maid agree upon the Price with the Perſon that deſires her; the Price of a divorced Woman is the leaſt, of a Widow ſomething more, but of a Maid moſt. When the Bargain is made, the young Man may company with the Damſel till the Money is paid, and it is no Scandal if ſhe be with Child. If any one has married a barren Women, or of an ill Diſpoſition, they hold it not only lawful, but requiſite to divorce her, as a Match not made by God, who only does good. There is none that underſtands the Bible, or reads it, but the Women will repeat ſeveral Stories of the Goſpel, which they have by Tradition. They obſerve the ſame Faſts almoſt as the *Greeks*, for they keep the four great *Lents*, viz. the firſt before *Eaſter*, which is forty eight Days; that before *Chriſtmas*, which is forty Days; *St. Peter's* Faſt, which is near a Month; and the laſt, which the Eaſtern Chriſtians obſerve in Honour of the Virgin *Mary*, which continues fifteen Days. They make the Sign of the Croſs when they drink Wine and eat Pork, but not as any Mark of Chriſtianity. Their Prayers are all addreſs'd to their Idols for their temporal Benefits, *viz.* their own Proſperity, or Ruin of their Enemies. They offer Sacrifices like the *Jews* and *Gentiles*. They never make Holiday upon *Sundays*, or abſtain from Works but at the Feſtivals of *Chriſtmas* and *Eaſter*, which they celebrate only in Eating and Drinking to Exceſs in their Houſes. Their greateſt Feſtivals are when an Idol is carried through their Country, when they put on their beſt Cloaths, make a great Feaſt, and get ready a Preſent for the Idol. Their Mourning for the Dead is altogether barbarous, and like that of People in Deſpair, the Women rend their Cloaths, tear their Hair and Fleſh, beat their Breaſts, cry, yell, and gnaſh with their Teeth, like People mad or poſſeſſed; the Men alſo tear their Cloaths, and thump their Breaſts.

8. Their Neighbour Nations live and act after the ſame Faſhion almoſt in all Reſpects, only they that live near *Perſia* and *Turkey* are more civil in their Manners, and more honeſt and juſt in their Inclinations, whereas thoſe that border upon the *Tartars* and *Scythians*, are more barbarous, having no Idea, or outward Form of Religion, and obſerving no Laws.

On the Confines of *Mingrelia* lie the Principality of *Guriel*, and Kingdom of *Imeretta*. The Country of *Guriel* is very ſmall, bordering upon *Imeretta* on the North, Mount *Caucaſus* on the Eaſt, *Mingrelia* on the Weſt, and the Black-Sea on the South. It lies all along by the Sea-ſhore from the River *Phaſis*, to the Caſtle *Gonie*, which is held by the *Turks*. The Inhabitants are of the ſame Nature and Manners as the *Mingrelians*, and have the ſame Inclinations to Lewdneſs, Robbery and Murther.

The Kingdom of *Imeretta* is ſomething bigger than the Country of *Guriel*, and is the *Iberia* of the Ancients. It is encompaſſed with Mount *Caucaſus*, *Colchis*, the Black-Sea, the Principality of *Guriel*, and Part of *Georgia*. It is twenty ſix Miles in Length, and ſixty Miles broad. The Country is full of Woods and Mountains, like *Mingrelia*, but the Valleys are more pleaſant, and Plains more delicious, producing Corn, Pulſe, Cattle, and Herbs of all Sorts. There are ſome Iron Mines. They have alſo ſome Money current among them, which is coined in their Kingdom, and ſeveral Towns; but their Manners and Cuſtoms differ little from the *Mingrelians*. The King has three good Caſtles, one called *Scandir*, ſeated on the Side of a Valley, and two on Mount *Caucaſus*, call'd *Regia* and *Scorgia*, being both almoſt inacceſſible, as being built in Places that Nature itſelf has wonderfully fortified, the River *Phaſis* running between them. The Fortreſs

of

of *Cotatis* was once in this Prince's Juriſdiction, but the *Turks* are now Maſters of it.

The King of *Imeretta* govern'd the *Abca*'s, *Mingrelians*, and People of *Guriel*, after they had all four freed themſelves from the Power of the Emperors, firſt of *Conſtantinople*, and then of *Trebiſond*: But in the laſt Age, ſetting up for themſelves, and revolting from one another, they were involved in continual Wars among themſelves, till calling in the Aſſiſtance of the *Turks*, they were all made tributary to them. The King of *Imeretta* pays eighty Boys and Girls, from ten to twenty Years of Age. The Prince of *Guriel* pays forty-ſix Children of both Sexes; and the Prince of *Mingrelia* ſixty thouſand Ells of Linen-Cloth made in that Country. The *Abca*'s ſeldom paid any Thing at firſt, and now pay Nothing. The King of *Imeretta*, and Prince of *Guriel*, ſend their Tribute to the Baſha of *Akalzike*, but a *Chiaux* gathers it at *Mingrelia*.

9. Leaving *Iſagour*, *October* 4, he paſſed by the Mouth of the River *Aſtolphus*, called *Langur* by the *Mingrelians*, one of the biggeſt Rivers in *Mingrelia*, and on the 5th came to *Anargbia*, a Village two Miles from the Sea, conſiſting of two hundred Houſes, but ſo far diſtant the one from the other that it is two Miles from the firſt to the laſt. Hither the *Turks* come to buy Slaves, and have Barks ready to carry them away. It is thought, that the fair and large City, called *Heraclea*, ſtood in the ſame Place. At this Town there is Plenty of Proviſions, and that very cheap, *viz.* Wild Pidgeons, Fowl, Porkers and Goats in Abundance, and Wine is plentiful. From *Anargbia* he ſail'd up the River *Aſtolphus*, and went to a Place called *Sapias*, which is the Name of two little Churches, of which the one is a Pariſh Church of *Mingrelia*, and the other belongs to the *Theatins*, a Sort of Friers, who firſt came into *Mingrelia* in 1627, and were admitted there as Phyſicians, and have built themſelves ſeveral Apartments about it, after the Manner of the Country. They have ſome Slaves, and two Families of Country People their Tenants. They have good Employment as Phyſicians, but none will embrace their Religion, their very Slaves refuſing to communicate in their Services; ſo that they would have long ſince left the Country, had it not been for the Honour of the *Roman* Church and their own Order.

After a Month's Stay with the Monks, it not being ſafe to travel, becauſe of the Troubles in the Country, he return'd again to *Anargbia*, and having hired a *Turkiſh* Feluke, for *Gonie*, November the 10th, ſtaid till th 27th to take in Loading and Paſſengers. While he ſtaid here he was invited to two Chriſtenings, and Curioſity engaged him to be preſent at them. The Manner was this: The Prieſt being ſent for about ten a Clock in the Morning, ſat himſelf down in the Buttery, and fell to reading a Book half torn, about the Bigneſs of a New Teſtament, in *Octavo*. He read very faſt, and with a low Voice, in ſuch a careleſs Manner, as if he regarded not what he did, any more than the reſt did what he ſaid, for the Father, Godfather and Child, who was about five Years old, went to and again all the Time.

When the Prieſt had read an Hour, there was a Bucket of warm Water got ready, into which when the Prieſt had poured about a Spoonful of Oil of Wall-nuts, he bid the Godfather undreſs the Child; which done, he ſet him upon his Feet in the Water, and waſhed his Body all over well, and then the Prieſt gave him a ſmall Quantity of *Myrone*, or Oil of Unction, with which he anointed the Top of his Head, Ears, Forehead, Noſe, Cheeks, Chin, Shoulders, Elbows, Back, Belly, Knees and Feet, the Prieſt ſtill reading, till the Godfather dreſs'd the Child, and then the Father bringing in Wine, Bread and Pork, they all ſat down to eat and drink, and were all extremely drunk before they parted. Their Maſs they perform with the ſame Irreverence and Careleſsneſs.

Departing from *Anargbia* in fair and clear Weather, he diſcover'd the high Lands of *Trebiſond* on the one Side, and of the *Abca*'s on the other, and came to the River *Kelmbel*, which though not ſo broad nor rapid as *Langur*, yet is deeper.

10. On the 30th he came to the River *Phaſis*, which, taking its Riſe in Mount *Caucaſus*, runs at firſt in a narrow Channel, though ſwiftly; about *Cotatis*, and ſometimes ſo low, that it is eaſily fordable; but where it diſchargeth itſelf into the Sea, which is about ninety Miles from *Cotatis*, the Channel is a Mile and half broad, and ſixty Fathom deep, being augmented in that Courſe by divers Streams. The Water is muddy and thick, but very good to drink. There are ſeveral Iſlands at the Mouth of it, which being covered with thick Woods, make a delightful Proſpect. *Arrian* ſays, That upon one of theſe Iſlands ſtood the Temple of *Rhea*, but there are no Remains of it now, though there are ſome Hiſtorians who ſay, it was ſtanding in the time of the *Grecian* Empire, and was, in *Zeno*'s Reign, dedicated to the Worſhip of Chriſt. On this River, and the Black-Sea about it, are Plenty of Pheaſants, or *Phaſiani*, ſo called from the River *Phaſis*. All the Coaſts of this River are a low ſandy Soil, cover'd with Woods ſo thick, that one can hardly ſee ſix Paces up the Land.

On the 30th, he arrived at *Gonie*, which is about thirty Miles from *Phaſis*, the Sea-Coaſts being exceeding high Land and Rocks, ſome being woody, and others naked. *Gonie* is a large Caſtle, in the Territories of the Prince of *Guriel*, built four ſquare, of hard and rough Stones of a very large Size. It hath no Trenches, but Walls only, and two great Guns. In it are about thirty ſmall poor Houſes, made of Boards, and without is a ſmall Village of about as many more, all inhabited by Mariners, and other booriſh People. There is a Cuſtom-houſe here, the Officers whereof are extremely rude, and imperious, and ſevere to the People of the Country, but extravagant to the *Europeans*, not regarding any Man's Perſon, nor any Recommendations from the Port, but ſearching all Things ſtrictly, and exacting what they pleaſe.

From *Gonie* he went to the Caſtle of *Akalzike*. The Way lies over Mount *Caucaſus*, which is one of the higheſt Mountains, and one of the moſt difficult to paſs over in the World. The Top is always cover'd with Snow, over which the Natives paſs in a kind of Sandals, made flat like a Racket, to keep them from ſinking. It is uſual for the Guides here to make long Prayers to their Images to keep the Winds from riſing, for if the Wind be high, it buries all the Travellers in Snow.

This Mountain, though not inhabited for ſome Leagues together in many Places, yet is fruitful to the very Top, yielding Honey, Wheat, Gomm, Wine, and Fruits, and feeding Hogs, and large Cattle. The Vines are ſo luxuriant, that they run up to the very Tops of their higheſt Trees, ſo that the People cannot gather them. The Country People dwell in wooden Huts, of which every Family has four or five. The Women grind their Corn as they want it, and bake their Bread on Stones, or upon their Hearth, and yet the Cruſt is very white, and the Bread good. Theſe Inhabitants are for the moſt part Chriſtians, after the *Georgian* Ceremonies; they are freſh compleCtion'd, and their Women are handſome. At the Bottom of the Hill is a very fair Valley, rich and fertile, being watered by the River *Kur*, which has many Villages, and in them the Ruins of ſeveral Caſtles and Churches, which, the People ſay, were deſtroy'd by the *Turks*.

Akalzike is a Fortreſs built upon Mount *Caucaſus*, fortified with double Walls, and flanked with Towers built with Battlements, after the ancient Manner, and defended with a few great Guns. Upon little Hillocks about it ſtands a large Town of 400 Houſes, which have nothing of Antiquity, but two *Armenian* Churches. It is inhabited by *Turks*, *Armenians*, *Georgians*, *Greeks* and *Jews*, who have their Churches and Synagogues. The River *Kur*, anciently called *Cyrus* and *Corus*, which riſes in the Mount *Caucaſus*, runs by it. A Baſha lodges in the Fortreſs, and his Soldiers are quarter'd in the adjacent Villages. It was built by the *Georgians*, from whom the *Turks* took it.

From *Akalzike* he went to *Gory*, and paſſed by *Uſter*, where the *Turks* have a Caſtle, built on a Rock, with a Garriſon

Garrison and Custom-house, under the Command of a *Sanziac*, and two Leagues farther, you cross over the Mountains which part *Persia* and *Turky*, from whence you see several Villages, in which are the Ruins of many Castles, Fortresses and Churches, the miserable Remains of the Grandeur of the *Georgians*, before the *Turkish* and *Persian* Wars destroyed them.

At the Foot of the Mountain lies a Town and Fortress, both called *Surham*. It stands on a very lovely Plain, full of Censes, Villages, Hillocks, Houses of Pleasure and little Castles belonging to the *Georgian* Lords, and has a Fortress containing a Garrison of 100 Men. All the Country is very well tilled, and mighty pleasant and delightful, as far as *Gory*, except that on the Right-Hand lies a great City almost in Ruins, and not containing above 500 Houses inhabited, whereas formerly, by Report, it had 12000.

Gory is a small City, seated on a Plain, between two Mountains, upon the Bank of the River *Kur*, and by it is a Castle on an Hill, garrison'd by native *Persians*. The Houses and Market-places are all built with Earth, but the People are all very rich and wealthy, and it is furnished with all Necessaries for human Life at a cheap Rate.

11. From *Gory* he departed *December* the 16th, and travelling upon the Banks of the River *Kur*, through pleasant Plains, with great Numbers of Villages on all Hands, he passed through *Calicala*, a City almost totally ruined, and came on the 17th to *Teflis*, the Capital City of that Part of *Georgia*, lying in the Province of *Carthueli*. The Country of *Georgia*, which is under the Jurisdiction of the *Persians*, borders at this Day to the East upon *Circassia* and *Muscovy*, to the West upon *Armenia* the Lesser, and to the North upon the Black-Sea and the Kingdom of *Imeretta*. It is extended from *Tauris* and *Erzerom* to *Tanais*, and was anciently call'd *Albania*. It is a Country very Woody and Mountainous, unless in the Middle, where it is more even and level. The River *Kur* runs through the Midst of it, and empties itself into the *Caspian* Sea.

The *Grecians* are thought by some to have called it *Georgia*, from *Georgoi*, Husbandmen; but others will have the Name deriv'd from St. *George* the Patron Saint of all the Christians of the *Greek* Church. The Temper of the Air is very kindly in *Georgia*, being very dry, cold in the Winter, and hot in the Summer. The fair Weather does not begin till *May*, but then it lasts 'till the End of *November*. The Soil being well watered, produces all Sorts of Grain, Herbs and Fruits in Abundance, so that a Man may live there deliciously and cheap. Cattle are there very plentiful and good, as well the larger as lesser Sort; their Fowl is incomparable, especially their wild Fowl; their Boars Flesh is as plentiful and good as any in *Colchis*; and, indeed, the common People live upon nothing else almost but young Pigs, which are excellent Meat, and never offend the Stomach. The *Caspian* Sea, which is next to *Georgia*, and the *Kur*, that runs quite through it, supplies it with all Sorts of salt and fresh Fish. There is no Country that drinks more and better Wine, and they transport great Quantities of it into *Media*, *Armenia* and to *Ispahan*, for the King's Table. They have great Quantities of Silk, but know not how to weave it, and therefore they carry it into *Turkey* to *Erzerom*, and the Parts adjoining, and drive a great Trade with it. The Complection of the *Georgians* is most beautiful, you can hardly see an ill-favour'd Person among them; and the Women are so exquisitely handsome, that it is hardly possible to look upon them, and not be in Love with them. They are tall, clean limb'd, plump and full, but not over fat, and extreamly slender in the Waste: But this Beauty they spoil with painting and dressing with sumptuous Habits and Jewels. The *Georgians* are naturally very witty, and would be as learned Men and great Artists as any are in the World, if they had the Improvements of Arts and Sciences; but having a mean Education and bad Examples, they are drowned in Vice, are Cheats and Knaves, perfidious, treacherous, ungrateful and proud. They are irreconcileable in their Enmities, for though they are not easily provok'd, yet they preserve their Hatred inviolable.

Drunkenness and Luxury are such common Vices among them, that they are not scandalous in *Georgia*. The Church-men will be as drunk as others, and they keep male Slaves in their Houses, which they use for their Concubines, at which No body is offended, because it is so commonly practised, that Custom makes it thought lawful; yea, and they say, he that is not drunk at their great Festivals of *Easter* and *Christmas*, cannot be a good Christian, and deserves to be excommunicated. The *Georgians* are very great Usurers, and will lend no Money without a Pawn. The lowest Interest they take is two *per Cent.* for a Month. The Women are as vicious and wicked as the Men, and contribute more than they to that general Debauchery, which overflows the Country. In their common Conversation they are civil and courteous, grave and moderate. Their Habit is much like the *Polonian*, and their Bonnets like theirs, their Vests are open before down the Breast, and fastened with Buttons and Loops; their Hose and Shoes are like the *Persians*, and their Womens Cloathing is wholly in the same Taste.

The Houses of their Grandees, and all their publick Edifices, are built according to the *Persian* Model, and they imitate the *Persians* in their Sitting at Table, in their Beds, and Manner of Diet. The Nobility exercise an absolute Tyranny over the People, who are their Vassals, making them labour as long as they please for them, without Food or Wages, challenging a Right over their Estates, Liberty and Lives, and selling their Children, or making them their own Slaves. They were converted to Christianity by an *Iberian* Woman, in the fourth Age, but have nothing left of Christianity, but the Name; for they do not observe the least Precept of *Jesus Christ*; they place all their Religion in Fasting, and making long Prayers.

There are several Bishops in *Georgia*, with a Patriarch, whom they call *Catholicos*, and an Archbishop, whose Sees, as often as they are vacant, are disposed of by the Prince, though he be a *Mahometan*, and he generally gives them to his Relations, and the present Patriarch is his Brother. The Churches in *Georgia*, especially in their Cities, are kept something more cleanly than in *Mingrelia*, but in the Villages are full as nasty. The *Georgians* and their Neighbours build their Churches upon high Mountains, in remote and inaccessible Places, and bow unto them at great Distances, but scarce go into them once in ten Years, leaving them to the Injuries of the Weather, and for the Birds to build their Nests in. They can give no other Reason for all this, but that *it is a Custom*; though we may suppose, it is rather to avoid repairing and adorning them. *Georgia* was made tributary to the *Persians* by *Ishmael* the Great, and though it has several Times revolted, yet still continues in Subjection to them.

The City of *Teflis*, the Capital City of *East Georgia*, is one of the fairest Cities in all the King of *Persia*'s Dominions, though not so big as some. It is seated at the Bottom of a Mountain, and on the Eastern-side of it runs the River *Kur*, which rising in the Mountains of *Georgia*, joins itself to the *Araxes*. The most Part of the Houses built by the River-side, stand upon a Rock, and the whole City is encompassed with strong and beautiful Walls, except on the Side next the River, and is defended by a Fortress on the South-side, wherein are none but native *Persians*. This Fortress is a Sanctuary for all Manner of Criminals.

Teflis has in it fourteen Churches, which is very much in a Country where there is so little Devotion. Six of them are appropriated to the *Georgian* Service, and maintained by them, and the other eight belong to the *Armenians*. The Cathedral called *Sion*, is built all of hewn Stone, and stands on the Bank of the River. It is an ancient Building, in good Repair, composed of four Bodies, and has a great *Duomo* in the Middle. The great Altar stands in the Middle of the Church, and the Inside is full of Paintings, after the *Greek* Manner. The *Armenians* have also several Monasteries

ries here, in one of them, they say, they have St. *George*'s Skull.

There is not any Mosque in *Teflis*, though it be under a *Mahometan* Prince, and though the *Persians* have attempted to build one several Times, they could never accomplish their Design, for the People mutinied and beat down their Work; which Action, though very affronting to the *Persian* Religion, yet the Emperor of *Persia* is afraid to come to any Extremities with them, lest they should revolt to their Neighbours the *Turks*, and so *Teflis* and all *Georgia* enjoy their Liberty to retain almost all the exterior Marks of their Religion; for, on the Top of all the Steeples of their Churches stands a Cross, and in them they have Bells, which they often ring. Every Day they sell Pork openly, as well as other Victuals, and Wine, at the Corners of the Streets, which vexes the *Persians* to see, but they cannot help it. Some few Years since they built a Mosque in the Fortress, and the *Georgians* could not prevent it: But when the Priest, after their Custom, came up to the Top, to make Profession of his Faith, and call the *Mahometans* to Prayers, the People so ply'd him with Vollies of Stones, that he was forced to fly down in Haste, and never dared to appear there any more.

The publick Buildings, *viz.* their Market-Places, Inns and Magazines, are well-built of Stone, and kept in good Repair. The Prince's Palace is a noble and beautiful Building, being adorn'd with Halls and Rooms of State, Gardens, Aviaries, and spacious Courts, to which the Viceroy of *Caket*'s Palace is not much inferior.

The Out-parts of the City are adorned with several Houses of Pleasure, and many beautiful Gardens, of which the Prince's is the biggest; but the Trees are such only as serve for Shade and Coolness.

The *Capuchins*, who were sent into *Georgia* about the Year 1657, by the Pope, have an Habitation in this City, as also at *Gory*, where they are highly esteemed as Physicians, which is the Title they give themselves, but they make very little Progress in the Conversion of the *Georgians*; for besides that these People are very ignorant, and take little Care to instruct themselves, it is so rivetted into their Heads, that Fasting, as they observe it, is the essential Part of the Christian Religion, that they do not believe the *Capuchins* to be Christians, though they fast as they do, because they are informed, they do it not in *Europe*.

The City of *Teflis* is very well peopled, and there are as many Strangers resort thither as to any Place in the World, for there is a great Trade driven there, and the Court is very numerous and magnificent, becoming the Capital City of a Province. The *Georgians* do not call it *Teflis*, but *Calo*, i. e. *The Fortress*, which is a Name they give to all Habitations encompassed with Walls, and some Geographers call it, *Tebele-Cala*, or *The hot City*, either by Reason of the hot Baths, or because the Air there is not so cold and boisterous as in other Parts of *Georgia*.

On the 28th he departed from *Teflis*, and passing thro' *Sogan-lou*, or the Place of Onions, standing upon the River *Kur*, came to *Kupri-Kent*, or the Village of the Bridge, because there is a very fair Bridge over the River *Tabadi*, in the Arches of which are made little Chambers and Portico's, and in every one of them a Chimney, on Purpose to lodge Strangers, and in the middle ones Balconies, to take the cool Air in the Summer; *Melick-Kent*, or, the Royal Village, and so to *Dely-Jan*, a Village of 300 Houses, seated upon the River *Acalsopha*, which runs at the Foot of an high and dreadful Mountain, Part of Mount *Taurus*. Here is Plenty of Water, and the Ground is very fertile, and a great many Villages to be seen on every Side, some of which stood so high upon the Points of the Rocks, that they were almost indiscernable. They are inhabited by *Georgian* and *Armenian* Christians, but not intermix'd because they have such an inveterate Enmity one against another, that they cannot live together in the same Villages. The most Part of the Houses of these Villages are no better than Caverns or hollow Places made in the Earth; the rest are built with Timber, and covered with Turf.

These Sort of Buildings are very convenient, being cool in Summer, and warm in Winter. The Borough of *Dely-Jan*, and all the Country round about for six Leagues, is govern'd by its own natural Princes, from Father to Son, and holds of *Persia*, as *Georgia* does. It is called the Country of *Casac*, the People being stout and fierce, descended from the *Cosaques*, who inhabit the Mountains on the North-East of the *Caspian* Sea, and is at present under a Prince called *Kamshi-Kan*. He lodg'd at *Kara-Phishish*, a large Borough, seated at the Bottom of the Mountains, which separate *Georgia* from *Armenia*. It stands on the Banks of the River *Zenzui*, and passing *Bichni*, where there is an *Armenian* Monastery, our Author arrived at *Erivan*, *Jan.* 7, 1673.

13. *Erivan*, is a great City, but dirty. The Vineyards and Gardens make the greatest Part of it, there being no ornamental Buildings in it. it is situated in a Plain, encompassed with Mountains on every Side, between two Rivers, the *Zenzui*, and *Queurk-boulack*. The Fortress itself may pass for a small City, containing 800 Houses, inhabited by *Persians* only; for though the *Armenians* have Shops there to work and trade in the Day-time, yet they return to their Houses in the Evening. It is surrounded with three Walls of Earth, and Brick made of Clay, with Battlements, and flank'd with Towers, and strengthen'd with Ramparts, according to the Custom of the Ancients; and in it is constantly maintain'd a Garrison of 2000 Men. The Governor of the Province's Palace is within this Castle, and is a very spacious and delightful Place in Summer.

The City stands about a Cannot shot from the Fortress, but the Space between is filled up with Houses and Market-places, which are such pitiful Structures, that they may be removed in one Day. There are several Churches in this City, of which the Episcopal Ser, called *Ircou-ye-rize*, and *Catovike* are the Chief; the rest are small, sunk deep in the Earth. Near the Episcopal Church is an old Tower, built of Free-stone, of antique Work, with several Inscriptions, but none can read them; nor is it known when, by whom, or for what Use it was built. At a little Distance from it is the *Grand Meydan*, or great-Market-place, 400 Paces square, where they use all Exercises, both for Horse and Foot, as Carousels, Races, Wrestling, and managing of Horses for War. There are many Baths and fair Inns in it. The Air is good, but a little thick and cold, for their Winter lasts long, and they have Snow sometimes in *April*. The Country is very delightful and fertile, and produces Fruits in great Plenty, especially Wine, which is there good and cheap.

The *Armenians* have a Tradition, that *Noah* planted his Vineyard near *Erivan*, and some pretend to shew the Place, about a small League from the City. The River and Lake, which is twenty-five Leagues in Compass, furnish the City with excellent Fish of nine Sorts, of which the Trouts and Carps are famous all over the East. In the midst of the Lake is a small Island, where stands a Monastery, whose Prior is an Archbishop, and takes upon him the Title of Patriarch, refusing to acknowledge the grand Patriarch. The *Armenians* hold this City to be the most anciently inhabited Place in the World; for they affirm, that *Noah* and all his Family dwelt there, both before the Deluge, and after he came out of the Ark, and that the earthly Paradise was there: But all this is a Story without Foundation, reported by Persons equally ignorant and vainglorious.

Two Leagues from *Erivan* stands the famous Monastery of the *Three Churches*, the Sanctuary of the *Armenian* Christians. The *Armenians* call it *Ecs miazin*, which Name also the principal Church bears. It is a substantial, but dark Structure, all built of large Free-stone. The Monks shew several Reliques preserved in it, as a Finger of St. *Peter*, and two of St. *John* the *Baptist*, a Rib of St. *James*, Bishop of *Jerusalem*, and an Arm of St. *Gregory*, &c. but they must be very credulous and superstitious, that can believe them such. The two other Churches that stood near this are, St. *Caiana* and St. *Repsima*, the Names of two *Roman* Virgins, who fled into *Armenia*, as they say, in the 9th Persecution,

and suffered Martyrdom in the same Places where those Churches stand.

Within the Territory of *Erivan*, which reaches about twenty Leagues round it, there are twenty-three Convents for Men, and five for Women, which are so poor, that being continually employ'd in getting a Livelihood, they never perform holy Duties but upon Holidays. They hold the Opinions of the *Monophysites*, but in other Points are very ignorant. Two Leagues from *Erivan* Eastward, is to be seen the famous Mountain where *Noah*'s Ark is said to have rested. The *Armenians* hold, that the Ark is still upon the Top of the Mount called *Maus*, but that no Man can ascend to it: The Governor of *Erivan* is a *Beglerbeg*, i. e. a Lord of Lords, and has also the Title of *Serdar*, or General of the Army. His Revenue is 32,000 Tomans, which is above 112,000 *l.* Sterling a Year, besides Fines, Presents, and indirect Ways of enriching himself, which amount to 50,000 Pounds more.

14. While he staid at *Erivan*, he saw a Wedding of the Governor's Steward's Brother. Matrimony in *Persia* is very expensive, so that only Men of Estates will venture upon it, lest it prove their Ruin. The meaner Sort content themselves with a Concubine or Slave. The *Mahometans* that follow the Tenets of *Haly*, take their Wives after three Manners, *viz.* By Purchase, Hire, or Marriage. All these Ways their Religion allows, and their Civil Law acknowledges the Children born in any of them legitimate. The Wives, who are Slaves, are called *Camize*. Of these the Law allows a Man as many as he can maintain, and takes no Cognizance how they are used. He is Master of their Chastity, yea, of their Lives, and it is their Honour to serve their Master as his Wives. The hired Wives are called *Moutaa*: Of these also a Man may take as many as he pleaseth, and as long as he pleaseth for the Price agreed on, and at the End of the Term he may part with them, or renew the Bargain. A handsome young Maid at *Ispahan* may be hired for 35 *l.* a Year, besides Cloaths, Diet, and Lodging. If any break off before the End of the Term, he must pay the whole Sum contracted for, and the Woman, after Dismission, must tarry forty Days before she lets herself to another. These Days they call, *The Days of Purification*.

The espoused Wives are called *Nekaa*, and of these the *Mahometan* Religion allows a Man to marry four; but they never marry above one, to avoid Expence and Disorder, for every one will command, and their mutual Jealousy causes a perpetual Confusion; wherefore, if they cannot content themselves with one Woman, they use their Slaves. In *Persia* they usually marry by Proxy, because the Man never sees his Wife till after he has consummated the Marriage, which sometimes he does not till several Days after his Wife has been at home. One would think, that this Way of marrying should produce unfortunate Matches; but it doth not, for Marriages are not more happy in any Country than this. If either of the Parties dislike one another, and resolve to unmarry themselves, the *Mahometan* Religion permits a Divorce, and they may separate either before a Judge, or a Churchman, giving each other a *Talaak*, or *Bill of Divorce*, and then the Parties are at Liberty to marry again where they please themselves.

Upon this Dissolution of their Marriage, if the Man has sued the Divorce, he is obliged to return the Woman her Dowry; yet if the Woman sought it, she loseth her Portion; but if the Persons repent the Act, they may renew the Marriage again three Times: Yet, the *Persians* rarely make Use of this Licence to part with their Wives, only some Citizens and Tradesmen make their Advantage of it. Persons of Quality count it so dishonourable, that they will rather die, than divorce their Wives, and the meanest Sort cannot part with the Portion, and so, if they desire a Divorce, which is rare, they effect it by ill-using their Wives, to force them to sue for a Divorce, and thereby sacrifice all to their Liberty.

The *Armenian* Patriarch lives in this City, and has an Episcopal Palace. He, with all the rest of his Clergy, is much addicted to *Simony*, as are also all the Eastern Sects. Their chief gain lies in selling the Oil called *Myrone*, at a dear Rate, which, they teach the People to believe is a Remedy that physically cures all the Distempers of the Soul, and confers the Grace of Regeneration and Remission of Sins, saying, that in Baptism it is the Oil, not the Water, which is the Matter prescribed. The Patriarch consecrates this Oil, and sells it to the Bishops and Priests, who get great Sums by it.

15. *April* the 8th he parted from *Erivan*, and travelling through a Country somewhat hilly, but full of Villages, came first to *Daivin*, and then to *Kainer*, leaving the Mountain of *Noah* on the Right-hand. On the 10th he went on the same Road, which led him through a fertile and fair Country, and leaving *Sederec*, a great Town, and the Capital of the Province of *Armenia*, called *Charour*, where the Sultan resides, came through *Nouratchin*, and over the River *Harpasony* to *Nacchivan*, which is thought to be the ancient *Artaxate*. It is now little else but a Heap of Ruins, not containing above two thousand Houses which are inhabited, and those in the Heart of the City, with Inns, Baths, and other publick Houses, where they sell Tobacco and Coffee, whereas formerly the *Persian* History assures us, that it contained forty thousand.

Five leagues to the North lies a great City called *Abrener*, i. e. *the fertile Field*, and seven others near to it, all whose Inhabitants are Papists, and their Bishops and Curates *Dominicans*, who perform their Church Service in the *Armenian* Language. These Towns were brought into Subjection to the Pope by an *Italian Dominican* of *Bologna*. Twenty Villages more acknowledg'd the same Ecclesiastical Jurisdiction, but are returned to their first Religion, and their Obedience to the *Armenian* Patriarch; and it is not likely that the rest can hold out long, for the Governors of the Province use them violently, and lay heavy Impositions upon them, for withdrawing from their Jurisdiction.

From *Nacchivan* he passed to old *Julpha*, through a dry stony Country, where there is Nothing to be seen but Hills of Stones. It is a ruined City, and thought by some Authors to be the ancient *Ariaminene*. It is said to have contained four thousand Houses, though the Ruins do not shew above half so many. At present there is nothing but Holes and Caverns in the Mountains, fitter for Beasts than Men to live in.

This City was ruined by *Abas* the Great, for the same Reason as *Nacchivan*, *viz.* to hinder the Invasions of the *Turks* for Want of Provisions. By *Julpha* runs the River *Araxes*, which separates *Armenia* from *Media*. It rises in the Mountain where *Noah*'s Ark is said to have rested, from which perhaps it takes its Name, and empties itself into the *Caspian* Sea. It is very large, and of so rapid a Course, especially when it is swelled by the Thaws of the Snows that come down from the Mountains, that no Bridges can stand upon it, nor Dams resist its Force, and the Noise of the Waters astonishes the Ears of the Beholders.

16. *Media*, which formerly ruled all *Asia* with an imperial Dominion, at present makes but one Part of a Province, though the largest in the *Persian* Empire, called *Azerbeyan*, or *Asapaican*. It borders on the East upon the *Caspian* Sea and *Hyrcania*, on the South upon *Parthia*, on the West upon *Araxes* and the Upper *Armenia*, of which *Assyria* is a Part, and on the North on *Dageſtan*, which is that Mountainous Country that borders upon the *Muscovite Cossacks*, and Part of Mount *Taurus*. The *Persians* affirm, that the Name of *Azerbeyan* implies the *Country of Fire*, by reason of the famous Temple of Fire which was there erected, where was kept that Fire which the Fire-worshippers hold to be a God. *Nimrod* is said first to have brought in this Worship, and there is a certain Sect, called *Guebres*, which still maintain it.

From *Julpha* he travelled through a Country full of little Hills, leaving a spacious Plain upon the Left-hand, where many bloody Battles between the *Turks* and *Persians* were fought, and particularly that between *Selim* the Son of *Solyman* the Great, and *Ismael* the Great, to *Alacon*, and from thence, through a more even Country, to *Marant*, a very fair Town, consisting

ing of about two thousand five hundred Houses, and which has so many Gardens as take up as much Ground as the Houses. It is seated at the Bottom of a Mountain, at the End of a Plain, watered by the little River *Zelou lou*, from which the People have drawn several Cuts into their Grounds and Gardens.

In the Places adjoining grow Plenty of Fruits, the best in all *Media*; but that which is most peculiar to these Parts, is this, that here they gather Cochineal, though in no great Quantities, nor for any longer Time than only eight Days in Summer, when the Sun is in *Leo*; for before that Time, the People say, it doth not come to Maturity; and after the Worm, from which they draw the Cochineal, makes an Hole in the Leaf in which it grows, it is lost. The *Persians* call Cochineal *Kermis*, from *Kerm*, which signifies a Worm, because it is extracted out of Worms. The *Armenians* have a Tradition, that *Noah* lies buried here.

17. From thence he travelled among the Mountains to *Sophian*, a little Village full of Rivulets and Gardens, and fruitful to a Wonder, and so he went to *Tauris*, which is fifty three *Persian* Leagues from *Erivan*. This City is very large and potent, being the second in *Persia* in Dignity, Grandeur, Riches, Trade, and Number of Inhabitants. It is neither walled nor fortified, and the little River *Spingtcha* runs a-cross it, which sometimes carries away the Houses on the Side of it, and makes dreadful Havock. On the North-side runs the River *Agi*, or the Salt River, whose Water is made salt by the little Rivulets, which passing through the Salt Marshes, fall into it, and so can nourish no Fish. It is divided into nine Wards, and has fifteen thousand Houses, and as many Shops, in their Market-places, among which are three hundred Inns, and some so large, as to lodge three hundred People, and many Cabarets for Coffee, Tobacco, and strong Liquors. There are three hundred and fifty Mosques, three Hospitals, which relieve the Poor with Victuals twice a Day; and a fair Hermi, called *Hali's Eye*.

The Inhabitants have been formerly computed to be five hundred and fifty thousand. This City is full of Strangers, who come hither to trade from all Parts of *Asia*, because it is full of all Sorts of Merchandizes, and abounds with Artists in Cotton, Silk, and Gold. The fairest Turbans in *Persia* are made here; and it is said, there are six thousand Bales of Silk consumed in this Manufacture. The Air of *Tauris* is good, healthy, and dry, but the Cold continues long, because it is exposed to the North, and the Snow lies nine Months in the Year upon the Mountains; the Winds blow every Day Morning and Evening, and Rains often fall.

It abounds with all Things necessary for human Support, as Corn, Fish from the *Caspian* Sea, Venison, and other wild Beasts. Bread may be bought there for three Pound a Penny, and Flesh at three half Pence a Pound. There are said to grow no less than 60 Sorts of Grapes in and about *Tauris*. Near it is a Quarry of white Marble, a Mine of Gold, and another of Salt. There are several Mineral Waters, all sulphureous, of which some are cold, and others boiling hot. Most of our Geographers of best Note, as *Ortelius*, *Ananias*, *Molets*, &c. are of Opinion, that this City is the ancient and celebrated *Ecbatana*, so frequently mentioned in holy Writ, and in the ancient History of *Asia*, but there are no Remains of the magnificent Palace of *Ecbatan*, where the Monarchs of *Asia* kept their Courts in Summer, nor of *Daniel's*, to justify this Notion.

From *Tauris* he travelled first to *Vaspinge*, a great Borough, surrounded with Gardens and Groves of Poplars and Tylets, and watered with several Brooks, which make it very pleasant; then to *Agi-agach*, by which are the Plains which afford the best Pasture in all *Media*; and perhaps in the whole World, where the choicest Horses in the whole Province are put to Grass from *April* to *June*, to purge, refresh, fatten and strengthen them. These Plains are the *Hippopothon* of the Ancients, of which they write, that the Kings of *Media* kept here a Breed of fifty thousand Horses.

The Road from hence leads by several Circles of large hewn Stones, which the *Persians* affirm to be the Places where the *Caons* or Giants, when they made Wars in *Media*, held their Councils, it being a Custom among these People, that every Officer that came to the Council brought with him a Stone, to serve him instead of a Chair, and so carries you over Hills and Dales, all fruitful and delightful, to Admiration, through *Turiman*, so called, because that in the Fields about it there is a great Number of Shepherds with their Flocks, that are called by that Name, to *Purvare*, an handsome large Village at the Bottom of an Hill, and upon the Banks of a little River.

From thence he proceeded in his Journey, and crossing the River *Miana* several Times, by Reason of its Windings, passed through the Town of the same Name adjoining, both so called because they part *Media* from *Parthia*, and ascended a Ridge of Mountains, which are a Branch of Mount *Taurus*, at the Top of which stands a Castle, call'd the *Virgin's Castle*, because *Artaxerxes* is said to have built it on Purpose to imprison a Princess of the Blood.

As soon as you have passed these Mountains, and the River *Kesil-bueje*, which is at the Foot of them, you perceive a Change of the Air; for whereas *Media* is moist and cloudy, subject to high Winds and much Rain, the *Parthian* Air is dry to the highest Degree, without Clouds or Rain for six Months sometimes, and the Soil sandy, so that nothing will thrive without good Husbandry and Pains.

18. *Parthia*, which was so long the Seat of the Empire of *Asia*, is now a large Province of the *Persian* Monarchy. It is the proper Demeans of the Shah, and therefore has no Governor, as the rest of the Provinces. It is extended 200 Leagues in Length, and 150 in Breadth, being bounded by the Province of *Chorassan* on the East; by *Fars*, which is properly *Persia*, on the South, by *Azarbeyan* or *Media* on the West, and *Guilan* or *Mezanderan*, which compose the Province of *Hyrcania*, on the North.

The Air is dry, and though the Mountains produce nothing but Thistles and Briers, yet the Plains are fruitful and pleasant, where there is Water. This Province has above forty Cities, which is much in *Persia*, because it is not peopled according to its Extent. The *Parthians* took their Original from the *Scythians*, who were the *Tartars*, who now inhabit the North of *Persia*, called *Uzbecs*, and formerly *Bactrians*. The first Village you come at is *Zerigan*, which is fam'd for its Antiquity, being founded, according to the *Persian* Records, in the Reign of *Ardechir-babezan*, several Ages before *Christ*, and then passing over delightful Plains, you come to *Sultany*.

This City is seated at the Foot of a Mountain. It seems afar off a very neat well-built Place, but does not appear so when you are within it; yet some of the publick Buildings are very remarkable, both for the Materials and Architecture. It contains about three thousand Houses, and besides, there are very vast Ruins, which makes it probable, that it was once the largest City of the Kingdom, as their Histories relate. Provisions are very plentiful and cheap there, and the Air wholsome, though very changeable, the Mornings, Evenings, and Nights being very cold, and Days hot. It is said to be the most ancient City in *Parthia*. The Predecessors of *Ismael Sophi*, and the last *Armenian* Kings, resided there, and then it is said that it contained four hundred Christian Churches; but being demolished by *Tamerlane*, and several other *Turkish* and *Tartarian* Princes, the Christians have deserted it.

From hence he travelled through a lovely Country, and passing through several Villages, surrounded with Meadows, and Groves of Willow and Poplar, he came to *Ebber*, a small City for the Buildings, as containing not above 2500 Houses, but taking up a large Extent of Ground, because they have so many large Gardens. A small River runs through the Midst of it. It is thought to be anciently called *Baruntha*. The Situation is delightful, the Air wholsome, and Soil plentiful. It is govern'd by a *Darogue*, or Mayor; and the *Mirsheki-Bashi* has his *Tahvil*, or Salary, charged upon the Revenue of this City. The *Persian* Geographers assert,

that this City was built by *Kei-Cofrou*, and that *Darab-Rethoni*, or *Darius*, began to build the Caſtle; and that *Skender-Roumi*, i. e. *Alexander* the *Great*, finiſhed it. At *Ebber* they begin to ſpeak the *Perſian* Language, which is ſpoken all the Way to the *Indies*, more or leſs pure, as the People are more or leſs diſtant from *Schiras*, where it is ſpoken in the greateſt Perfection.

19. From *Ebber* he travelled to *Perſac*, leaving *Caſbin* five Leagues on the Left-hand. This great City ſtands in a delightful Plain, three Leagues from Mount *Alou-vent*, one of the higheſt and moſt famous Mountains in *Perſia*. It is ſix Miles in Circumference, containing 12,000 Houſes, and 100,000 Inhabitants, of which there are forty Families of Chriſtians, and one hundred *Jews*, but all very poor. It was formerly walled, but they are now all fallen down. The chiefeſt Ornament and Grace of *Caſbin* is the King's Palace, and the great Number of the Seats of the *Perſian* Grandees, who attend upon the Court, which has its continual Reſidence there. There are but few Moſques in *Caſbin*, but the Royal Moſque, called *Metſhid-ſha*, is one of the largeſt and faireſt in all *Perſia*. This City has no great Plenty of Water, but it is ſupplied, with all it has, by ſubterraneous Channels called *Kerifees*.

The Air is thick, and not very healthful, and the Soil dry and ſandy, yet it abounds with Meat, and all Manner of Proviſions, which are brought thither from the Countries adjoining, which having many well water'd Plains, feed a World of Cattle, and produce prodigious Quantities of Corn. The faireſt Grape in *Perſia*, called *Shaboni*, or the Royal Grape, being of a Gold Colour, and tranſparent, of which the ſtrongeſt and moſt luſcious Wine in the World is made, grows here. The Air is very hot in Summer all the Day long, but the Nights are ſo cold, that if a Man expoſe himſelf never ſo little to the Air, after he is undreſſed, he is ſure to fall ſick. Some of our *European* Geographers affirm it to have been the City, which the *Greeks* called *Rogea*, or *Rages*, afterwards *Europa* and *Arſacia*, and now *Caſbin*, from a King of that Name. It is governi'd by a *Darogue*, or Mayor, choſen every Year, whoſe Office is worth to him 600 Tomans, or 2000 Pounds.

Having paſſed *Caſbin*, he came to *Kaiare*, and having lodg'd there, travelled the next Night (for that's the general Way of travelling all over the Eaſt, to avoid the Heat of the Sun, which would hurt both Man and Beaſt in the Day-time) by *Segs-abad*, which ſignifies, *the Habitation of Dogs*, to *Sava*, a great City, ſeated in a ſandy and barren Plain. It is two Miles in Circuit, and walled round, but ſo miſerably built, that, unleſs it be in the Midſt, it runs to Ruin for want of Inhabitants. The Hiſtories of *Perſia* unanimouſly agree, that the whole Plain of *Sava* was formerly a Salt-Marſh, or Lake; but how it was dried is not certainly known: Some fabulouſly report, that *Haly*, *Mahomet*'s Son-in-Law, drain'd it by a Miracle; and to preſerve the Memory of it, the People built this City in the Midſt of it.

19. Juſt over-againſt *Sava*, Eaſtward, at four Leagues Diſtance, ſtands a Place of Pilgrimage, moſt famous for the Devotion of the *Perſians*. They call it *Echmouil*, that is to ſay, *Samuel*; for they believe, that this Prophet was there interr'd, and over his Tomb is built a moſt ſumptuous *Mauſolæum*, in the midſt of a magnificent Moſque. Over-againſt it is ſtill to be ſeen ſome Remnants of the City of *Rey*, which is reported to have been once the biggeſt City of *Aſia*, next to *Babylon*. The *Perſian* Hiſtories relate, that it was divided into ninety-ſix Quarters, every one of which had forty-ſix Streets, and every Street 400 Houſes, and ten Moſques; that there were in it 6400 Colleges, 16600 Baths, 15000 Towers of Moſques, 12000 Mills, 1700 Channels, and 13000 Inns, and People almoſt numberleſs.

The Chronicles of the *Magi* make *Chus*, the Grandchild of *Noah*, to be Founder of it; and *Ptolemy* calls it *Raquaia*; but the vulgar Opinion is, that it was founded by *Houſheing Piſhadi*, or the Chief Juſticiary, and enlarged by *Marroutſher*, his Succeſſor. It was deſtroy'd by the *Mahometans*, who being divided into two Sects, *viz.* Of *Shia* and *Sunnis*, made War one upon the other for ſixty Years together. The Sect of *Sunnis* called in the Aſſiſtance of the *Tartars*, and, by their Help, bore down the Sect of *Shia*. In theſe Wars the *Tartars*, by their frequent Incurſions, deſtroy'd the potent City of *Rey*, and reduced it to nothing before the 600th Year of their *Hegyra*. The Soil about it is fertile and pleaſant, and produces great Plenty of Fruits; but the Air is unhealthy, making the Skin ſwarthy, and breeding Agues.

Departing from hence, he paſſed by an Hill, called *Coub-Teliſm*, which has this remarkable and peculiar to it; that as you approach nearer and nearer to it, it ſhews a different Form, and varies both in its Bigneſs and Figure; that the Top or Point of it is always in Sight, and you would think, that it turned that Side, which Way ſoever you ſtood to look upon it. It conſiſts of a black Earth, that crumbles like that of the burning Mountains; but it is not known to have vomited Fire. The People of the Country ſay, that they that aſcend that Mountain never come back again.

20. Having paſſed it, he came to *Com*, a large City, ſeated in a Plain, by a River-ſide. It contains 15000 Houſes, as the People ſay, and is ſurrounded with a Moat and Wall, flank'd with Towers, but half ruined. On the River-ſide are two fair Keys, and at the Eaſt of the City a fine Bridge. It contains many large and beautiful Market-places, both for Wholeſale and Retale: Though it be a City of no great Trade, yet they export large Quantities of Fruit, dried and raw, and particularly Pomegranates; Soap, Sword-blades, and Earthen Ware, both white and varniſh'd, which hath this peculiar Property, that it cools the Water in Summer both wonderfully and ſuddenly, by Reaſon of its continual Tranſpiration. It contains a great Number of fair Inns, Mauſolæums and Moſques, wherein the Grand-Children and Deſcendants of *Ali*, which are the *Perſian* Saints, called *Tman-Zade*, Sons of the Apoſtles, lie interr'd. One of theſe Moſques is the moſt celebrated in the Eaſt: It has four Courts, of which the firſt is planted with Trees and Flowers, like a Garden, with Terraſſes on each Side; the ſecond is not ſo beautiful as this, but the third is nothing inferior to it, being ſurrounded with Apartments two Stories high, and having a Terraſs, Portico and Canal. In the fourth are the Chambers and Lodgings for the Prieſts, Governors and Students, that live upon the Revenues of the ſacred Place. Fronting theſe Courts ſtands the Body of the Structure, conſiſting of three great Chapels upon a Line. To the Middlemoſt belongs a Portal, eighteen Foot high, of white Marble. The Top is a large Half-Duomo, overlaid without with large ſquare *China* Tiles, painted with *Moreſco* Work, and embelliſh'd within with Gold and Azure. The Folding Doors are plated with Silver, gilt with Vermillion.

In it ſtands the Tomb of *Fatima* in the Midſt, which is overlaid alſo with *China* Tiles, painted *A-la-moreſco*, and overſpread with Cloth of Gold, which hangs down on both Sides. It is incloſed with a Grate of maſſy Silver, ten Foot high, diſtant half a Foot from the Tomb, and at each Corner are Apples of fine Gold. In the two Chapels on each Side ſtand the Tombs of the two laſt Kings of *Perſia*, viz. *Abas* and *Sophi*, both very magnificent; but on that of *Abas* are written in large Characters of Gold, ſeven Elegies upon *Mahomet* and *Haly*, made by the Learned *Haſan-Caza*.

Theſe are rare Pieces of Eloquence, and in them may be ſeen not only the Genius of *Perſian* Poetry, but the Tranſports of the *Mahometan* Devotion. This City contains ſeveral other beautiful and ſumptuous Edifices, and would be a very pleaſant Place, were it not for the Heat, which is exceſſive, there being no Place in all *Perſia* where the Sun ſcorches more violently, yet is the Air wholſome, and Soil fruitful, eſpecially in Piſtachio's. The People are very courteous and civil. The River that paſſeth by it is but a ſmall Current in Summer, but being ſwell'd with the Snow-waters that fall from the Mountains, it ſometimes overflows great Part of the City.

From *Com* he travelled four Leagues over very fertile Plains, abounding with fine Villages, to *Cassem-abad*, a Town consisting of about 300 Houses, belonging to the Queen-Mother, as her Dowry, from whence he passed over a dry sandy Plain, without Villages or Water, to *Abishirin*, or Sweet Water, because there is a Fountain of fair Water, and went from thence to *Cashan*.

21. This City is seated in a large Plain, near an high Mountain, a League in Length, and a Quarter of a League in Breadth, running out from East to West in Form of an Half-Moon. There is no River near the City, but it is supplied with Water by Canals, deep Wells, and Cisterns. It is encompassed with a double Wall, flank'd with round Towers, after the old Fashion, and hath five Gates. The City and Suburbs, which are the most beautiful, contain 6500 Houses, as the People say, forty Mosques, three Colleges, and about 200 Sepulchres of the Descendants of *Ali*. The principal Mosque stands right against the Market-place, and has a Tower, like a Steeple, of Free Stone. The Houses are built of Earth and Brick, but are none of them remarkable for their Beauty.

The Bazars and Baths are well-built and kept, and the Royal Inn is the fairest in all *Persia*. The Wealth and Trade of *Cashan* consists in the Manufactory of all Sorts of Stuffs, and Tissues of Gold and Silver, plain and flower'd, Satin and Velvet; and there is no City in *Persia* that makes more. *Cashan* stands in a good Air, yet so violently hot, that it is ready to stifle you in Summer, which is occasion'd by the Reflection of a Mountain, that stands on the South of it; but the greatest Inconvenience that attends this City, is the great Number of Scorpions which infest it, and the Parts adjoining, when the Sun is in *Scorpio*, and therefore there is Nobody but has by him several experienced Remedies against the Sting of this Creature.

Cattle and wild Fowl are not plentiful, but the Country abounds in Corn and Fruits. They furnish *Ispahan* with Fruits, especially Melons and Water-Melons, all the Season. Several *European* Authors think this City to be *Ambrodux* or *Ctesiphon* of the Ancients. It is said to be founded by a Virgin, who therefore laid the first Stone of it when the Sun enter'd *Virgo*, and nam'd it *Cashan* from her Grandfather. It is govern'd by a *Darogue*, or Mayor, who holds his Place two Years.

From *Cashan* he passed over a Mountain, and then descended into a deep Valley, very narrow, and about a League in Length, which is well fill'd with Houses, Vineyards and Gardens, so close one to another, that they all seem but one Village. Several delightful and clear Streams preserve the Summer so wonderfully cool here, that the Roses were not blown, nor Corn or Fruit ripe, when the Harvest was quite got in at *Cashan*. Several modern Authors assert, that *Darius* was murthered by *Bessus* in this Valley, and that not improbably, because History says, *Bessus* fled to *Bactriana*, and *Nabarzanes* to *Hyrcania*, and here the Road begins to these two Provinces, and so by *Moushacour*, a large Village of 500 Houses, to *Ispahan*, which is so thick encompassed with Villages, that you would think you are in the Suburbs two Hours before you come near them.

22. There are two other Roads, which it is necessary that Travellers should be acquainted with, which I shall briefly describe, *viz.* from *Warsaw* to *Ispahan*, and from *Ispahan* to *Moscow*.

Warsaw, which is seated upon the Left-Hand of the *Vistula*, is the ordinary Residence of the King of *Poland*. Beginning your Travels here to *Ispahan*, you must go to *Lublin*, which is six Days Journey, and in five more you may get to *Iluove*, where the Customers open all the Bales of the Merchants Goods, and exact five in the Hundred. From *Iluove* you go to *Jasloviser* in twelve Days. This is the last City of *Poland* next *Moldavia*. Here, if you sell any Goods, you must pay five *per Cent*.

From thence you go to *Yasse* in eight Days. This is the Capital City of *Moldavia*, and the Residence of the *Waywod*, which the Grand Signior sends to govern that Country. Here all Bales of Merchandizes are opened, and there is a Roll of all that the Merchant is to pay, which amounts to five *per Cent*.

From *Yasse* the Way lies through *Ourshaye*, to which you come in three Days. This is the last City in *Moldavia*. From hence to *Akerman* you go in four Days, and the Customs amount to four *per Cent*. but they take the Merchant's Account. From *Akerman* you go to *Ozou*, where they take two *per Cent*. and so to *Precop*, where they pay two and an half *per Cent*. but they trust to the Merchant's Word at both Places.

From *Precop* the Road lies to *Kaffa*, where also the Custom is three *per Cent*. And the Journey from *Warsaw* to *Kaffa* is fifty-one Days by the Waggon, which is the usual Way of Carriage in that Country, and the Customs in all come to eighteen and an half *per Cent*. to which you must add the Carriage and Passage by Sea to *Trebisond*, where you pay three Piasters for every Mule's, and four for every Camel's Load. To avoid something of this Charge, the *Armenians* ship their Goods usually at another Port, called *Onnie*, which is a very good Port, and where they never pay above a Piaster and a half for a Camel's Load.

There is another Road from *Warsaw* to *Trebisond* shorter by three Days Journey, *viz.* From *Warsaw* to *Yasse*, in the former Road, and from thence by *Galas*, a City of *Moldavia*, *Megin* and *Mangalia*, the best Port in the Black-Sea to the West, to *Trebisond*, from whence to *Erzerom* five Days Journey, from which to *Ispahan* you go the usual Road.

The other Road from *Ispahan* to *Moscow* lies thus. You must travel the usual Road before-mention'd, to *Shamaki*, and from thence to *Derbent*, which the *Turks* call *Demir-Capi*. This is the last City in the *Persian* Jurisdiction, by which the River *Shamourka* runs. From *Derbent* you may travel to *Tetark* in eight Days, where hiring Barks with twelve Oars, you may be at *Astracan*, by the Help of a little Sail, which they put up, if the Wind serves, in four or five Hours, but if you row only, it will take up nine. When you embark upon the *Caspian* Sea, you must provide yourself Water for the first three Days, because the Water on the Coast is bitter for that Time, but afterwards it is very good. At *Astracan* the Merchants are all searched by the Customers, and they take five *per Cent*.

From *Astracan* to *Moscow* you take Shipping in great Barks, that make Use both of Oars and Sails, rowing against the Tide, and weigh all you carry aboard, for which you must pay fourteen Caya, and three Abassi's and an half for every Pound. From *Astracan* you sail to *Corinya*, and so in Order by *Sariza*, *Saratof*, *Samarat*, *Senurskat*, *Ceulombe*, *Casan*, *Subouk-sha*, *Godomijan Triguna*, *Mourin* and *Cosin*, to *Moscow*, which they count 2950 *Shagarons*, or 590 *Italian* Miles.

At *Saratof* you may go a-shore, and so go by Land to *Moscow* in Waggons when the Snow is gone, and on Sledges while it lies, and then the Way lies through *Inferat*, *Tymnek*, *Cagguerma* and *Valodimer*, a City bigger than *Constantinople*, to *Moscow*, which Journey may be finish'd in thirty-five Days; but this Way is never used, but upon Necessity, when the River is frozen, because in the Passage from *Saratof* to *Inferat*, which is ten Days Journey, there is nothing to be had for Man or Horse. At *Moscow* the Customs are the same as at *Astracan*, viz. five *per Cent*. and all the *Asiens*, viz. *Turks*, *Persians*, *Armenians*, and others, lodge in a Sort of Inns; but the *Europeans* lie in a Place by themselves all together.

23. There are few Countries in the World that are so little visited by *European* Travellers as those about the *Black Sea*, and indeed there are several Reasons for it. In the first Place, the *Turks* will suffer no Trade to be carried on by Sea in any other than their own Vessels, and so jealous they are on this Head, that when the *Russians* were Masters of *Asoph*, and shared by that Means in the Navigation of the *Black Sea*, they were never easy. It is, in the next Place, a very rare Thing, even for such as travel for Pleasure through the Dominions of the Grand Signior, to strike out of the com-

mon Road purely to gratify their Curiosity, nor indeed in such a Country as this would that be always safe. And lastly, The common Reports of most of these Countries, place both them and their Inhabitants in so bad a Light, that few have any Curiosity to be better acquainted with them. Our Author's Journey was by mere Accident; he took his Route to *Persia* as the most convenient at that Time for his Purpose; and it was also by Accident *M. de la Motraye* took many Years after the same Route, and their Accounts agree, generally speaking, very well; but some Points in both seem to stand in Need of Explanation.

Our Author has given but a very short Account of the *Crim Tartars*, and therefore it is necessary to say something more of them. Authors differ very much as to the Condition of this Nation, that is to say, whether they ought to be considered as free and independent, as Allies, or as subjects to the *Turks*. Instead of endeavouring to discuss these Questions, we shall leave them to the Decision of the Reader, after reporting a few Matters of Fact. There are not many Towns in this *Tartary*, and in those that have any Fortresses, the *Turks* have Garrisons. The *Tartar* Princes are rarely admitted into, and never allowed to lodge in them. *Caffa*, we have elsewhere shewn, was once a very fine City, and is still a good Port, which is in the Power of the *Turks*; so is *Baluclawa*, which is still a better Port, and, if we may depend upon the *Turkish* Writers, is not exceeded by any in the World, either for the Depth of Water, or Security from Winds. The Town of *Chirk*, upon the Streights of *Daman*, has also a very fine Port, but it is an open Place, and belongs to the *Tartars*. The Capital of this Country, properly speaking, is *Bascia Sarai*, which is the Residence of the Khan, was taken by the *Russians* in the late War, and totally destroyed. The Khan of the *Tartars*, tho' a Sovereign Prince, is appointed and deposed by the Grand Signior, but he is always succeeded by a Prince of his own Family, and this presumptive Successor, whether he be the Brother or Son of the reigning Prince, is stiled Sultan *Galga*. The second Prince of the Family is stiled *Hor Bey*, the third *Noradin Bey*, and the rest of the young Princes have particular Titles. It is to be observed of the *Tartars* in general, that even the meanest and most stupid of them is so much Master of his Genealogy, as to know exactly of what Family he is descended, and to what Tribe his Family belongs. The Truth of the Matter is, that they resemble exactly *Highland* and *Irish* Clans, and, like them, are commanded by Chiefs.

Every distinct Family or Clan of the *Tartars* is by them stiled *Horda*, and the chief *Mursa*, or as others write it, *Mirza*. Amongst the *Crim Tartars* there are four great Tribes, to which all their Hords belong, and the Chiefs of these four Tribes are the Councellors of the Khan, without whose Consent he can undertake Nothing of Importance. Hereditary Right is the Fundamental Law of all the *Tartars*, and the Dignity of *Mirza*, or Chief, descends from Father to Son. The Khan of *Crim Tartary* can bring eighty thousand Men into the Field, but his Contingent, when called to assist the Grand Signior, consists of thirty thousand Horse. All the World knows, that these *Tartars* are very far from being handsome, but they are, generally speaking, brave, hardy, active, and enterprizing, and their Horses resemble them, for worse looking, or better Beasts for Service, the World does not produce. As for Riches, they consist in Horses and in Slaves; and as for their Manner of Living, it is equally coarse and barbarous in the Opinion of all other Nations, and honourable and happy in their own. They are very hospitable and kind to one another, so that every Man is at home in his Neighbour's House. Neither are they less civil and respectful to such Strangers as come among them, who are very welcome to what they have, and would be as welcome if they had more. One Thing is remarkable, when any Stranger comes to their Tents, he is served by their Children, and not by their Slaves, let the Quality of the Master be what it will. A Gentleman who was in the Service of *Charles* XII. passing through this Country in his Way to *Bender*, where that Monarch then was, lodged in the Tent of a principal *Mirza*, and when it was Time to go to Rest, his Son made up for the Stranger a Bed of Skins, by the Side of which he set a little Stool, with a Pipe, a Box of Tobacco, and a Bottle of excellent Sherbet. In the Morning he came and rolled up the Bed, presented him Cakes, Butter, Coffee, and Milk, and brought him likewise his Boots. The Father, who was a Kind of Prince, when the Gentleman expressed some Astonishment at his putting his Son upon such Offices, made him this Answer; "Friend, this World is a Lottery, in which "there are many Blanks to a Prize; though I have "many Slaves, yet by the Fortune of War my Son "may become a Slave; it is fit therefore he should "learn to behave in all Conditions; the Khan does "the same Thing; and besides, let me tell thee, Stran-"ger, that among the *Tartars*, we hold the meanest "Office done to a Friend as the highest Honour, and "therefore never Share it with our Slaves."

As the *Tartars* are chiefly known to the rest of the World, by their Excursions, we cannot describe them better, than by shewing in what Manner they act on such Occasions, wherein, without doubt, they discover an extraordinary Genius for this Manner of making War, which, however barbarous it may seem to us, answers all the Ends of War to them, by furnishing Slaves and Booty in Abundance, which supplies them with the Means of Happiness in Time of Peace. It is very true that they run through great Hazards and Hardships in Time of War; but then these Hazards and Hardships are all that they sustain, for when they return to their Tents, they are free and independent, have neither Care nor Solicitude, but are Princes in their own Family, and live in what Manner they like best, without any Apprehensions or Constraint. To us, indeed, even their Repose and Luxury appears a most shocking and hideous Course of Life; but it appears otherwise to them; and, after all, if there be any Thing certain in this World, it is this, that the true Standard of Happiness is Opinion. But to come to the Point; every *Tartar* that goes into the Field, carries with him two Horses, which are taught to follow without being led, and are consequently useful to, without embarrassing their Master. On these Horses they lay a Sack of Rye Meal, and another with Bisket and Salt, which is all the Baggage and Provisions wherewith they are encumbered. It is only a few of the Commanders that are provided with Tents; the rest pass the Night in the following Manner. They carry with them four sharp Stakes, which they drive into the Ground, and upon these they fix their Mantle, which serves for a Bed; their wooden Saddle supplies the Place of a Pillow, and a coarse, thick Cloth, which is thrown cross the Horse's Back under the Saddle, becomes a Coverlid. The Horses are tied to the Pickets with pretty long Cords; and while their Masters sleep, the Beasts very handily remove the Snow with their Forefeet, and feed upon the Grass that is under it, taking now and then a Mouthful of Snow to moisten it. When a Horse tires, his Master cuts his Throat upon the Spot, and distributes his Flesh among his Friends, who make him the same Compliment when Occasion offers. The best Part of the Flesh they cut in Slices, of an Inch thick, and these they place very neatly under the Saddle of the Horse they ride upon. When they have travelled three or four Leagues, they dismount, turn all the Pieces of Flesh, and mix them very carefully with the Sweat, which they turn up with their Fingers, then to Horse again, and at Night they sup upon this dainty Dish, which they take ready dress'd from under their Saddles.

In this Manner they will traverse two or three hundred Leagues of Ground, without ever lighting a Fire, which they carefully avoid, to prevent being discover'd; and they chuse the Depth of Winter for their Expeditions, that the Bogs, Lakes, and Rivers being frozen, they may avoid all Interruptions, and prosecute their March with greater Expedition. Thus the *Tartars* march one hundred in Front, that is three hundred Horses; every one of them has two, which serve for Re-

lays,

lays, as has been ſaid before; their Front may extend eight hundred or one thouſand Paces, and they are eight hundred or one thouſand in File, which reaches four long Leagues, or three when they keep cloſe; for at other Times they extend above ten Leagues. This is wonderful to thoſe that have not ſeen it, for eighty Thouſand *Tartars* make up above two hundred thouſand Horſes. Trees are not thicker in the Woods than Horſes are at that Time in the Field; and to ſee them at a Diſtance, they look like a Cloud riſing in the Horſon, which increaſes as it riſes, and ſtrikes a Terror into the boldeſt; I mean thoſe who are not uſed to ſee ſuch Multitudes together. Thus theſe mighty Armies march, halting every Hour about half a Quarter of an Hour to give their Horſes Time to ſtale; and they are ſo well managed, that they do it as ſoon as they ſtop; then the *Tartars* alight and piſs too. They remount immediately, and go on, all which is done only by the Signal of a Whiſtle; and when they are come within three or four Leagues of the Borders, they lie ſtill two or three Days in ſome Place choſen for that Purpoſe, where they think they are concealed; there they give out Orders, and refreſh their Army, which they diſpoſe of in this Manner: They divide it into three Parts, two Thirds are to compoſe one Body, the other Third is ſubdivided into two Parts, each making a Wing, one on the Right, the other on the Left. In this Order they enter the Country.

The main Body moves ſlowly, which, in their Language, they call *Coche*, with the Wings, but continually without halting Day or Night, allowing but an Hour to refreſh till they are got ſixty or eighty Leagues into the Country, without doing any Harm. But as ſoon as they begin to march back, the Body holds the ſame Pace; then the General diſmiſſes the two Wings, which have Liberty, each on its own Side, to ſtray ten or twelve Leagues from the main Body; but that is to be underſtood Half of the Way forward, and the other Half Sideways. Each Wing, which may conſiſt of eight or ten thouſand Men, is again ſubdivided into ten or twelve Squadrons, of five or ſix hundred Men each, who run up and down to the Villages, encompaſs them, making four *Corps de Garde* about each Village, and great Fires all the Night for Fear any Peaſant ſhould eſcape them: Then they fall to Pillaging and Burning, kill all that make any Reſiſtance, and take and carry away all that ſubmit, not only Men, Women, and Sucking Babes, but the Cattle, Horſes, Cows, Oxen, Sheep, Goats, *&c.* As for the Swine, they drive and ſhut them up in a Barn, or ſuch like Place, and fire the four Corners; ſo great is the Loathing they have for thoſe Creatures. The Wings being allowed to ſtray but ten or twelve Leagues, (as has been ſaid) return with their Booty to their main Body, which is eaſily done; for they leave a great Track, marching above fifty in Front; ſo that they have nothing to do but to follow, and in four or five Hours they join their Body again, where, as ſoon as they are come, two other Wings, conſiſting of the like Number as the former, go out on the Right and Left, to make much the ſame Havock; then they come in, and two others go out, and ſo continue their Excurſions without ever diminiſhing their Body, which, as has been mentioned, makes two Thirds of the Army, and move gently, to be always in Breath and ready to fight their Enemy, if they ſhould meet them, tho' their Deſign is not to meet, but to avoid them as much as poſſible. They never return the ſame Way they broke in, but take a Compaſs, the better to eſcape; for they always fight in their own Defence, nay, and they muſt be forced to it, without they know themſelves to be ten to one; and yet would they conſider of it before they fell on; for theſe *Tartars* do not enter *Poland* to fight, but to pillage by way of Surprize. When the *Polanders* meet them, they make Work, forcing them to get home ſafter than their uſual Pace. At other Times, after they have ſufficiently plundered and robbed, they enter upon the deſart Plains in the Frontiers, thirty or forty Leagues in Length, and being in that Place of Safety, make a great Halt, recovering Breath, and putting themſelves into Order, if they were in any Confuſion, on Account of meeting the *Polanders*.

At their Return from ſuch an Incurſion, the Khan receives his Tenth of the whole Booty, which is afterwards divided amongſt the ſeveral Hords, and every Mirza receives the Tenth of the Share that belongs to his Hord; after which, what remains is divided fairly and regularly amongſt all that ſerved in the Excurſion. It is, undoubtedly, one of the moſt ſhocking Spectacles that can be beheld, to ſee the unhappy People of all Ages, Ranks and Sexes, that have been thus carried away, ſeparated from each other, and torn away by their relentleſs Maſters, who either keep and employ them in ſervile Work, or ſell them, if they think proper, to the *Turks*, *Perſians*, *Circaſſians*, or any of the adjacent Nations, or to the Merchants who come up into their Countries on Purpoſe to buy Slaves. It is from their Fortune in theſe Kind of Excurſions, that the *Tartar* Princes become rich and potent; for what they receive from their Parents is very inconſiderable, and they make no Scruple of telling Strangers, when they admire the Number of their Tents, Horſes, Cattle and Slaves, that what they have, was acquired by their Sword and Bow; and that if they had been leſs lucky in their Expeditions, they had been as poor and as miſerable as any of their Subjects. By leading this Kind of Life they become very active and vigorous, capable of enduring prodigious Fatigue, ſo as to go without Sleep for many Nights together, and with little or no Food for many Days; but when they come to have more Leiſure, they will fetch this up by ſleeping forty eight Hours upon the Stretch, and will crowd three or four Meals into one. Their good and bad Qualities are peculiar to themſelves, and ſeem to be derived entirely from the Kind of Life they lead; for though they will fight very bravely, yet they muſt be forced to it, chuſing much rather to fly, if it be practicable. They will drink very freely upon certain Occaſions, but upon ſuch Occaſions only, for at other Times they are both abſtemious and ſober. The *Crim Tartars* are very far from being jealous, and are, generally ſpeaking, content with one Wife, ſeldom making uſe of their Slaves as Concubines; but then they are mercileſs Maſters, treat their Slaves in the ſame Manner as their Cattle, and ſell them with as little Ceremony. Under Misfortunes they are patient, or rather ſullen; but what little Education they have makes ſome Difference amongſt them, as appears by ſuch of their Khans as are baniſhed to *Rhodes*, which is the common Place of their Exile when depoſed, where they live very handſomely, and without any Dejection of Spirit. Indeed this Misfortune happens ſo frequently, that they cannot be much ſurprized at it. In the Court of the Khan's Palace at *Baſcia Sarey*, there are two Tombs of Princes that died in Poſſeſſion of that Dignity, and, it is ſuppoſed, were erected there as Curioſities in that Reſpect. I have dwelt the longer upon this Subject, becauſe I take it to be both inſtructive and entertaining.

In order to apprehend clearly the Nature of our Author's Voyages and Travels, we muſt conſider the Countries that lie upon the *Black Sea*, which is every where ſhut in by the Land, except at the narrow Streights of *Conſtantinople*. On the Weſt-ſide lies the *European* Coaſt, *viz.* the maritime Parts of *Moldavia*, *Bulgaria*, and *Romania*, extending from South to North, that is, from *Conſtantinople* to *Oczakow*, in a ſtreight Line, about three hundred and twenty Miles. On the North-ſide lies the *Little Tartary*, the Peninſula of *Crim*, and the great Country of *Circaſſia*, that circumſcribe the *Palus Meotis*, which communicates with the *Black Sea* by the Streights of *Zaman* or *Theman*, which have the Peninſula of *Crim* on one Side, and *Circaſſia* on the other. Thus it appears, that *Circaſſia* makes the North Eaſt Boundary of the *Black Sea*, and ſtretches itſelf quite to the *Caſpian*. The Countries lying on the Weſt-ſide of the *Black Sea*, and to the South of *Circaſſia*, are *Mingrelia*, *Immoretta*, and *Guriel*, of which our Author has given a large and very good Deſcription.

These Countries are all mountainous and narrow, having behind them towards the *Caſpian*, the large Country of *Georgia*, which borders immediately on the *Perſian* Dominions, having *Circaſſia*, on the North, the Countries of *Mingrelin*, *Immoretta*, *Guriel* and *Armenia* on the Weſt, the *Caſpian Sea* on the Eaſt, and the Territories of *Perſia* to the South. The ſeveral Nations that inhabit theſe Countries are, properly ſpeaking, *Tartars*, or very little better; and though there are ſome Towns, and even Cities, yet moſt of the Inhabitants live in Tents. The Princes of the *Circaſſians*, are hereditary Chiefs of Clans, like other *Tartars*, and it is certainly a Degree of Complaiſance to eſteem them Chriſtians. It muſt be however allowed, that they are not quite ſo barbarous, or to ſpeak with greater Propriety, ſo far removed in their Manners from ours, as other *Tartars*, notwithſtanding their unnatural and deteſtable Cuſtom of ſelling their Children; for it is certain that they take a good deal of Pains in their Education, but with no other View than that of bringing them to a better Market. The Boys, beſides Riding, Hunting, Shooting and martial Exerciſes, are taught ſeveral Languages; and as they are very active in their Perſons, have quick Wits, and are of bold and enterprizing Natures, they riſe frequently to great Preferments, both in *Turkey* and in *Perſia*; as for the Girls, they are likewiſe taught the *Turkiſh* and *Perſian* Tongues, Muſic, Dancing, and to repeat amorous Novels and Romances. If it may be accounted wonderful to ſee Parents part with their Children with ſo much Eaſe as they do, it is certainly not at all leſs ſtrange, to ſee the Children quit their Fathers and Mothers not only without Pain, but with the utmoſt Alacrity, the Girls more eſpecially. This ariſes from the Stories they are told, of the vaſt Fortunes that their Countrywomen have made in different Parts of the World, which fills them with aſpiring Thoughts; and to ſay the Truth, their Slavery is none of the hardeſt, for the Merchants who buy them, take as much Care as is poſſible to improve their Education, and are ſo far from making any Attempts upon their Chaſtity, that they are the moſt jealous Guardians of it in the World, becauſe all the Hopes they have of ſelling them to Advantage, are founded in the extreme Fondneſs the *Mahometans* have for Virgins, and when they are ſold, it is at ſo high a Price, that thoſe who buy them, muſt be both able and diſpoſed to maintain them in Affluence.

There is no need to add any Remarks on the remaining Part of this Section, becauſe whatever requires farther Explanation, will be ſet in a clear Light in the ſubſequent Sections; only it may not be amiſs to obſerve, that ſince the Declenſion of the *Perſian* Empire, the *Ruſſians* have taken many of the *Circaſſian* and *Georgian* Princes under their Protection, and it is highly probable, that in Time the reſt will follow their Example, which perhaps may render the Country more acceſſible, and prove the Means of drawing the Inhabitants out of their preſent State of Barbariſm. If this could be done, and they once civilized, and brought under one Sovereign, or even two or three that lived in tolerable Harmony with each other, there is no doubt that they might be able to defend themſelves againſt any that ſhould attack them, and by the Happineſs of their Situation, between the *Euxine* and *Caſpian* Seas, and the many valuable Commodities their Country produces, they might very ſpeedily eſtabliſh a much more profitable, as well as reputable Commerce, than that which they have hitherto carried on. The late *Schah Nadir*, who had great Views with reſpect to Trade, was very deſirous of forcing a Paſſage to the Black-Sea, where he intended to have eſtabliſhed a Port from which he expected vaſt Things, but very probably theſe great Deſigns will fall with him; and as the preſent Generation is not like to ſee his Equal, we muſt leave to Poſterity the Hopes of beholding theſe Countries and their Inhabitants in a better Situation than they are at preſent, for which they ſeem to have been deſigned by Nature; in a worſe, however, they cannot well be.

SECTION II.

A copious and circumſtantial Deſcription of the great Empire of *Perſia*, its Situation, Extent, Diſtribution of its Provinces, Climate, Rivers, Seas, Soil, Produce, and the chief Cities throughout the Country, ſo as to afford a perfect Idea of its Condition, in paſt and preſent Times.

Collected from the Writings of the moſt famous Travellers, particularly from thoſe of HERBERT, CHARDIN, TAVERNIER, THEVENOT, LE BRUN, *and others, their ſeveral Remarks and Obſervations being all digeſted into a regular and eaſy Method.*

1. *The Situation and Extent of the* Perſian *Empire, with a ſuccinct Account of the Reaſons why a clear and perfect Notion of the Territories which compoſe this Empire, is of ſuch Importance towards a right Idea of general Hiſtory and Geography.* 2. *A diſtinct and accurate Deſcription of the ſeveral Provinces under the Dominion of the* Perſian *Emperor, their ancient and modern Names, Situation, Extent, chief Cities and Ports.* 3. *The Air and Climate of* Perſia *in its different Parts; with an Account of the hot and ſtifling Winds ſo dangerous to Travellers on the Sea-Coaſts.* 4. *The Rivers in this Country, and the various Methods made Uſe of to diffuſe the Water by Canals and Aqueducts; and an Account of the Seas upon which it borders.* 5. *Of the Appearance of the Country in general, and of the Diverſity of Soils in* Perſia. 6. *Of the particular Huſbandry uſed in this Country, the Produce of arable Lands and Gardens.* 7. *Of the Variety of Fruits, Trees, Flowers and Shrubs that grow therein.* 8. *Of medicinal Drugs that are brought from* Perſia, *particularly* Opium, Aſſa Fœtida *and* Bezoar. 9. *A large and curious Account of the Animals, tame and wild, in the ſeveral Provinces of* Perſia. 10. *Of the Fowls, Birds and Fiſh in this Country, and the Reaſon why the latter is ſo ſcarce at* Iſpahan. 11. *Of the Minerals in* Perſia, *and of precious Stones, particularly the* Turquois, *held to be peculiar to this Country.* 12. *Of the Manner of Building in* Perſia, *how well adapted to their Climate, and of the Methods*

Methods uſed to keep their Houſes cool and pleaſant, even in the hotteſt Seaſons. 13. *A particular Deſcription of the Capital City of* Iſpahan *or* Spahawn, *with its peculiar Beauties and Blemiſhes.* 14. *A diſtinct Deſcription of the Royal Palace and of the Imperial Moſque.* 15. *Of the Bagnio's, Gardens and Bridges in the City of* Iſpahan, *and in its Neighbourhood.* 16. *A large Deſcription of the Borough or Suburb of* Julpha, *with an Account of the* Armenians *who inhabit it.* 17. *The noble City of* Schiraz *deſcribed, with an Account of the adjacent Country, and its Produce.* 18. *An Account of the noble Antiquities at* Tchelminar, *the Remains of the ancient* Perſepolis, *juſtly eſteemed the moſt glorious Antiquity in the World.* 19. *Of other Places of Note in* Perſia, *more eſpecially upon its Sea-Coaſt, and of the Deſign of* Shach Nadir *to have removed the Capital of the* Perſian *Empire, with the Reaſons upon which that Project was founded.* 20. *A Compariſon between the paſt and preſent State of* Perſia, *in Regard as well to the Fertility and Riches of the Country, as of the great Cities and Ports.* 21. *Remarks hiſtorical, political and critical, upon the foregoing Section.*

1. THERE is ſcarce any Country in the World, which makes a greater Figure in Hiſtories ſacred or prophane, ancient or modern, than this of which we are ſpeaking. In the Scriptures the Deliverance of the *Jews* by *Cyrus*, the Protection they received from his Succeſſors, the memorable Preſervation of the whole People from the dark and deep laid Plot of *Haman*, all reſer to this potent Empire and its Monarchs. In Reference to the *Greek* Hiſtory, the earlier Parts of it turn entirely on the Diſputes between the free States of *Greece* and the great King, as the latter contain nothing more than the Hiſtory of the Subverſion of the *Perſian* Empire by *Alexander* the Great, and the Diviſion of its ſeveral Provinces after his Deceaſe, among his Captains. In Regard to the *Roman* Hiſtories again, we find the *Parthians* continually diſputing the Progreſs of their Arms in the *Eaſt*, and the moſt conſiderable Part of the *Conſtantinopolitan* Hiſtory before the Irruption of the *Saracens* proved fatal to both Empires, comprehends the Diſputes between the Succeſſors of *Conſtantine the Great*, and the Emperors of *Perſia*. From the Time the *Saracens* became Maſters of this Country, the Succeſſion of their Caliphs forms a principal Branch of the *Oriental* Hiſtory down to the Extinction of their Dominion. Since that Time the ſeveral Conquerors of this Empire have ſufficiently diſtinguiſhed themſelves to deſerve Notice, and even the Frequency of Revolutions in this Country, make the Hiſtory of it more curious and more entertaining. We know very little of the Etymology of the Word *Perſia*, ſome ſay it was ſo called from the Hero *Perſeus* Son of *Jupiter* and *Danae*, but that ſeems to be a very ridiculous Fable; others derive it from *Perſes*, a Nobleman of that Country, in Times of great Antiquity, but with Reſpect to this alſo, there wants both Probability and Proof; neither is the third Account of the Matter, which derives its Name from *Paras*, that ſignifies a Horſe, very ſatisfactory; and as for the modern *Perſian* Wood *Fars*, it is viſibly derived from *Perſia*, and therefore cannot help us to explain it. As to the *Oriental* Writers, they know it not at all by this Name, but ſtile it conſtantly *Iran*. In order to apprehend the Meaning of this Name, which is abſolutely neceſſary to the Underſtanding their Hiſtories, we are to know, that an ancient King of this Country, or rather of the Upper *Aſia*, whoſe Name was *Ferridoun*, had two Sons, *Tour* and *Irag*, who ſucceeded him in his Dominions, the former had all the Country on the other Side the River *Oxus*, which by the Way, the *Orientals* ſtile *Gihon*, and the other the Country on this Side. Hence ariſes the Diſtinction of all the Countries in the Upper *Aſia* (*China* and the *Indies* excepted) into *Touran* and *Iran*, the former comprehending great *Tartary*, and all the Countries bordering or depending upon it, and the latter *Perſia*, in like Manner, with all its Dependencies. As for the modern Writers in the *Perſian* Tongue, as they ſtile their Sovereign *Shah*, ſo they give his Dominions the Title of *Shahiſtan*, or the Territories of the *Shah*.

We will proceed next to the Situation of this Country, and this is beſt ſhewn, by marking the Dominions of theſe Princes that confine it; for as to the diſtinct and preciſe Limitations of this Empire, it is impoſſible to lay them down with Accuracy or Certainty, becauſe they depend upon the Power of its Monarchs, which fluctuates every Day. On the Eaſt it has the Dominions of the *Great Mogul*, the Ocean and the Gulph of *Perſia* towards the South, the Territories of the Grand Signior on the Weſt, and the Country of *Circaſſia*, the *Caſpian* Sea, and the River *Oxus*, which divides it from the *Uſbeck Tartary*, on the North. It may not be amiſs to obſerve, that the Northern and Southern Boundaries ſeldom or never vary, as being fixed by Nature, but on the Eaſt and Weſt the *Perſians* ſometimes encroach upon, but in later Times have been oftener encroached upon by their Neighbours, as will appear more clearly when we come to ſpeak particularly of its Provinces.

As to its Extent, it reaches from South to North about twenty Degrees, that is, from twenty-five to forty-five Degrees of North Latitude. It contains pretty near the ſame Number of Degrees of Longitude, the neareſt of its Provinces lying in the Longitude of forty-five, and the moſt diſtant about ſixty-ſix Degrees Eaſt from the Meridian of *London*. According to the ordinary Computation, allowing for the Diviſion made by the *Caſpian* Sea, it is a Square of between eleven and twelve hundred Miles, which ſhews plainly, that it is one of the moſt conſiderable Countries of *Aſia*; and if it was as thoroughly inhabited as the Excellency of its Situation, Climate, and Soil deſerve, its Monarchs would be, doubtleſs, as powerful as any ſovereign Princes in the World, though at preſent, from a Multitude of concurring Accidents, it ſeems to be thinner in People, and weaker in Point of Government, than any of the other four *Aſiatick* Empires. As *Perſia*, properly ſo called, is but a very ſmall Country in Compariſon of what now goes under that Name, ſo the different Times and Occaſions by which the other Diſtricts that now depend upon it were annexed thereto, render it extremely difficult to fix the Number, the Names, and the Situation of its Provinces, about which hardly any two Geographers or Travellers have been hitherto able to agree; therefore the Reader will not think it ſtrange, if the Account we give of them differs from thoſe he has met with before.

2. In order to deliver as plain an Account of this Matter as is poſſible, we ſhall obſerve, that the moſt accurate of the *Perſian* Writers themſelves divide their Country into thirteen Provinces, and therefore it appears moſt reaſonable to follow that Diviſion; and it may likewiſe be convenient to purſue their Method of deſcribing them, as this is a Thing altogether arbitrary, and there ſeems to be the ſame Cauſe to take it one Way as another, provided that when the Method is once choſen it is cloſely purſued, that the Reader may be able to trace it exactly, without Confuſion, and even to form in his Head, as it were, a Scheme of the whole Country that is laid before him. We ſhall begin then with the North Eaſt, and ſo paſſing along Southward, deſcribe all the Countries of *Perſia* that lie towards the Frontiers either of *Tartary* or *India*. We ſhall then deſcribe the Provinces on the Ocean and the *Perſian* Gulph, together with ſuch as lie within Land; thoſe on the Frontiers of the *Turkiſh* Empire will follow theſe, and we ſhall end with the Provinces that lie North Weſt and North on the Coaſt of the *Caſpian* Sea.

I. *Aſtarabat*, or *Eſtarabat*, is ſituated on the Coaſt of the *Caſpian* Sea, to the South of the Opening of the River *Amu* or *Oxus*; it hath *Choroſan* on the Eaſt, and

on the South of the Province of *Masanderan*, on the West the *Caspian* Sea, and Part of *Tartary* on the North. It is but small, having thirty five Leagues in Length from West to East, and fifteen in Breadth from North to South; for which Reason many of our Geographers include it within the great Province of *Chorasan*. In regard to Fertility, as well as to its Climate, there is not a finer Country in *Persia*. A Ridge of Hills that run through it, furnish Abundance of small Rivulets, and some fine Rivers, that running through it into the *Caspian* Sea, cloath the Country, for a great Part of the Year, with continual Verdure. The Capital of this Province has the same Name with the Province itself, and is one of the best built Cities in *Persia*; and as it is a Frontier towards *Tartary*, it is tolerably fortified, and has commonly a good Garrison. It stands upon a Gulph of the same Name, and has a very good Port for small Vessels that do not draw any great Depth of Water. There are in it both Silk and Woollen Manufactures, and the Inhabitants drive a great Trade in a Sort of Camblets, that are much esteemed both for Beauty and Strength. The Country about is well cultivated, and as for the Western Part of the Province, it is a perfect Orchard, abounding with Fruits of all Kinds, as well as with fine Trees for Shade and for Timber; but the same Thing cannot be said of the Eastern Part of the Province, which being exposed to the Inroads of the *Usbeck Tartars*, is so depopulated, that in Spite of the Kindness of Nature, it looks like a perfect Desart.

II. *Chorasan* is esteemed the fairest, richest, and most fertile Province of the whole Empire, and is the Country known to the Ancients by the Name of *Bactria*; it is divided by the Mountains of *Balck* from *Great Bucharia*, has the Principality of *Candahar* on the East, the Province of *Segistan* on the South, the Provinces of *Yerack* and *Masanderan* to the West, and the Province of *Esterabat* and the River *Amu* on the North. It is thought to be about one hundred *German* Leagues in Compass. The Climate is very temperate, the Soil extremely fruitful, abounding with rich Fruits, fine Pastures, producing excellent Corn, Wine, and Silk, and affording besides rich Mines of Gold, Silver, and precious Stones. It was formerly the best peopled, the best planted, and the best built Province in *Persia*, but of late the Incursions of the *Usbeck Tartars* have laid one half of it waste; and though for a few Years they were kept in Awe by the Shah *Nadir*, who drove them out of this Country, for which he had a peculiar Affection, yet it is not to be supposed, while the Affairs of the *Persian* Empire are in Confusion, that they can be long restrained. The chief City of this Province is *Meschid*, or *Thous*, of which we shall have Occasion to speak more hereafter; and besides this, there are many other considerable Places, such as *Nichabour*, *Herat*, *Tcharkez*, *Amoroye*, &c.

III. *Sablustan*, bounded on the North by the Provinces of *Chorasan* and *Candahar*, which latter is sometimes reckoned a Part of this Province, on the East by the Dominions of the *Great Mogul*, and on the South and West by the Province of *Segistan*. The Climate is tolerable, but the Soil is extremely mountainous and barren; the Inhabitants are, generally speaking, boorish and rude, at least in Comparison of the rest of the *Persians*, yet the Capital of the Province, which is the City of *Bost*, is large, well built, well inhabited, and the Country about it is exceedingly well cultivated; all which arises from its lying in the direct Road to the *Indies*. It is a Place of great Trade, abounds with Manufactures and Strangers from all Countries, and with the District about it, looks so very unlike all the rest of the Province, that it seems to have dropt into it from the Clouds. Some other Towns there are, but of no great Importance, only it is fit to remark, that the People of this Country make the hardiest Soldiers, and are the best Infantry in the *Persian* Empire.

IV. *Segistan*, which seems to have been the *Drangiana* of the Ancients, is bounded by *Sablustan* on the North, the Territories of the *Great Mogul* on the East, by the Provinces of *Makeran* on the South, and by Part of the Province of *Kerman* on the West. This Country is tolerably fruitful, and is particularly remarkable for its Palm-trees and its excellent Dates, but it is greatly exposed to Winds, which sometimes drive the Sands in such a Manner, as to cover the Houses, and even whole Villages. It was formerly famous for its Gold Mines, which, if we may trust the *Persian* Authors, were the richest in the World, the Veins sometimes pushing to the very Surface, in which they are countenanced by some very ancient *Greek* Authors. This Province has produced both Heroes and learned Men, who have from thence borrowed the Surname of *Segistani*, which by the Way is a Practice very common in *Persia*. The Capital is the City of *Zereng*, more commonly stiled *Segistan*, but a Place of no great Note. There are besides two other Places of some Figure in this Country, *Cohin* and *Mastich*.

V. *Macran*, or *Macheren*, supposed to be the ancient *Gedrosia*, is bounded by *Segistan* on the North, by the Dominions of the *Great Mogul* on the East, by the Ocean on the South, and by the Province of *Kerman* towards the West; it is looked upon as one of the worst Provinces in *Persia*, the Air being very indifferent, and the Soil barren; it is but indifferently peopled, and the Inhabitants are esteemed barbarous and faithless. The chief Towns in it are *Makeran*, *Passir*, and *Gest*; the North-part of it is entirely a Desart of ten Days Journey; it has indeed a Port at *Guadel*, but of no great Consequence, for it is capable of receiving only small Vessels, and is besides not very secure.

VI. *Kerman*, which is without doubt the *Caramenia* of the Ancients, a very large and noble Province, which may be well esteemed one of the most beautiful in *Persia*. It is bounded by *Segistan* and *Makeran* towards the East, the Ocean towards the South, the Province of *Fars* towards the West, and by a Desart which separates it from the Province of *Ferac Agemi*, towards the North. Some Part of it is mountainous and barren enough, but the Valleys are wonderfully fertile, producing Fruits, Roots and Flowers in vast Abundance; it is in this Province that such vast Quantities of Roses grow, as enable the Inhabitants to carry on a considerable Trade in Rose-water, which is highly esteemed not only throughout all the East, but in *Europe*; they have also very rich Mines in this Country, particularly those of *Turquoises*, of which we shall speak hereafter; admirable Steel, out of which they fabricate all kind of Arms, and they have besides great Manufactures of Tapestry. But after all, the principal Glory of this Country is its Sheep, the Wool of which is esteemed the finest in the World, and they have a very singular Way of coming at it, for at a certain Season of the Year they pull it from the Backs of the Animals with their Fingers, so that the Sheep are entirely naked; this Wool is all wrought in its natural Colours, and without Dye, it is of three Sorts, the first brown, the second of a speckled grey, and the third of a Milk-white; this last is the most esteemed; but there is none of it that ever goes out of the Country, for it is intirely employed in making Garments for their *Moulbas*, or Men of the Law, and Priests, who wear nothing else. There are in this Province more of the *Gubers*, *Gaurs*, or Fire-Worshippers, who are the Remains of the ancient *Persians*, than in all the Empire beside; and these frugal and industrious People manufacture from the other two Sorts of Wool, several Kinds of light Stuffs, which in Point of Beauty and Lustre are not at all inferior to Silk. The City of *Kerman* is the Capital of the Province, it is large and well peopled, Provisions are cheap there, and in the Neighbourhood they have a Manufacture of Earthen Ware, which comes very near *Porcelain*. The Fort of *Gomiron*, and the Island of *Ormus*, are by some Authors reckoned dependent upon this Province, which has produced several great Heroes, learned Physicians, excellent Poets, and in a Word, famous Men of every kind; amongst the rest, the celebrated *Achmet Kermani*, who was Poet Laureat to *Tamerlane*, and composed in *Persian* Verse the Acts of *Alexander* the *Great*, of *Gingischan*, and of his Patron.

VII. *Fars* or *Farsistan*, as the *Persians* call it, is the ancient *Persia Propria*, the *Orientals* say, that it derives its Name from *Fars*, the Son of *Aram*, that is, *Ar-*

phaxad,

phaxed, the Son of *Sem*, the Son of *Noah*; but what Authority they have for this, is more than I can determine; it is bounded on the East by *Kerman*, by the Gulph of *Perſia* on the South, by the Province of *Chuſiſtan* towards the Weſt, and by a great Deſart called *Naubendigbian* upon the North, which ſeparates it from *Yerac Agemi*. This ſandy Deſart is of a vaſt Extent, and reaches to the Frontiers of the Province of *Chorſan*; it is the ſame we have mention'd before, in ſpeaking of the Province of *Kerman*. This is a rich and noble Country, abounding with all the Neceſſaries of Life, but more eſpecially famous for producing in the Neighbourhood of *Shiraz*, the richeſt and fineſt Wine in *Perſia*; but the Imperial Grape of *Tauris* is eſteemed moſt pleaſant and luſcious for Eating. They have alſo an admirable Glaſs Manufacture in this Province, where they blow Bottles of an enormous Size, ſome that are ſaid to hold three Gallons of our Meaſure; but they keep their Wine in earthen Veſſels, as we ſhall have Occaſion to ſhow hereafter. The chief Cities in this Country are *Shiraz*, which will be deſcribed elſewhere. *Lar*, formerly the Capital of a little independant Principality; *Bandr Congo*, a Port upon the *Perſian* Gulph, to which we may add; though as I have ſaid ſome comprehend it under the Province of *Kerman*, the famous Port of *Gambroon*, or *Bander Abaſſi*. On the oppoſite Shore of *Arabia*, there is a ſmall Territory, called from the principal Place therein, *Elcatiff*, which formerly belong'd to the *Perſians*, and was ſometimes annexed to the Government of *Farſiſtan*, which is one Reaſon why I mention it here; another is, that in ſeveral Maps, and in many oriental Authors, the *Perſian* Gulph is from hence called the Sea of *Elcatiff*.

VIII. *Chuſiſtan*, the *Suſiana* of the Ancients is bounded on the Eaſt by the Provinces of *Farſiſtan* and *Yerac*, by the Gulph of *Perſia* on the South, by the Territory of *Baſſora* on the Weſt, and by the Province of *Curdeſtan* on the North; the Capital of this Country is *Schouſter*, believed with Reaſon to be the City of *Shuſhan*, mentioned in the Book of *Eſther*, famous for a noble Palace built here by the *Perſian* Monarch *Artaxerxes*, who is the *Ahaſuerus* of the Scripture, and for the Tomb of the Prophet *Daniel*, of neither of which, there are now any Remains, though a *Perſian* Author of great Credit aſſures us, that the latter was ſtanding in his Time, and that he had ſeen it.

IX. *Curdeſtan*, or *Curdiſtan*, Part of the ancient *Aſſyria*, bounded on the Weſt by the Dominions of the Grand Signior, by the Province of *Chuſiſtan* on the South, by *Erac Agemi* on the Eaſt, and by *Aderbeitzan* or *Media* on the North; it is with very little Reaſon that this Country finds a Place among the Provinces of *Perſia*, for the *Curds* are a Nation that ſometimes own the Protection of the *Porte*, and ſometimes profeſs a Dependance upon the Shah, but are in Reality Subjects to neither; they are, to ſay the Truth, a very extraordinary Race of *Highlanders*, governed by their own hereditary Chiefs; and the Reaſon that I ſtile them extraordinary is, becauſe their Force conſiſts in Horſe, of which ſome Chiefs can bring Hundreds, others Thouſands, and it has been known, that a Chief has brought twenty thouſand into the Field, where they behave as well as any Troops in the World. As to their Religion they call themſelves *Mahometans*, but except Circumciſion and Abſtinence from Wine, in both which they are very ſtrict, they obſerve no other Precepts of the *Alcoran*, and have neither *Moulahs* nor *Moſques*, except in two or three of their great Towns. The Mountains of which this Country is full, are rude and barren, but the Valleys are fertile and pleaſant, producing great Quantities of Tobacco and Vines; of the former they make a great Profit, but they make no Wine of the latter, which they convert into Raiſins. The chief City in this Country is *Betlis*, and beſides this, there are ſome other Places of Note, indifferently built, but well inhabited. *Thamas Kouli Kan* attacked theſe People often, but with very little Succeſs, and they have more than once defeated both the *Perſians* and the *Turks* in pitched Battles, yet they act generally on the Defenſive, and ſeldom fight out of their own Country.

X. *Erac Agemi*, or as ſome write, *Azemi*; the Reaſon of this Addition is to diſtinguiſh it from a Province of the *Turkiſh* Empire which is called *Erac Arabi*, and is preciſely the ancient Province of *Babylon*; whereas *Erac Agemi* is the ancient *Parthia*. This noble Province is bounded on the North by *Aderbeitzan* and *Ghilan*, by the Province of *Choraſan* on the Eaſt, by *Chuſiſtan* and *Farſiſtan* on the South, and by *Curdeſtan* on the Weſt. The chief City is the Capital of the *Perſian* Empire, *viz. Iſpahan*, or *Spahawn*, ſituate in the Latitude of 32 Degrees, 40 Minutes North, and in the 50th Degree of Longitude Eaſt from the Meridian of *London*; there are alſo in this Province ſeveral other conſiderable Places, ſuch as *Caſbin*, ſuppoſed to be the ancient *Arſaſia*, *Com*, deſcribed in the laſt Section; *Savia* mentioned there likewiſe; *Hamadan*, a very fine City on the Frontiers of *Curdeſtan*, the Country about it extremely fruitful in Rice, the Mountains in the Neighbourhood ſupplying ſeveral fine Rivulets, which render its Territory wonderfully fruitful. The *Turks* became Maſters of it by Storm in 1623, and almoſt totally deſtroyed both it and its Inhabitants. *Caſbam*, which lies about ſeventy Miles North of *Iſpahan*; *Yezd*, which is ſituated one hundred and five Miles to the Eaſtward of that Capital.

XI. *Gilan*, under which the modern *Perſian* Geographers comprehend not only the Country properly ſo called, which comprehend preciſely the *Hyrcania* of the Ancients, but alſo the Provinces of *Mazenderan* and *Tabreſtan*; ſo that, conſidered in this Light, it is a very extenſive Country, bounded by the *Caſpian* Sea on the North, by the Province of *Choraſan* on the Eaſt, by that of *Erac Agemi* on the South, and by the great Country of *Aderbeitzan* on the Weſt. The whole of this Province is wonderfully fair and fruitful. It is diſtinguiſhed from almoſt all the Provinces of this great Empire by ſome very particular Advantages. In the firſt Place, its Situation is very peculiar, for on the one Side it is covered by the Sea, and towards the Land it is ſurrounded with Mountains and Rocks that riſe like ſo many natural Fortifications, with this ſingular Circumſtance, that while they are rude, inacceſſible, and terrible on that Side, which is turned towards the reſt of the Provinces of the Empire, they are on the Inſide reſpecting this Province, of gentle Aſcent, covered with perpetual Verdure and adorned with Groves of Citrons, Oranges, Olives, and Figs. The very Summits of the Mountains ſhaded by Cypreſs-trees and other excellent Timber, which may be eaſily tranſported to the Sea-ſide; for through this Rampart of Rocks, Nature has formed ſeveral Paſſages ſo wide, and with ſuch a Slope, as render them perfectly eaſy; and yet ſo well fenced on each Side, that a ſmall Barricade will render them impregnable. Another ſingular Benefit which this Country enjoys, is its unbounded and amazing Fruitfulneſs, which with very little Cultivation pours out ſuch prodigious Abundance of all Things neceſſary and deſirable, as is ſcarce to be believed; for it is equally famous for its Silk, its Oil, its Wines, its Rice, its Tobacco, and a vaſt Variety of Fruits. In other Parts of *Perſia* their Houſes are but mean, and the Moveables of the common People very coarſe; but here on the contrary, every Peaſant has a good Houſe, and moſt of his Furniture is made of Box, of which they have the largeſt and fineſt Trees in the World, and a large Garden full of Citrons, Oranges, Figs, and Vines, ſo large, that the Branches of them are frequently as big as a Man's Body. A third Commodity, in ſome Meaſure peculiar to this Province, is a vaſt Abundance of Fiſh in their Rivers, and in that Part of the *Caſpian* Sea which waſhes their Coaſts; from whence, as the People draw an immenſe Profit, ſo the Shah derives from thence a great Revenue. The Capital of this Province is *Reſech*, which ſtands in the Latitude of 37 Degrees of North, a large and populous City; beſides which, there are *Keſter*, *Aſtara*, and other conſiderable Places within its Bounds. Two Things more deſerve our Notice; one is, that the People of this Province are of the *Turkiſh*, and not of the *Perſian* Religion, that is, they are Followers of *Omar*, and not of *Ali*: The other, That by the Treaty between the Emperor *Peter* the Great and the Shah in 1723, this Province

was

was yielded to the *Ruſſians*. *Mazanderan* and *Tabreſtan* are alſo very conſiderable Countries, but ſo like to *Gilan* in their Produce, that it is not neceſſary to deſcribe them particularly.

XII. *Aderbeitzan*, which comprehends the greateſt and beſt Part of the ancient *Media*, is a very noble and beautiful Country, bounded by the Province of *Shirvan* on the North, by *Gilan* and the *Caſpian* Sea on the Eaſt, by *Erac Agemi* and *Curdeſtan* on the South, and by the River *Aras* or *Araxis* on the Weſt, which divides it from *Georgia*. The famous City of *Tauris* or *Tabris*, which is deſcribed in the foregoing Section, is the Capital of this Country, and was one of the fineſt Cities of *Perſia*, till deſtroyed by the *Turks* in their laſt War with the *Perſians*, when they are ſaid to have put one hundred thouſand Perſons of all Ranks, Ages and Sexes to the Sword. *Ardavil* is another great and fine City in this Country, ſtanding about thirty Miles from Mount *Tauris*; and *Sultania*, which was deſtroyed by *Tamerlane*, was ſcarce inferior to any City in *Perſia*, as the Ruins that ſtill remain ſufficiently teſtify at this Day. It is ſtill a good Town, containing about ſix thouſand Inhabitants, but is particularly remarkable for a moſt noble Moſque, in which is the Tomb of the Founder of this City, the famous Sultan *Mahomet Chodabende*. This Moſque has three great Gates, all of poliſhed Steel, and the Tomb is ſeen through a Grate of the ſame Metal, finely wrought in Foliages and Branches of Trees; and though ſome of theſe are of the Thickneſs of a Man's Arm, yet they are ſo exquiſitely finiſhed, that there is not ſo much as a Joint to be perceived in the whole; from whence the Inhabitants perſuade themſelves, and would willingly perſuade Strangers, that it is made of one entire Piece, and affirm that it was ſeven Years in making.

XIII. *Shirvan*, or according to the *Perſian* Orthography *Schirwan*, contains the Northern Part of *Media*, and is by many Authors made only a Part of the foregoing Province; but we comprehend within it, for the Sake of keeping within Bounds, the little Province of *Dageſtan*, and ſo much of *Georgia* and *Armenia* as belongs to the *Perſians*; and taking it in this Light, it is thus bounded; by *Circaſſia* and the *Ruſſian* Territories on the North, by the *Caſpian* Sea on the Eaſt, by *Aderbeitzan* on the South, and by the *Turkiſh Armenia* and *Georgia* on the Weſt. *Schamakie* is the Capital of this Province, and ſtands in the Latitude of 40 Degrees 50 Minutes North, between two Mountains well fortified, and is a Place of great Trade. *Derbent*, or *Debircan*, which ſignifies an Iron Gate, is a famous Paſs between the Mountains and the *Caſpian* Sea. *Baku* is the only tolerable Port on the Weſt-ſide of the *Caſpian*; it is large and ſafe, but not deep; the Town is ſmall, but well peopled, and commanded by a Citadel; it was given up to the *Ruſſians* by the Peace of 1723. The Province of *Dageſtan* is at preſent, for the moſt Part, in the Hands of the *Tartars*, and to curb this fierce Nation, who are able to bring twenty thouſand Men into the Field, the *Ruſſians* built the Fortreſs of St. *Andrew*, not far from *Tarku*, which is the Capital of this Country, as *Teflis* is of that Part of *Georgia* which belongs to *Perſia*. That Part of *Armenia* which belongs to this Country is ſtiled *Aran*, and the Capital of it is *Erivan*, which has been before deſcribed. Within the Bounds of this Province ſtands alſo the City of *Nackſivan*, which the Inhabitants are fully convinced is the oldeſt in the World, having been built by *Noah* and his Children upon their coming out of the Ark, of which, if you will credit them, there are ſtill ſome Remains on the Mountains that are not far from hence. Thus we have compleated a regular and Geographical Deſcription of all the Parts of this great Empire, which will enable the Reader to comprehend perfectly all that follows in the enſuing Section. And we dare alſo aſſure him, that he will find it of very great Uſe towards underſtanding all the Hiſtories of, and Travels through this Country, already publiſhed, as well as the Accounts we may hereafter receive from thence, which might otherwiſe appear very unintelligible.

3. *Perſia*, extending from the 25th Degree of Latitude to the 45th, the longeſt Day in the South is thirteen Hours and a Half, and in the North above fifteen Hours. In ſo great an Extent of Country it is natural to ſuppoſe that the Air and Seaſons are very different, as in Fact we find them to be. In the Middle of the Empire, their Winter begins in *November*, and continues till *March*, with ſevere Froſts and Snow, which falls in great Quantities on their Mountains, but not ſo much in the champain Country; for the Month of *March* till *May*, the Wind is uſually high, and from thence to *September* they have a calm ſerene Heaven, without ſo much as a Cloud; and though it be pretty hot in the Day-time, the refreſhing Breezes which blow conſtantly Morning and Evening, as well as in the Night, make the Summer very tolerable, eſpecially ſince the Nights are near ten Hours long. The Air is ſo pure, and the Stars ſhine with that Luſtre, that one Man may know another very well by their Light, and People travel much more in the Night, than the Day. In this Part of *Perſia*, there are very ſeldom any Hurricanes or Tempeſts, and very little Thunder and Lightning, nor is it ſubject to Earthquakes, and the Air is ſo extremely dry in the Summer Seaſon, that you will not find the leaſt Dew or Moiſture on any Thing that is laid abroad all Night, or even in the Graſs, and it very ſeldom Rains in the Winter. No Country is more healthful than the interior Part of *Perſia*, as appears by the hale Complexion of the Natives; they are ſtrong and robuſt, and, generally ſpeaking, enjoy conſtant Health. As for Foreigners, who come thither, it is a common Obſervation, that thoſe who are healthy at their Arrival continue ſo, and that thoſe who are ſick, ſeldom recover.

The Air in the Southern Part of *Perſia*, particularly about *Gombroon*, is very unhealthy in the Spring and Fall: Our *European* Factors never paſs a Year without a dangerous Fit of Illneſs, which frequently carries them off. It is an ordinary Thing for two of them to agree, that if one of them die, the Survivor ſhall poſſeſs the other's Fortune. Nor is this any great Prejudice to their Relations, for if a Man leaves private Truſtees, or makes the Company his Executors, the Heir of the deceaſed will meet with great Difficulties in Recovering the Teſtator's Effects. The Months of *June*, *July* and *Auguſt*, are healthy enough, but ſo very hot, that both Natives and Foreigners get up into the Mountains at that Time. The hot Winds which blow from the Eaſtward, over a long Tract of ſandy Deſerts, are ready to ſuffocate them, and ſometimes there happens a Peſtilential Blaſt, which ſtrikes the Traveller dead in an Inſtant. It rains but very ſeldom here, any Part of the Year, and the Water they ſave then is very unwholſome.

The Provinces of *Georgia*, *Shirvan* and *Adirbeitzan*, are very dry and warm in the Summer, but ſubject to Storms and Tempeſts in the Winter, and as ſevere Froſts for ſix Months as any Countries on the Continent, in the ſame Latitude; but as this Part of *Perſia*, is very mountainous, there is frequently a vaſt Difference between the Air on the North and the South ſide of the Mountains, and in a few Miles travelling People think themſelves in a different Climate; but however cold the Mountains in the North may be, they are extremely healthful. On the contrary, the flat Country of *Gilan* and *Mezenderan*, which lies upon the *Caſpian* Sea, and was the ancient *Hyrcania*, is very damp, full of ſtinking Moraſſes, and unhealthful, inſomuch that the Inhabitants in the Summer retire into the Mountains, all the Water they have being foul and corrupted in the hot Seaſon; and here, and in *Choraſan*, it is ſaid Earthquakes are very common.

4. It is obſervable, that there is no Country in the World of ſo large an Extent as *Perſia*, where there are ſo few nagivable Rivers; there is not ſo much as one River in the Heart of the Country that will carry a Boat of any Burthen, and you may travel ſeveral Days Journey, without meeting with any Water whatever, in ſome Parts. The River *Oxus* indeed which divides *Perſia* from *Uſbeck Tartary*, is a large Stream, but as there are no Branches of it, that ariſe in the *Perſian* Dominions, it is of little Uſe to them. The Rivers *Kur* and *Aras*

Aras, anciently called *Cyrus* and *Araxes*, which rise in the Mountains of *Ararat*, and run through *Georgia*, *Shirvan* and *Adirbeitzan*, and having joined their Streams, fall into the *Caſpian* Sea, are much the moſt conſiderable Rivers in the *Perſian* Dominions. However, there are ſeveral ſmall Rivulets which fall from the Mountains, and are conveyed by ſubterraneous Channels or otherwiſe to their principal Cities.

Water being ſo ſcarce in *Perſia*, there is no Place, where they huſband it better, or have more ingenious Contrivances to convey it to their Cities, and into their Corn-fields and Gardens. This is the Care of the Government, and there is a great Officer in every Province, who has the Charge of the Conveyance and Diſtribution of the Waters. They turn all their little Rivulets and Springs to thoſe Parts of the Country, where they are moſt wanted; they dig Wells alſo of a prodigious Depth and Breadth, out of which they draw the Water with Oxen, in great leathern Buckets, which being emptied into Ciſterns, is let out as there is Occaſion for the Service of the Country. They have alſo vaſt ſubterraneous Aqueducts, through which they convey Water twenty or thirty Leagues to the Places aſſigned. Theſe are two Fathom high, and arched with Brick, and at every twenty Paces Diſtance, there are large Holes like Wells, which were made for the Conveniency of carrying on the Arch without Working under Ground too far, and the more eaſy repairing them. The Diſtribution of the River and Spring-water, is made one Day to one Quarter of the Town, and another Day to another, as Occaſion requires, when every one opens the Canal or Reſervatory in his Gardens to receive it, for which every Garden pays a certain Sum yearly to the Government, particularly about *Iſpahan*; and as it is very eaſy for one to divert his Neighbour's Water into his own Channel, this is a Fraud that is ſeverely puniſhed. They give a greater Rate for River Water, than they do for Spring-water, which is not found ſo proper for the Improvement of their Grounds.

Beſides the Ocean, there are two Seas belonging to *Perſia*, one on the North, and the other on the South-weſt, *viz.* The *Caſpian* Sea, and the Gulph of *Boſſora* or *Perſia*, which have been already mentioned. The *Caſpian* Sea is about a hundred Leagues in Length, from North to South, and ninety Leagues in Breadth, and has near a hundred Rivers running into it, of which the Chief is the *Wolga*, at the Mouth whereof ſtands *Aſtracan* but this Sea has no Communication with any other, and though ſo many Rivers fall into it, there is no viſible Way by which it diſcharges itſelf of its Waters, but they remain always of the ſame Height, and do not either ebb or flow. The *Ruſſians* have in a great Meaſure the ſole Navigation of this Sea, which is very profitable to them, and might be made much more ſo by the new Trade that has been ſet on Foot, from *Europe* to *Perſia*, through *Ruſſia*.

The *Shah Nadir* was very deſirous of becoming a maritime Power on this Side alſo, and employed a Gentleman of a certain Country, to build him Ships of Force for this Purpoſe, but conſidering the Revolutions that will probably attend his Death, theſe Deſigns are like to fall to the Ground. The *Perſians* were formerly entirely Maſters of the Gulph that ſeparates their Country from *Arabia*, for which they were in a great Meaſure indebted to us, who aſſiſted them in diſpoſſeſſing the *Portugueſe* of the Iſland of *Ormus*, upon which they had opened a very advantageous Port, allowing us half the Cuſtoms ariſing from the Goods imported and exported here. But *Shah Abbas* the Great, thought that Conſideration too large, and therefore when he tranſerred the Commerce to his new Port of *Gambroon*, or *Bander Amboſſi*, i. e. the Port of *Abbas*, he allowed the *Eaſt-India* Company no more than One thouſand *Tomans*, which makes three thouſand three hundred thirty three Pounds ſix Shillings and eight Pence of our Money. It was in this Gulph, on the Coaſt of the Iſland of *Bakerem*, that they had the Fineſt Pearl Fiſhery in the World, which produced annually above fifty thouſand Pounds, but in the late unſettled State of their Empire, the *Arabians* have ſeiz'd or rather recovered this Fiſhery, and are in Poſſeſſion of it, at leaſt for the preſent.

5. As we have now given a clear Account of the Rivers and Seas of this Country, we will next ſpeak of the Soil and its Produce; and in the firſt Place we muſt obſerve, that there is not a Country in the World, which has more Mountains, and fewer Rivers than *Perſia*, and ſome of their Mountains are looked upon to be the higheſt on the Face of the Earth. Mount *Taurus*, which receives different Names as it branches itſelf out into different Provinces, runs quite through the Country, from Weſt to Eaſt. The loftieſt of theſe Mountains are thoſe called *Ararat* in *Armenia*, the Mountains which ſeparate *Media* from *Hyrcania*, and thoſe between *Hyrcania* and *Paribia* or *Erak*. Thoſe alſo which divide *Fars* or *Perſis* from *Carmania* are exceedingly high, the moſt famous of which is called Mount *Jarron*, but they are generally dry barren Rocks, without Trees or Herbage upon them, except thoſe of *Gylan* or *Hyrcania*, and the Mountains of *Curdeſtan*, which are covered with Woods and very Fruitful, where they are manured. There are vaſt ſandy Deſarts, ſeveral Days Journey over in this Kingdom, where there is ſcarce a Drop of Water to be found, and the Land in general upon the Frontiers lies uncultivated to diſcourage their Enemies from invading them; and in Fact there is not the leaſt Subſiſtence to be met with for ſeveral Miles, whether you enter this Empire from *Turkey* or *India*. There are however ſome fruitful Plains and Vallies, in which their principal Cities ſtand, which yield Plenty of Grain and Herbage, and no Country is more fruitful than the Provinces which lie upon the *Caſpian* Sea, as has been already obſerved. But then *Hyrcania* is very unhealthful in Summer time, which ſome apprehend proceeds from the Multitude of Snakes and Inſects, which lie rotting upon the Ground, when the Waters are dried up, as well as from the Foulneſs of the Water itſelf, which is ſo thick and muddy, that there is no drinking it at that Seaſon of the Year.

As to *Perſia* in general, there is not a tenth Part of it cultivated, not but that there are many Valleys which bear neither Graſs nor Grain at preſent, which formerly when greater Care was taken to turn the Waters into them, were fruitful Countries. In ſome Provinces, there are hundreds of fine Aquaducts choaked up and buried in Ruins, ſo that it is not ſo much a Defect in the Soil, as the Want of People, or at leaſt of Huſbandmen, which renders *Perſia* barren. The Soil in ſome Parts is a hard Gravel, and in others a ſtiff whitiſh Clay, almoſt as hard as Stone, but either of them are fruitful enough, when well watered, and will bear often two Crops, and ſometimes three in the Compaſs of a Year; and if we give any Credit to ancient Authors, there was not a more plentiful Country in the World than *Perſia* was formerly; the Reaſon of this Alteration ſome aſcribe to the different Diſpoſitions of the People, who have inhabited it. The ancient *Perſians*, the Fire-worſhippers, it is ſaid, were obliged by the Precepts of their Religion, to cultivate the Soil, and it was by them accounted a meritorious Act, to plant a Tree, to bring the Water into a Field, and make a barren Spot of Earth produce Graſs or Grain, while the *Mahometans* ſeem to have no Genius for Improvements, or even to keep up what their Anceſtors have built or planted, but let every Thing run to Ruin; however, one Reaſon of this Neglect may be, that the Properties of the People are in no Security, and no Wonder they have but little Inclination to make Improvements, when they have no Certainty of reaping the Advantage of them.

6. Near great Towns they improve their Grounds with the Dirt and Dung of the Streets, but at a greater Diſtance they throw their Fields into little level Squares, which they bank about, and then turn the Water into them, letting it ſtand in the Field all Night, which having ſoaked it, the Water is let out next Morning, and the Sun ſhining with almoſt perpendicular Rays upon the moiſt Earth, renders it fit for the Production of any Sort of Grain or Plants. Where the Ground is Light

they plow with two or three Oxen or Buffalos; but in *Gilan* and other Countries, where they meet with a ſtiff Clay, it is as much as eight or ten Oxen can do to draw their Ploughs which are very large. Rice, Wheat and Barley, are almoſt the only Kinds of Grain growing in *Perſia*; Oats they have none, and little or no Rye. Their Seaſons are not the ſame in the North as in the South, but when they are Sowing in one Part of the Country, they are reaping in another, and in ſome Places, it is not more than three Months between Seed-time and Harveſt.

Their Land never lies fallow, but it is ſown once every Year, at leaſt, it is ſo meliorated and enriched by being flowed, and the Heat of the Sun afterwards working on the Mud, that it is never out of Heart. As to the Rice, it muſt be conſtantly ſupplied with Water till the Harveſt; but for other Grain, the Land is only flowed before the ſowing, to render it prolifick. Their Kitchen Gardens are well furniſhed with moſt of the Roots and Salads we have in *Europe*; they have no leſs than twenty ſeveral Sorts of Melons during the Seaſon they laſt, which is about four Months, the common People make them their conſtant Food, thoſe which come to Maturity firſt in the Spring are round and ſmall, thoſe that ripen in the latter Part of the Seaſon are the beſt and largeſt, ſome of them weigh eight or ten Pounds, and are as ſweet as Sugar itſelf. At the Tables of Perſons of Quality they have them all the Year round, there being a Way to preſerve them under Ground till the Seaſon returns again; and it is ſaid, ſome Perſons will eat eight or ten Pound of Melons at a Meal, without being ſick. The beſt Melons grow in *Choraſſan* near *Tartary*, and they are carried as far as *Iſpahan* for the Shah's Uſe, and as Preſents to their Friends. Cucumbers are another Fruit much eaten by the common People, one Sort of them has ſcarce any Seeds in it, and is eaten without paring or dreſſing, and is not reckoned unwholſome.

7. Of Grapes they have ſeveral Kinds, and ſome of them are ſo large, that a ſingle Grape is a Mouthful. They make their Wine at *Iſpahan* of the Kiſmiſh's, a little round Grape, and without any Stone that can be perceived, but much the beſt Wines are made at *Shiraz*. They keep their Grapes all Winter, and let them hang a conſiderable Time on the Vine, wrapped up in Linen Bags; the Air is ſo dry, that it preſerves all kinds of Fruit as long as they can deſire. Dates are reckon'd one of the moſt delicious Fruits in this Country, they are no where ſo good as in *Perſia*, the Pulp which encloſes the Stone, is a clammy Subſtance, as ſweet as Honey; they are laid on Heaps when they are ripe, and melting, candy or preſerve themſelves without Sugar. Foreigners are adviſed to eat moderately of them, becauſe they Heat the Blood, and occaſion Ulcers in thoſe who are not uſed to them, and ſometimes weaken the Sight, but have no ill Effects upon the Natives; the Tree which bears them is ſlender, but very tall, and like other Palms, has no Branches but on the Top, and the Fruit grows in Cluſters of thirty or forty Pounds Weight; the Tree does not bear till it is fifteen Years old, but continues bearing above a hundred Years. There are in *Perſia* moſt of the Fruits which are to be had in *Europe*, and they would be in much greater Perfection, if they knew any Thing of Gardening, but they underſtand neither grafting, inoculating, or the Art of managing Dwarf-trees; all their Trees run up very high, and are loaded with Wood. They have excellent Apricots of ſeveral Kinds, which are in Seaſon one after the other, and their Nectarines and Peaches weigh ſixteen or eighteen Ounces a-piece; there is an Apricot red within, which is call'd the Egg of the Sun; theſe are dried and exported in vaſt Quantities; they are boiled in Water, which is thickened by the Juice of the Fruit, and makes a perfect Syrup without Sugar.

Apples and Pears grow chiefly in the North Part of *Perſia*, they have alſo Pomegranates of ſeveral Kinds, with Oranges, Quinces, and Prunes, and ſuch Variety of Fruits, that Sir *John Chardin* ſays, he has ſeen above fifty Sorts at an Entertainment, ſome of which grew three hundred Leagues from the Place. The Piſtachio Nuts are almoſt peculiar to *Perſia*, and are tranſported all the World over; here are alſo ſmall-nuts Filberds and Almonds. Olives grow in *Hyrcania*, near the *Caſpian* Sea, but they neither know how to preſerve them, nor draw Oil in the beſt Manner from them. They have alſo Plantations of Sugar and Tobacco.

8. Among other Trees in their Gardens, they have the Cypreſs, the Palm, and the Mulberry, of the laſt there are large Plantations for their Silk Worms, which they dont ſuffer to grow up to be great Trees, becauſe the Leaves are beſt, when the Shoots are young. They root up the Trees therefore, when they grow old, and plant their Grounds afreſh. But the Tree which is in as great Eſteem as any in *Perſia*, is the *Senna*; the Body of this Tree is very large, and frequently forty or fifty Foot high, and ſtrait as the Maſt of a Ship, having no Branches but upon the Head of it; the Bark is of a bright Grey, and the Wood ſerves them to make Doors, Raft, and for other Uſes in Building. The Trees that are moſt common in *Perſia* are the Plane-tree, the Willow, the Fir, and the Cornell-tree; the Plane-tree the *Perſians* imagine is a Preſervative againſt the Plague, and other contagious Diſtempers, and obſerve, that the Plague has never raged in *Iſpahan* ſince this Tree was planted in their Streets and Gardens. The Trees alſo which bear the Gall Nut is very common in many Parts of *Perſia*, and there are Trees which yield Gum Maſtich, and Frankincenſe; that which produces Frankincenſe very much reſembles a Pear-tree, and abounds chiefly in *Carmania*.

There are likewiſe Trees which produce Manna of ſeveral Sorts: The beſt Manna has a yellowiſh Caſt, a large coarſe Grain, and comes from *Choraſſan* or *Bactria*; there is another Sort called *Tamariſk*, becauſe the Tree it drops from is ſo named, and is found in large Quantities in the Province of *Suſiana*; and there is a third Sort gathered about *Iſpahan*, which falls from a Tree much like the *Tamariſk*, but larger; the Leaves of this Tree drop liquid Manna in Summer-time, which the Natives take to be the Sweat of the Tree congealed upon the Leaf in the Morning; the Ground under it is perfectly fat and greaſy with it, and this has as ſweet a Taſte as other Manna.

The Cotton-Tree is common all over *Perſia*, and they have another little Tree, which yields a kind of ſilken Down, uſed for Quilting and Stuffing of Pillows; there is alſo a Plant called *Hannah*, that bears a Seed which they beat to Powder, and colour their Hands and Feet, and ſometimes rub over their Faces with it, apprehending it keeps their Skin ſmooth, and preſerves their Complexion; they ſometimes bruiſe the Leaves of it, which ſerves them for the ſame Purpoſe.

There are found in the Deſarts of *Carmania*, two little Shrubs of a poiſonous Quality, the firſt is called *Galbad Samour*, or the Flower that poiſons the Wind; ſome People imagining that it is this occaſions thoſe killing Winds which blow in this Province in the hot Seaſon; the other Shrub is called *Herzabre*, the Trunk whereof is about as big as a Man's Leg, and grows about ſix Foot high; its Leaves are almoſt round, and it bears a Flower like the Sweet-Briar. There are ſcarce any Trees to be found on the Mountains, or wild Fields in *Perſia*; theſe are for the moſt Part deſtitute of all Manner of Verdure, while in their Cities, and the Villages for three or four Leagues round them, the Streets as well as Gardens are ſo well planted, that the Houſes are hardly to be diſcerned at a Diſtance; when you have travelled ſome few Leagues, indeed you meet not either with Houſe, Tree, or Shrub, for many Miles, but all looks like a barren Deſart, notwithſtanding which, great Part of this Soil, were it watered, would be as fruitful as the other, and actually was ſo ſome Ages ſince, when a more induſtrious Generation, than the preſent, poſſeſſed the Country.

From their Trees, I paſs on to their Flowers, and of theſe there is a great Variety to be found in ſome Provinces. The South Part of *Perſia* has much the feweſt; exceſſive Heat being as deſtructive to them, as extreme Cold; but nothing can be more beautiful than the Fields of *Hyrcania*, where are whole Groves

of Orange-trees, Jeſſamins, and all the Flowers we have in *Europe*. The Eaſt Part of this Country, which is called *Mazenderan*, is one continued Parterre from *September* to *April*; the whole Country at that Time is covered with Flowers, and this, though it be their Winter Seaſon, is alſo the beſt Time for Fruits. In the other Months the Heat is ſo exceſſive, that the Natives find themſelves under a Neceſſity of retiring to the Mountains.

In *Media* the Fields produce Tulips, Anemonies, and Ranunculus's; about *Iſpahan*, and ſome other Towns, Jonquils grow wild. They have alſo Daffodils, Lillies, Violets, and Pinks in their Seaſon, and ſome Flowers which laſt all the Year round; but they have the greateſt Quantity of Lillies and Roſes; they export abundance of Roſe-water to other Countries; in the Spring, there is vaſt Plenty of yellow and red Gillyflowers, and another red Flower which reſembles a Clove of a beautiful Scarlet Colour, and every Sprig bears thirty of theſe Flowers, which form a fine Head as large as a Tennis Ball.

Their Roſes are white, yellow, and red, and others white on one Side and yellow on the other; but notwithſtanding all this great Variety of beautiful Flowers, their Gardens are not comparable to thoſe of *Europe*. As Flowers are ſo common they are very little regarded; you ſee them intermixed with Fruit-trees and Roſe-buſhes without any Order; but large Walks planted with Trees, Fountains, Canals, Caſcades, and Pleaſure Houſes at proper Diſtances, are all that muſt be expected in their fineſt Gardens; nor do the *Perſians* take any Manner of Pleaſure in walking in them, any more than in the Fields; but ſet themſelves down in ſome Alcove or Summer-houſe as ſoon as they come into them, totally negligent of that exquiſite Variety that every Foreigner is charmed with.

8. *Perſia* alſo affords great Plenty of phyſical Drugs, as *Caſſia*, *Senna*, *Antimony*, *Nux Vomica*, *Gum Armoniac*, *Galbanum*, *Sal Armoniac*, and a Kind of *Rhubarb*, with which they purge their Cattle; but the beſt *Rhubarb* comes from *China*, or rather from *Eaſtern Tartary*, which lies to the Northward of *China*. The *Perſian* Poppies are in great Eſteem from the Quantity of Juice they yield, and the Strength of it; they grow four Foot high in ſome Places, and have white Leaves. They extract the Juice from them in *June*, when they are ripe; by making little Inciſions in the Head of the Poppy, a thick Liquor diſtills from them, which is gathered very early in the Morning before Sun-riſe. It is ſaid to have ſuch an Effect on the People, who are employed in this Work, that they look as if they had been buried and taken up again, and their Limbs tremble as if they had the Palſy. The Liquor which is thus drawn from the Poppies, in a little Time grows thick, and is made up into Pills. The *Perſians* give it the Name of *Afioun*, and we, probably from thence, call it *Opium*. The *Perſian* Bakers ſtrew Poppy-ſeed on their Bread, which incline thoſe that eat it to Sleep, and the eating it is not reckoned unwholſome after their Meals; the common People eat the Seed at any Time almoſt for Pleaſure.

Saffron grows plentifully in *Perſia*, and *Aſſa Fœtida* is to be had every where almoſt, which is much admired by the Natives of *Perſia* as well as *India*, and frequently eaten with their Food; that which to us is moſt offenſive of all Scents, by them is eſteemed a Perfume. *Aſſa Fœtida* is a Liquor which diſtills from the Plant called *Hiltot*; it thickens after it is drawn, and grows as hard as Gum; there is the white and black Kinds of it, of which the white is reckoned the beſt to eat. The Smell of this Drug is ſo very ſtrong, that if any Goods be near it in a Ship, the Smell is communicated to them, let them be wrapped up ever ſo cloſe, and it is almoſt impoſſible to clear them of it; nay, it affects the Colour, and therefore Sir *John Chardin* tells us, the Veſſels uſed in tranſporting it are frequently broke up and burned, to prevent other Goods from being ſpoiled by being carried in them, from which no Package can ſave them.

The *Perſian* Bezoar is eſteemed preferable to that of *India*, which having already deſcribed, we ſhall not dwell upon it here. It is ſufficient to obſerve, that the Reaſons it is not ſo much eſteemed in *Europe* as it was formerly, are theſe; in the firſt Place, it is frequently ſophiſticated, notwithſtanding that ſeveral Methods are in Uſe for detecting theſe Frauds, of which I ſhall mention a few. The genuine Bezoar, at leaſt that which comes from *Perſia*, has a very fine Smell reſembling that of Ambergreaſe, but not near ſo ſtrong; if thrown into hot Water, and left there for three or four Hours, it loſes Nothing either of its Colour or Weight; if prickt with a hot Iron, no Smoke ariſes; if rubbed upon a Leaf of *Dutch* Vellum, it leaves a yellow Impreſſion; if broke or cut, it appears to be compoſed of ſeveral Coats unequally diſpoſed, in the ſame Manner as appears in cutting an Onion. Another Reaſon why it has loſt its Credit, is the Humour People have of embracing the contrary Extreme to that of their Anceſtors; heretofore Bezoar was ſold very dear, and was held to have many and great Virtues, and now it is faſhionable to affirm that it has little or no Virtue at all; which though it has driven it out of Uſe, has not much beat down its Price, becauſe in the Eaſt, and even in other Parts of *Europe*, it is ſtill in Eſteem.

A third Reaſon is, our giving it in too ſmall Doſes, ſo that its Virtues are not diſcernable. A famous *Perſian* Phyſician had a great Secret for curing Lunacy, which he ſold to a *French* Gentleman for a large Sum of Money, and this Secret conſiſted in giving equal Quantities of Bezoar, Muſk, and Camphire, as I found in a *French* Manuſcript of Receipts, in which it is ſaid, that very ſingular Cures were performed by it; but the Quantities of theſe Drugs in a Doſe were not mention'd.

In the Province of *Choraſan* they frequently find human Bodies preſerved in the Sand, the Fleſh of which they ſell under the Name of *Mummy*, for medicinal Uſes; and there are alſo ſuch Bodies found in a Cavern not far from the Borough of *Abin*, in the Province of *Farſiſtan*. It is however neceſſary to inform the Reader, that in the *Perſian* and *Turkiſh* Languages, the Word *Moum*, from whence we have formed *Mummy*, ſignifies literally a ſoft clammy Subſtance, of the Conſiſtency of Balſam, which explains ſufficiently what is meant by mineral Mummy, which is a kind of natural Balſam diſtilling thro' the Rock of a large Cavern in the Province of *Lar*, eſteemed ſo precious that the Shah keeps it entirely for his own Uſe, the Doors of this Cave being ſealed by the Governor of *Lar*, who opens it only once a Year, to take out the Balm, the Quantity of which ſeldom exceeds ten Ounces. A Multitude of Virtues are aſcribed to it, particularly in the Cure of Fractures, in which it is ſaid to perform Wonders; but it may very well be doubted, whether any of this was ever brought into *Europe*.

9. We will now proceed to ſpeak of the Animals that are found in *Perſia*, and in Reference to theſe, the Camel, for a Beaſt of Burthen, much excells all the reſt, whether we conſider the Weight he carries, the Diſpatch he makes, or the little Charge of keeping him. Of theſe Camels there are ſeveral Kinds; ſome have two Bunches upon their Backs, and others but one, and there is a third Sort, engender'd between a Dromedary or Camel, with two Bunches, and a Female with one, which are eſteemed much the beſt, and ſold for twenty or thirty Pounds a-piece, for they are ſeldom tired, and will carry nine hundred or a thouſand Weight. Thoſe which travel between the *Perſian* Gulph and *Iſpahan* are of a much leſs Size, and do not carry above five or ſix hundred Weight; but theſe, notwithſtanding, are almoſt as ſerviceable as the other, for they are much ſwifter, and will gallop like a Horſe, whereas the others ſeldom go faſter than a Foot Pace. Theſe ſwift Camels are kept by the Shah and great Men, and ſerve to tranſport their Women from Place to Place, and carry their Baggage; they are uſually adorned with embroidered Cloths, and ſilver Bells about their Necks; a String of ſix or ſeven of them are tied together when they travel, and governed by one Man; they uſe neither Bridles nor Halter to hold them, or Whips to drive them, but they are directed by the Driver's Voice, who ſings or plays to them as they travel; good

Uſage

Uſage only moves them, for they are naturally ſo obſtinate, it is in vain to beat them if they tire.

When they are to take up their Burthen, the Driver touches their Knees, whereupon they lie down on their Bellies till they are loaded, groaning however, and giving Signs of Uneaſineſs, under a Senſe of the Fatigue they are about to undergo; they let them graze by the Road-ſide, with their Burdens on their Backs, on Weeds and Thiſtles, and ſometimes they feed them with Balls made up of Barley Meal and Chaff, into a Paſte, with which they often mix the Cotton-Seed; but the Camel is the leaſt Feeder of any Beaſt, conſidering his Bulk. It is very happy alſo that they can live without Water two or three Days together, there being ſcarce any to be met with in thoſe Deſarts the Caravans are forced to croſs. They ſhed all their Hair every Spring, and are perfectly naked. Of the Camels Hair, abundance of fine Stuffs are made, as we ſhall ſhew in ſpeaking of Manufactures; theſe Creatures are very tame and tractable, except when the luſtful Fit is upon them, which laſts thirty or forty Days, and then they are very unruly, which makes their Drivers increaſe their Burthens at that Time, to keep them under. When once the Male has cover'd the Female, he grows ſluggiſh, and does not care for ſtirring out of the Stable: They go with young eleven Months, and ſome ſay twelve.

Oxen, Buffaloes, Aſſes and Mules, are alſo uſed indifferently for carrying of Paſſengers, or Burthens, and their Land being plowed by Buffaloes and Oxen, theſe Beaſts are very ſeldom killed for Food, though ſome *Perſian* Governors, in the South of *Perſia*, have extorted conſiderable Sums out of the *Indian Banians*, who reſide thereabouts, under Pretence they would order them to be butchered, if the *Banians* did not redeem their Lives by a conſiderable Preſent. The Aſſes of *Perſia*, are much larger and ſwifter than ours, and will perform a Journey very well.

But the fineſt Beaſts are their Horſes, theſe are beautiful Creatures, and no where better manag'd than in *Perſia*. They have fine Foreheads, and are exactly well proportion'd, light and ſprightly, but only fit for the Saddle, or at leaſt, not uſed for any other Purpoſe; they are never geit, and wear their Tails at their full Length; but though they are lovely Creatures to look on, they are neither ſo ſwift as the *Arabian*, nor ſo hardy as the *Tartar* Horſes, and the *Shah* therefore has always a Stable of the *Arabian* Breed. Horſes are very dear in *Perſia*, ſome of them being ſold for two or three hundred Pounds, and ſeldom any that are good for leſs than Fifty. It is not ſo much the Scarcity of them, as the ſelling ſuch Numbers to *India* and *Turkey*, which enhances the Price.

They have Mules alſo that carry very well, and are valued, ſome of them at thirty or forty Pounds a-piece, and ſome Aſſes at not much leſs, after they have been taught to pace. The ordinary Food for Horſes is Barley and chopt Straw: they have no Mangers in their Stables, but give their Horſes their Corn in Bags. In the Spring they cut green Graſs for their Horſes, but never make any into Hay to be eaten dry; ſometimes they feed their Horſes with Balls made of Barley-Meal, as in *India*; inſtead of Litter their own Dung is dried, and beaten to Powder, and laid a Foot deep for them to lie on; and if any of it be wetted, it is dried in the Sun the next Day. Their Horſes Hoofs are much ſounder and harder than ours, and they are ſhod with thin Plates as the Oxen are, on Account of their travelling over the ſtony Mountains. They daub their Horſes Legs in Winter, with a yellow Herb, called *Hannah*, and ſometimes anoint their Bodies with it as high as their Breaſt, to keep out the Cold as it is ſaid; but it ſeems to be rather by Way of Ornament, for in ſome Places it is done all the Year round.

The *Shah* has large Stables of Horſes, diſperſed throughout the Kingdom, almoſt in every City, for the Publick Service. A Horſe is ſeldom denied to any Man that demands one, if he will keep him, but then ſuch Perſons are accountable to the Government for them, when they ſhall be called out into the Field; but they have the Liberty of riding them in the mean Time. Theſe Troopers Horſes are ſometimes quartered upon People, who would gladly be excuſed from the Trouble and Charge of keeping them, and if any Horſe dies in their Hands, Oath muſt be made, that it did not die for Want of Corn, or looking after. Their Horſes are ſubject to many Diſtempers, ſometimes their Legs ſwell, and a Humour riſes on the Breaſt, which proceeds from eating too much Barley; and in this Caſe, they clap a hot Iron to the Swelling, or lance it, and keep the Sore open, by running a Willow Twig through it, but a hot Iron applied to the Part is the moſt general Remedy for lame and diſtemper'd Horſes.

Of Sheep and Goats there are great Plenty in *Perſia*; the Natives ſeldom eat any other Meat, their Sheep are large, and remarkable for their fat Tails, which weigh eight or ten Pound, and ſome it is ſaid are above twenty Pounds in Weight; they are remarkable alſo in ſome Parts of *Perſia* for having more Horns than ours. Some have ſix or ſeven Horns ſtanding ſtrait out of their Forehead, ſo that when the Rams engage, there is uſually a great Deal of Blood ſpilled in the Battle. The *Perſian* Goats are not only valuable for their Fleſh, but the fine Wool they yield, of which great Quantities are annually exported, more eſpecially from *Carmania*. Hogs there are ſcarce to be met with, for as the *Mahometans*, who are the governing Part of the Country, abhor this Animal, their Chriſtian Subjects do not endeavour to encreaſe the Breed, unleſs towards *Georgia* and *Armenia*, where the Chriſtians are numerous.

Wild Beaſts there are not many, either in the Middle or the Southern Part of *Perſia*. Deer they have ſome, and Antelopes, which are much of the ſame Nature, except that they are ſpotted, and have finer Limbs. In *Gilan* and *Curdiſtan*, the woody Parts of the Country, wild Beaſts abound, ſuch as Lions, Tygers, Leopards, wild Hogs, Jackalls, *&c.* And in *Media* and *Armenia*, there are Abundance of Deers, wild Goats, Hairs and Rabbits, and there are ſome found on the Mountains almoſt all over the Country, but not many.

Inſects they are not much troubled with in the Heart of *Perſia*, which is very dry, unleſs it be with Swarms of Locuſts, which viſit them ſometimes in ſuch Numbers, that they look like a Cloud, and perfectly obſcure the Sun, and wherever they light deſtroy the Fruits of the Earth; but there are certain Birds which generally viſit the Country about the ſame Time, and eat up the Locuſts, and ſo prevent the Ruin of the Huſbandmen. That Part of the Country which lies upon the *Caſpian* or *Hyrcanian* Sea, is full of Serpents, Toads, Scorpions, and other venomous Inſects, which in Summer-time die, many of them for want of Water, and infect the Air, rendring that Part of the Country very unhealthy at that Seaſon.

Scorpions particularly there are of an immoderate Size, and their Sting is mortal, if proper Remedies be not immediately applied, and at beſt a Perſon ſtung by one of them, is in ſuch Torture, that he becomes raving mad for ſome Time. Muſketoes or Gnats are very troubleſome in the flat Country, near the *Caſpian* Sea; and there is a white Fly no bigger than a Flea in *Perſia*, which makes no Noiſe, but its Sting is like the Prick of a Pin. Here is alſo the Millepedes, almoſt like a Caterpillar, and whoſe Bite is as pernicious as the Sting of a Scorpion, the *Perſians* call them *Hezarpai*, or a thouſand Feet.

10. There are the ſame Sorts of tame and wild Fowl in *Perſia* as in *Europe*, as Geeſe, Hens, Ducks, Partridges, Snipes, *&c.*; but more of them in the North than in the South Part of the Country. Turkeys have been carried to *Iſpahan*, but they do not thrive. The Breed of Pidgeons they take all imaginable Care to increaſe and propagate, on Account of their Dung, with which they raiſe their Melons. Their Dove-houſes are five Times as large as ours, of a round Figure, and handſomely built of Brick; of theſe, it is ſaid, there are not leſs than three thouſand in the City of *Iſpahan* only. The Dung is always ſold for four Pence the Biſty, or twelve Pounds Weight, and the Government, it ſeems, lay

lay a ſmall Tax upon it. Their Partridges are reckoned the largeſt and beſt taſted that are to be met with.

The Pellican, which the *Perſians* call *Tacob*, or the Water-drawer, is as remarkable as any of their Fowls, for the Body of it is ſaid to be as large as a Sheep, its Head at the ſame Time wondrous ſmall, but a large Bill of ſixteen or eighteen Inches long, as big as a Man's Arm, and under the Bill there is a large Bag, Travellers tell us, which will hold a Pail of Water; they build their Neſts in the Deſarts, where there is no Water, and conſequently no Inhabitants, for their Security, and frequently go two Days Journey for Water for their young ones; but then they bring enough in their Receptacle above-mentioned to laſt for ſome Time, if we may give entire Credit to theſe Accounts.

There is another extraordinary Bird, mentioned by Travellers, in the Province of *Choraſſan*, which has ſuch an Appetite towards the Water of a certain Spring in that Country, and ſuch Sagacity in diſcovering it, that they will follow any Perſon that carries it in a Bottle, ſeveral Hundred of Miles. As to Eagles, Hawks, Falcons, and other Birds of Prey, there is no Country where they have more, or where they are better inſtructed than in *Perſia*. The Shah has eight hundred or a thouſand of them, and there is no Man of any Figure without his Hawks and his Falconers; and their Hawks are taught not only to fly at Birds, but at Hares, Deer, and all Manner of wild Beaſts, and by fixing themſelves on the Head of the Animal, and beating him with their Wings, he is ſo terrified and diſtracted, that the Dogs and Huntſmen which follow have very little Difficulty in taking him; and the *Perſians*, it is ſaid, breed up the very Crows to fly at Game.

There are the ſame Kinds of Singing-birds in *Perſia* as with us, ſuch as the Linnet, the Chaffinch, the Nightingale, the Lark, *&c.*; and ſome Birds there are which are taught to ſpeak, but no Parrots or Parrokeets on this Side *India*. However, there are ſeveral party-coloured Birds to be ſeen in *Perſia*, with a Plumage of blue, green, and yellow, beautifully mixed. Of Sparrows there are ſuch Numbers, that they are very troubleſome to the Huſbandmen, who are forced to place their Servants in the Fields all Day long when the Harveſt approaches, to keep them from their Corn.

In the Heart of *Perſia* there are ſcarce any Fiſh to be met with, the few Rivulets they have hardly ſupplying the Country with Water for neceſſary Uſes, and in the Summer time they are almoſt all dried up; even the River *Zenderhood*, to which the Government, at a prodigious Expence, have joined other Streams for the Supply of the City of *Iſpahan*, is perfectly loſt in the ſandy Deſarts about twenty Leagues from thence; and it may be doubted whether there be one Stream which riſes in the Middle of the Kingdom that ever reaches the Sea in the Summer; though in the Spring, when the Snow melts on the Mountains, they make a conſiderable Figure. In the *Caſpian* Sea and the *Perſian* Gulph, there are Great Plenty of Sea-fiſh of all Kinds almoſt, and the Rivers *Kur* and *Arres*, which fall into the *Caſpian*, have Plenty of River-fiſh, but they lie at too great a Diſtance from *Iſpahan* to ſupply that City; ſo that Fiſh is very rarely eaten there.

11. We are to ſpeak next of the Metals and Minerals in this Country; and to proceed methodically, we ought to begin with thoſe of Gold and Silver, if any were now wrought in *Perſia*, but there are not; for, notwithſtanding what old Writers relate of the rich Mines in *Baſtriana*, and that almoſt all the *Perſian* Authors agree that there are Mines of this Metal in *Choraſan*, yet from the Neighbourhood of the *Tartars* they have been long neglected; and it is the ſame with reſpect to the Silver Mines in other Places, tho' from the Accounts lately given by *Tavernier*, one would ſuſpect that the *Perſians* are but indifferently ſkilled in the Art of Mining, and that of refining of Metals; they have, however, good Mines of Iron, Steel, Copper, and Lead. The Iron and Steel Mines are in *Hircania*, *Media*, and the Provinces of *Erak* and *Choraſan*; their Steel is ſo full of Sulphur, that if the Filings are thrown into the Fire, they will give a Report like Gunpowder; it has a fine Grain, but is as brittle as Glaſs, and the *Perſian* Artificers, who do not underſtand how to give it a due Temper, cannot for that Reaſon make Wheels or Springs, or any minute Pieces of Workmanſhip. Their Copper Mines are moſt of them near *Seris*, in the Mountains of *Mazenderan*; they mix it with *Swediſh* and *Japan* Copper, and the Proportion is one Part foreign to twenty of their own Metal.

The Lead Mines are, moſt of them, near the City of *Yeſd*, and in theſe are found the greateſt Quantity of Silver. Sulphur and Saltpetre are dug in the Mountain *Damaverd*, which divides *Hircania* from the Province of *Erak*. Antimony is found in *Carmania*, but it is a baſtard Sort. Emery is had near *Niris*; Vitriol and Mercury they have none, and their Tin is imported from abroad. There are two Kinds of Salt in *Perſia*, the one upon the Surface of the Ground, the other dug out of the Rock: There are Plains of ten or twelve Leagues over quite covered with Salt, as others are with Sulphur and Alom. The Salt is ſo hard in ſome Parts of *Carmania*, that the poor People make uſe of it inſtead of Stone to build their Cottages.

Their Marble is either white, black, or red, and ſome veined with white and red; it is dug near *Hamadan*, and in *Chuſiſtan* ſome of it will break into large Flakes or Tables like Slate, but the beſt comes from *Tauris*, which is almoſt as tranſparent as Cryſtal. This Kind is white mixed with green. In the Country about *Tauris* alſo is found the mineral Azure, but this is not ſo good as that which comes from *Tartary*, loſing its Colour by Degrees. In the Provinces of *Fars* and *Shirvan* there is found abundance of Bole Armoniack, and ſo rich and fat a Marl, that the Country People uſe it inſtead of Soap. There are ſome Mines of Iſinglas in the ſame Country. In ſeveral Parts of *Perſia* we meet with *Naptha*, both white and black; it is uſed in Painting and Varniſh, and ſometimes in Phyſick, and there is an Oil extracted from it which is applied to ſeveral Uſes. The moſt famous Springs of *Naptha* are in the Neighbourhood of the Town of *Baku*, which furniſh vaſt Quantities; and there are alſo upwards of 30 Springs about *Sbamaschy*, both in the Province of *Schirwan*. The *Perſians* uſe it as Oil for their Lamps, and in making Fire-works, of which they are extremely fond, and in which they are great Proficients.

But the moſt valuable Product of the *Perſian* Mines is the *Turquoiſe*, concerning which there have been ſo many Miſtakes made, that notwithſtanding we find ourſelves preſſed for Room, we cannot avoid treating ſomewhat largely upon this Subject. In the firſt Place, it is aſſerted, that it derives its Name from *Turkey*, which is true enough when rightly underſtood, but abſolutely falſe according to the common Acceptation; for there neither is, nor ever was, any of theſe Stones found in the Dominions of the *Turks*, but in the Country of *Turcomania*, which was indeed the Seat of that Nation, tho' for any Thing I know, this has never been obſerved by the Writers upon this Subject. Theſe Stones are diſtinguiſhed into *Oriental* and *Occidental*. The *Oriental* Turquoiſes come from *Perſia*, and from *Perſia* only; and theſe are diſtinguiſhed into thoſe of the old, and thoſe of the new Rock; the former are taken out of the Mines of *Nichapour* and *Caraſſon*, and, as Sir *John Chardin* juſtly obſerves, differ greatly from other Stones that bear the ſame Name. They are hard, firm, of a beautiful Blue, inclining a little to a Green, take a fine Poliſh, and are never obſerved to loſe their Colour. The Shah endeavours to preſerve theſe entirely for himſelf; and though after chuſing the largeſt and the fineſt, he permits the ſmaller Turquoiſes to be ſold, yet foreign Merchants are not contented with that Manner of Dealing, but have ſtruck out a better. The Officers belonging to the Mines, and their Servants, frequently deceive the Shah, and, inſtead of ſending him the fineſt and largeſt, vend thoſe for their own Profit, but always to *Europeans*, that they may be leſs liable to Diſcovery; and by this Means very fine Turquoiſes find their Way into theſe Parts of the World. The new Rock is at five Miles diſtant from the old, and the Stones are ſofter, leſs firm, veiny, of a green, inclining

inclining to blue, and are apt, in Proceſs of Time, to loſe their Colour. The occidental Turquoiſes are found in *Bohemia*, *France*, and other Countries, but they are not valued, and have generally the ſame Faults with thoſe taken from the new Rock.

Dr. *Cromwell Mortimer*, in the laſt Tranſactions of the Royal Society, for the Months of *January* and *February*, 1747. has given us a much better Account of theſe Stones than I have ever met with before, and diſtinguiſhes them very juſtly into true and falſe Turquoiſes; the former, he ſays, is a true mineral Subſtance, impregnated with Copper Ore, which is highly probable, for there is no Country in the World that has more Copper Mines than *Perſia*; the latter is an Ivory or bony Subſtance, tinctured alſo with ſome metallick Juice, and probably that of Copper, which is a Diſcovery worthy of Notice, as it frees this Subject from Abundance of Difficulties, under which it has hitherto laboured.

12. After having taken a View of the Country, and of its Produce, we will ſpeak next of the Habitations erected upon it, and this will naturally lead us to the principal Cities that yet remain to be deſcribed; but without taking a previous View of what with them paſſes for magnificent Buildings, ſuch Deſcriptions would be in a Manner unintelligible. The Houſes of Perſons of Quality here, are generally built in the Middle of a fine Garden, and make little or no Appearance to the Street, for there you ſee nothing but a dead Wall, with a great Gate in the Middle of the Wall, and perhaps a Skreen or Wall within the Gate, to prevent People looking in; ſo fond are they of Privacy and Retirement. Another Thing that the *Perſians* differ from us in, is, that they ſeldom have more than one Floor, which is laid out in this Manner; in the Front of the Houſe ſtands a little Piazza or Cloiſter open before, where they ſit and tranſact their ordinary Affairs; beyond this is a large Hall, eighteen or twenty Feet high, which is uſed at great Entertainments, or on any ſolemn Occaſions: On the farther Side of the Houſe is another Piazza with a Baſon or Fountain of Water before it, beyond which runs a Walk of fine Trees, as there does alſo from the Street to the Houſe: At each Corner of the Hall, is a Parlour or Lodging-room (for it ſerves for both Purpoſes;) between thoſe Parlours on the Sides, there are Doors out of an Hall into an open ſquare Space, as large as the Rooms at the Corners; there are alſo ſeveral Doors out of the Hall into the Piazza, before and behind the Houſe; ſo that in the hot Seaſon they can ſet open nine or ten Doors at once in the great Hall, and if there be any Air ſtirring they will have the Benefit of it.

In ſome Palaces there is a handſome Baſon, and a Fountain playing in the Middle of the Hall, which contributes ſtill more to the Coolneſs of the Place. The Walls of their Houſes are built ſometimes of burnt Bricks, but more commonly of Bricks dried in the Sun. The Walls are of conſiderable Thickneſs, and the Roof of the great Hall is arched, and five or ſix Foot higher than the other Rooms about it. The Roofs of the Buildings on every Side of the Hall are flat, and there is a Pair of Stairs up to the Top, where the *Perſians* walk in the Cool of the Day, and ſometimes carry up a Mattreſs, and lie their all Night, there being Baliſters all round the Top of the Building. As for the Kitchens and other Offices, they are at a Diſtance on the right or left, and it is obſervable, that all their Rooms, except the Hall, ſtand ſeparate, and there is no Paſſage out of one into another, but only from the Hall; Chimnies there are ſome, but uſually, inſtead of a Chimney, there is a round Hole, about four or five Foot broad, and a Foot and a half deep, in the Middle of the Room, in which a Charcoal Fire is made, and the Place covered with a thick Board or Table, about a Foot high, ſo cloſe, that no Smoke can get out, and over that Table is thrown a large Carpet, under which they put their Legs in cold Weather, and ſit round, there being a Paſſage for the Smoke by Pipes laid under the Floor. The Doors of their Houſes are narrow, and ſeldom turn upon Hinges as ours do, but there is a round Piece left at the Top and Bottom of the Door, which are let into the Frame above and below, on which they turn, and the very Locks and Bolts are frequently made of Wood.

As to their Furniture, it conſiſts only in Carpets ſpread on the Floor, with Cuſhions and Pillows to lean on, and at Night, there is a Mattreſs brought to ſleep on, and a Quilt or two to cover them, but very ſeldom any Sheets are uſed. As to their Servants they lie about in any Paſſage upon Mats, and take up very little Room. The Floors of the Rooms are either paved or made of a hard Cement, on which they lay a coarſe Cloth, and over that a Carpet: The Sides of ſome of their Rooms are lined with fine Tiles about a Yard high, and the reſt of them well painted, or hung with Pictures.

13. *Ispahan*, or as it is pronounced *Spahawn*, is ſituated in thirty-two Degrees, forty Minutes, North Latitude, and in the fiftieth Degree of Longitude, reckoning from the Meridian of *London*. It ſtands in a fine Plain almoſt ſurrounded with Mountains, which lie about two or three Leagues from it, and the Form is pretty near oval. The River *Zenderhood* runs by it at about a Mile Diſtance, but there are ſeveral Channels and Pipes above the Town, which convey the Water from it into Canals and Baſons, for the Service of the Court and City. The Town is without Walls, and about ten or twelve Miles in Circumference. Thoſe who extend it ten Leagues, take in the Town of *Julpha*, and ſeveral others. There were formerly twelve Gates to the Town, but four of them are now cloſed up, the others are always open; as for the Walls which ſome Travellers mention, it is probable there was a Mud-Wall formerly, but there is no Part of the Wall viſible at preſent. There is an old Caſtle, it is true, without Artillery, which runs to Ruin, but is no more tenable than the Town.

The Streets of *Iſpahan* are for the moſt Part narrow and crooked, and either exceeding Dirty or Duſty, for ſcarce any of them are paved, and though there are no Coaches or Carts, yet all People of Faſhion riding through them with great Trains of Servants, renders the Paſſage not very pleaſant. There are however ſome very fine Squares in the Town, particularly the royal Square or *Meydan*, into which there opens two of the Palace Gates. On the Sides of this Square, which is one third of a Mile in Length, and more than half as much in Breadth, are Buildings with Shops on both Sides, where every particular Trade has a Quarter aſſigned, and there is a ſecond Story where the Mechanicks have their Working-Shops. There ſeems to be little Difference between theſe Exchanges and ours, but that thoſe of *Iſpahan* have no Windows, but great Openings at proper Diſtances to let in the Light, and People ride through them as they do along the Streets.

In the Middle of the Square there is a Market for Horſes and Cattle, and all Manner of Goods and Proviſions are expoſed to Sale, though the great *Shah Abbas*, who built the Square, deſigned it for manly Exerciſes, and particularly thoſe of Horſemanſhip, and handling the Bow and Lance, at which no People are more dextrous than the *Perſians*. On that Side of the Square next the Palace, there is a fine Row of Trees planted, and a handſome Baſon of Water, and ſome great Braſs Guns, which were taken from the *Portugueſe* at *Ormus*, ſerve to make a Show.

There ſtands a great Moſque at the South End of the Square, and another Moſque on the Eaſt Side over againſt the great Gate of the Palace; ſeveral Streets in *Iſpahan* are covered and arched over, which makes them pretty dark, and this ſeems to be peculiar to the *Perſian* Towns. Another Thing they ſeem to be particular in is, that their Houſes and Shops are never in the ſame Places, and it is a common Thing for a Tradeſman to go have a Mile in a Morning to the *Bazar*, or Market-place, where his Shop is, and in the Night-time, they lock up their valuable Goods in Cheſts and Counters, and the reſt they leave packed up, ſometimes in the open Square, and it is very rare any Thing is loſt; ſo careful are the Watch appointed to guard their Market-places, or ſo very little given to Thieving are the People in this Part of the World, and no Doubt the ſpeedy and exemplary Puniſhments inflicted upon Pilferers, is one great Means to deter them from it.

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As to Foreign Merchants they lodge their Goods in the publick *Caravanſera*'s about the City, which ſerve them alſo inſtead of Inns for Lodging and Diet; but there is this Difference between an Inn and *Caravanſera*, that every Perſon finds his own Bedding and Cookery in the *Caravanſera*, whereas in our Inns we have not that Trouble. There are two Things, however, that render a *Caravanſera* preferable to an Inn; one is, that a Perſon is not ſubject to the Extortions of an Innkeeper, but buys his Proviſions at the beſt Hand; and the other, that let the Merchant take up ever ſo many Rooms, he ſhall not be diſturbed in them, and pays but a Trifle for his Warehouſe or Lodgings; and upon the Road he pays Nothing. There are not, it ſeems, leſs than fifteen hundred of theſe publick *Caravanſera*'s in *Iſpahan*, which have been erected by charitable People for the Uſe of Strangers; moſt of them are built after one Model, and differ only in the Dimenſions. There is a handſome Portal at the Entrance, on each Side of which are Shops, from whence you enter into a Square, about which there is a Cloiſter or Piazza, and within are Lodging-Rooms and Warehouſes for Goods: There is alſo Stabling and Conveniencies for Horſes and other Beaſts on the outſide, or they may be brought into the Square and faſtened there, as is frequently done upon the Road, more eſpecially where there is Danger of Robbers.

As to Taverns, there are none at *Iſpahan*, their Religion prohibiting Wine. However, ſome of the *Perſians* will drink pretty plentifully in private. There are very handſome Coffee-houſes in the principal Parts of the Town, where People meet and talk Politicks, though they have no printed Papers in them, and there we meet with ſome Amuſements peculiar to the Country, as the Harangues of their Poets, Hiſtorians, and Prieſts, who hold forth and ger a Crowd about them; and it ſeems they expect a ſmall Preſent from their Audience for their Amuſements and Inſtructions.

14. The Buildings of the Palace, with the Gardens belonging to it, take up above a League in Compaſs. The two Gates which come up to the Royal *Meydan*, or Square, are, one of them called *Alicapi*, and the other *Doulet Cana*; over one of them is a Gallery, where the Shah uſed to ſit and ſee martial Exerciſes performed on Horſeback. No Part of the Palace where the Court reſides comes up to the Royal Square; but having entred the principal Gate, there is a Hall or Court on the Left-hand, where the Vizier and other Judges adminiſter Juſtice on certain Days; and on the Right are Rooms where Offenders are allowed to take Sanctuary. From hence to the Hall, where the Shah uſually gives Audience, is a handſome Walk: It is a long Room well painted and gilded, and ſupported by forty Pillars; it is divided into three Parts, one a Step higher than the other, on which the great Officers ſtand according to their Rank. As to hereditary Nobility, there is no ſuch Thing in *Perſia*. On the third Aſcent is the Royal Throne, raiſed about a Foot and a half above the Floor, and about eight Feet ſquare, on which is ſpread a rich Carpet; here the Shah ſits on it croſs-legged upon ſolemn Occaſions, having a Brocade Cuſhion under him, and another at his Back.

As to the reſt of the Apartments of the Palace, and particularly the *Haram*, or Womens Apartment, neither Foreigners or Natives can give an exact Deſcription of them, none being permitted to enter but the Eunuchs; but in general we are told, that they conſiſt in ſeparate Pleaſure-houſes diſpers'd about the Gardens, much of the ſame Form with the Houſes firſt deſcribed, and that their great Beauty conſiſts of the fine Walks, Fountains and Caſcades about them. Beyond the Gardens the Shah has a large Park walled in, where the Ladies hunt and take their Pleaſure with the Prince. In this City are above one hundred and fifty Moſques or Temples, covered with Domes or Cupola's, which appearing through the Trees that are planted almoſt all over the Town, in the Streets and Gardens, afford a noble Proſpect; but the common Buildings are ſo low, that they are hardly diſcerned by one who takes a View of the Town on the Outſide.

All Chriſtians being prohibited to enter their Moſques, or even to come within their Courts, under ſevere Penalties, it is not eaſy to meet with a particular Deſcription of them. There is a Gate which leads to the great Moſque covered with ſilver Plates. Through this Tower you proceed to a Court with a Piazza or Cloyſter on each Side, where the Prieſts lodge who belong to the Moſque. Oppoſite to the great Gate are three large Doors which open into it. The five Iſles the Moſque is compoſed of are beautified with Gold and Azure. In the Middle is the Cupola, ſupported by four great Square Pillars; the Iſles on the Sides are lower than that in the Middle, and born upon thick Columns of Free-ſtone; two great Windows towards the Top of the Middle Iſle give Light to the whole Moſque; on the Left-hand towards the Middle ſtands a kind of Pulpit, with ſtone Steps to go up to it; the Bricks and Tiles on the Outſide of the Building are painted with various Colours, after the Manner of *Perſia*, and the Floor of the Moſque is covered with Carpets, all People putting off their Shoes as they enter it; there are no Seats or Pews as in the Chriſtian Temples, or any kind of Imagery or Pictures. The Outſide is Stone, and the Walls lined fifteen Foot high with white poliſhed Marble; and in the Middle of the Square before the Moſque is a large Baſon, where they waſh themſelves before they enter the Temple. The Moſques have, moſt of them, Cupola's, with Steeples or Towers, whither the *Molla*'s go up to ſummon the People to their Devotions, according to the *Mahometan* Mode, making no Uſe of Bells.

15. The numerous Hummums or Bagnio's in this City are another Subject of Travellers Admiration; ſome of theſe are ſquare Buildings, but moſt of them globular. The Stone of which they are built is uſually white and well poliſhed; the Tops are covered with Tiles painted blue; the Inſides are divided into many Cells or Chambers, ſome for Pleaſure, and others for Sweating, and the Floors are laid with black and white Marble. The *Perſians* bathe almoſt every Day, looking upon it to be extremely conducive to Health, an effectual Remedy for Cold or Aches, and many other Diſtempers. But what is admired as much by Foreigners as any Thing about *Iſpahan*, is the *Charbag*, being a Walk above an hundred Yards wide, and extending a Mile in Length, from the City to the River *Zenderhood*; on each Side are planted double Rows of Trees, and in the Middle runs a Canal, not continued upon a Level, but at every Furlong's Diſtance the Water falls into a large Baſon and forms a Caſcade, and the Sides both of the Canal and Baſons are lined with hewn Stone, broad enough for ſeveral Men to walk a-breaſt upon them. On each Side of this Walk are the Royal Gardens, and thoſe of the great Men, with Pleaſure Houſes at ſmall Diſtances, and altogether form as agreeable a Proſpect as can be imagined.

At the End of this Walk is a Bridge over the River *Zenderhood*, which leads to the Town of *Julpha*; there are alſo two other Bridges, one on the Right, and the other to the Left, by which the Neighbouring Villages have a Communication with the City, and which moſt of our Travellers are pleaſed to call its Suburbs, though they are diſtant a Mile from *Iſpahan*, and on the other Side the River. Theſe Bridges are taken Notice of for the Oddneſs of the Architecture, for it ſeems, on each Side, both above and below, are arched Paſſages, thro' which People ride and Walk from one End of the Bridge to the other, as in the covered Streets of the City; and at little Diſtances there are Openings to admit the Light. The Arches of theſe Bridges are not very high, there being no Veſſels to paſs under them, for this River is not navigable any more than the reſt of the *Perſian* Streams. It is true, in the Spring on the melting of the Snows in the Mountains, it makes a pretty good Appearance, but at the latter End of the Summer the Channel is exceeding narrow and ſhallow, inſomuch that there is not Water enough for the Gardens which belong to the City; to ſupply the Want whereof they have abundance of Wells about *Iſpahan*, of very good Water for all Domeſtick Uſes.

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16. The Town, or rather the Borough of *Julpha*, ſtands on the South-ſide of the River *Zenderhood*; and though there are many who look upon it as a Suburb of *Iſpahan*, yet it certainly deſerves to be conſidered by itſelf, as being a very large and a very conſiderable Town, the Buildings of which are more regular, and to the full as magnificent as thoſe of *Iſpahan*. It is generally reckoned two Miles in Length, and about a Mile in Breadth, and is beyond Compariſon, taking all Circumſtances together, the fineſt Place in *Perſia*; for, with reſpect to Houſes, Trade, Manufactures, and Induſtry, there is nothing comes near it; and as to beautiful Walks of Trees, cooling Shades, delightful Fountains, pleaſant Gardens, and magnificent Summer-houſes, they are every where to be met with. The principal Inhabitants are the *Armenians*, and beſides theſe, there are *Georgians*, *Circaſſians*, *Mingrelians*, and other Chriſtians, but no *Mahometans*, who dwell in it. The Foundation of this Place, and the Riſe of the *Armenians*, who are now as conſiderable Merchants as any in the World, are Events that deſerve our Notice.

It was the famous Shah *Abbas* who firſt took Notice of the Candour, Affability, Diligence, Penetration, and Integrity of the *Armenians*, in the Management of their little Concerns in their native Country, where they were liable to the Incurſions of the *Perſians* and the *Turks*. He was not only an ambitious and powerful, but a very wiſe and prudent Prince; he was deſirous of introducing Trade into his Dominions, where, till his Reign, it was hardly known; and no leſs deſirous of inſpiring his Subjects with the ſame Views, who were little acquainted therewith. In order to accompliſh theſe great and laudable Deſigns, he thought it proper to eſtabliſh a Staple Commodity, by Way of Foundation, and for that Purpoſe, fixed upon Silk. He then tranſported twenty or thirty *Armenians* into the Province of *Gilan*, where they acquitted themſelves ſo well, that in a very ſhort Space of Time vaſt Quantities of Silk were made there. Encouraged by this happy Beginning, he demoliſhed the Town of *Old Julpha* in *Armenia*, as has been ſhewn in the former Section, and tranſported the Inhabitants into the Neighbourhood of *Iſpahan*, where, by his Royal Munificence, and under his powerful Protection, they built the Place of which we are now ſpeaking, and by his Direction undertook to diſtribute all the Silk that was not wrought up by *Perſian* Manufacturers, through *Aſia* and *Europe*, a reaſonable Price being firſt fixed, which at their Return they were obliged to pay, all the Profit being left to themſelves; when it was neceſſary, the Shah advanced them Money for carrying on their Commerce, but by Degrees, and as they grew wealthy, the Government no longer took any Share in their Trade.

In this Manner, from the right Notions of one Man, and from his juſt Views for the Benefit of his Subjects, aroſe all the Trade of the *Armenians*, who are now become a Nation of Merchants, and carry on the moſt extenſive Dealings of any People in the World; for beſides their Eſtabliſhments here, and in all the great Cities of *Perſia*, they ſpread over the whole Eaſt, carry on a prodigious Trade in *Ruſſia*, and have Factors of their own Nation in moſt of the great Trading Cities in *Europe*. In ſhort, they are become as noted in this reſpect as the *Jews*; but what redounds eternally to their Reputation, their Application to Trade, and their Dealings as Brokers, has not in the leaſt leſſened their Character for Candour or Probity; they are diligent, affable and diſcreet, but content with a moderate Profit, ſerve thoſe that employ them faithfully, are grateful to their Benefactors, love each other as Brethren, and are extreamly uſeful to all the Countries in which they are ſettled. This Digreſſion in Favour of ſuch a Sort of Men, and in order to explain the Prudence and publick Spirit of *Shah Abbas* their Patron, and ſuch of his Succeſſors as chuſe to tread in his Steps, we thought might be agreeable to the Reader, though it carried us a little out of our Road, to which we ſhall now return, in order to continue the Deſcription, we have promiſed of the Principal Cities in *Perſia*, before thoſe Confuſions began that have produced ſuch fatal Alterations.

The City of *Schiras* or *Sheraz*, as we pronounce it, lies about two hundred Miles to the Southward of *Iſpahan*, in twenty nine Degrees, fifty Minutes of North Latitude, and is uſually reckoned the ſecond City of the Kingdom. It is the Capital of the Province of *Fars*, or the ancient *Perſia*; ſome will have the Name derived from *Cyrus* the Great, there being a Tradition that he was buried there; others ſay it is derived from *Sherab*, which in the *Perſian* Tongue ſignifies a Grape, becauſe that Fruit abounds in this Place; and others from the Word *Sheer*, which ſignifies Milk; but as it is not very material from whence the Name is derived, ſo I believe it is impoſſible to determine at this Day. The Town is ſeated in a pleaſant fertile Valley, about twenty Miles in Length, and ſix in Breadth, and has a Rivulet running through it, which in the Spring has the Appearance of a large River, and ſometimes encreaſes to ſuch a Torrent as to bear down the Houſes in its Way, but in the Summer is almoſt dry. There are no Walls about the Place, nor does it contain above four thouſand Houſes at preſent: The Compaſs of it is reckon'd to be about ſeven Miles, but then it is to be conſider'd that much the greateſt Part of this Space is Garden.

The publick Buildings taken Notice of, are the Viceroy's Palace, the Moſques, Bagnio's, the vaulted Streets and Caravanſera's, which being of the ſame Model as thoſe of *Iſpahan*, do not need a particular Deſcription here; only it is obſervable, that they let moſt of their Buildings run to Ruin, as in other Towns of *Perſia*; every Generation chuſing to build new Houſes, rather than uſe thoſe of their Anceſtors. It is remarked alſo, that there is no Place where the *Mahometan* Superſtition prevails more than here, there being a Moſque or Temple to every twenty Houſes almoſt; their Domes covered with blue varniſhed Tiles, make a pretty Appearance among the Trees; here is alſo a College where the liberal Arts are ſtudied, of which the Fame is great for breeding many Perſons of renown'd Learning.

The Streets of *Sheraz* are, for the moſt part, narrow and duſty, but there are ſome broad ones with Canals and Baſons, faced with Stone: But what *Sheraz* is moſt remarkable for, is, the fine Gardens and Vineyards about it. The Cypreſs-Trees, of which their Walks are chiefly compoſed, are the talleſt and largeſt that are any where to be found, and grow in a pyramidal Form; intermix'd with theſe are ſeveral broad ſpreading Trees, and all Manner of Fruits, as, Pomegranates, Oranges, Lemons, Cherries, Pears, Apricots, Dates, *&c.* None of theſe are planted againſt Walls, as with us, but ſtand in the Allies, and ſometimes irregularly, as in a Wilderneſs. They have alſo Abundance of ſweet Flowers of various Colours, but not planted in that regular Order as in the Gardens of *Europe*. Their Vineyards and Wines are preferable to any in *Perſia*, and the Canals, Caſcades, Fountains, and Pleaſure-Houſes in their Gardens, are not at all inferior to thoſe of *Iſpahan*. The Shah's Garden here is no leſs than two thouſand Paces ſquare, and ſurrounded with a Wall fourteen Foot high, but of late Years, the Gardens, as well as the Buildings of *Sheraz*, have been pretty much neglected.

18. Thirty Miles to the North-Eaſt of *Sheraz* are found the nobleſt Ruins of an ancient Palace or Temple, that are now to be ſeen on the Face of the Earth; even *Rome* itſelf, as it is ſaid, has nothing comparable to theſe venerable Remains of Antiquity; the Place at this Day is called *Chilmauer*, or, forty Pillars. Mr. *Herbert* ſays, it was built upon a Mountain of dark colour'd Marble, and the Steps hew'd out of the ſolid Rock; but others who have viewed it more narrowly ſince, obſerve, that the Steps are compoſed of large Stones, fifteen or ſixteen Foot in Length, and of ſuch a Thickneſs, that ſix or ſeven Steps are cut out of one Stone, the whole being ſo artificially joined, that they appear to be but one Piece, which might eaſily occaſion Mr. *Herbert* to miſtake. It is ſeated at the North-Eaſt End of that ſpacious Plain where *Perſepolis* once ſtood, and generally held to be part of the Palace of *Darius*, who was conquered by *Alexander the Great*. The Front of this Palace ſtood towards the Weſt, and was about five hundred Paces in Length, the whole taking up near

threescore Acres of Ground. The Ascent to it is by ninety-five Steps, thirty Feet in Length, and twenty Inches broad, but not more than three Inches deep, so that a Horse may easily go up or down them. The Stair-Case divides as you ascend, one Branch winding to the Right, and the other to the Left; each having a Wall on one Side, and a Marble Ballustrade on the other; afterwards both Branches turn again, and end at a large square Landing-place, from whence you go into a Portico of white Marble, twenty Foot wide. On it are carved in *Basi relievo*, two Beasts as big as Elephants, but their Bodies are like Horses, and their Feet and Tails like Oxen.

Ten Feet farther stand two fluted Columns of whitish Stone, about sixty Feet high, besides their Capitals and Bases, and as thick as three Men can fathom; a little farther stand two other Pilasters, carved like the first, only that the Beasts on the latter have Wings and Men's Heads. Beyond this Portal or Hall is such another double Stair-Case, leading to the upper Rooms, twenty-five Feet broad, but incomparably more beautiful than the former, for on its Walls are carved in Bass Relief, a Kind of Triumph, consisting of a great Train of People, in distinct Companies, carrying some Banners, and others Offerings, and after all comes a Chariot drawn by several Horses, with a little Altar upon it, from whence the Flames of Fire seem to ascend. On the other Side are carved wild Beasts fighting; and among others a Lion and a Bull are cut with great Exactness, and so hard is the Stone, that to this Day the most curious Part of the Workmanship is preserved. On the Top of the second Stair-case is a square Place, which has been surrounded with Columns, whereof seventeen only are now standing, but there are a hundred Pedestals; those that are left are of red and white Marble fluted, some of them sixty, and others seventy Foot high, and twelve of them near three Fathom round. These, some Antiquaries imagine, supported the Temple of the Sun.

On the same Floor near those Columns is a Place fifty Foot square, enclosed with Walls six or seven Foot thick, of a much finer Marble than any that hath been yet mentioned, and so wonderfully carved, that it would take up several Days to view all the Figures; which Way soever a Man turns himself in this second Floor, there appear Figures cut in Brass and half Relieve. Here you see Men fighting with Lions, and in another Place, a Man holding a Unicorn by the Horn; in a third you see the Figures of Giants, and in a fourth, a Prince giving Audience to his People or Ambassadors, and numberless other Scenes. Here are also Abundance of Inscriptions, in lasting Characters, which have been transcribed, and brought into *Europe*, but none of them understood at this Day by the Learned, any more than they are by the People of the Country: This glorious Palace or Temple, with the whole City of *Persepolis*, the noblest and wealthiest then in the World, was burnt to the Ground by *Alexander the Great*, about the Year of the World 3724, at the Persuasion of *Lais*, the *Athenian* Harlot, as is said, in Revenge for the Towns the *Persian* Emperors had destroyed in *Greece*.

19. In the former Section, and in this, almost all the great Cities have been described, as they stood in Time past, and as they are represented to us by such as had seen them; yet these Accounts bear but very little Relation to those Places at this Day, for in the Course of the Civil Wars and Confusions, with which this Empire has been overwhelmed, there is hardly any one of these Cities that has escaped. *Taurus* has been plundered over and over, *Schiras* burnt to the Ground, and even *Spahawn* has suffered not a little. The Port of *Gambron*, or *Bander Abassi*, had been always considered since the Time of *Shah Abbas*, as one of the richest Jewels of the *Persian* Diadem; and notwithstanding the Badness of the Air, and some Inconveniences that attended the Port, it was always a Place of great Trade, and might have been a Place of much greater Trade, if the succeeding Monarchs of *Persia* had been Princes of the like Spirit, and had conceived as just Notions of Commerce as he did.

By their Fault it was, that the greatest Part of the *Persian* Trade came to be carried on by Land, through *Turkey*, which was neither agreeable to the Interests of the *Persians*, nor requisite for transporting their Commodities to *Europe*, for which other Means might have been employed. But when *Shah Nadir* had assumed the Empire, and by his amazing Successes had acquired so great a Power, that he thought himself in no Kind of Danger from his Neighbours, he began to entertain Notions of Commerce, which, like all his other Notions, were of a Stamp peculiar to himself, and which do not seem, from any of the Accounts that we have met with, to have been at all understood in *Europe*. He saw plainly, that the *Turks* were prodigiously enriched by the carrying on of the *Persian* Trade for Silk through their Country, and this he was resolved to prevent at any Rate. It was with this View that he formed a Project, which we have more than once mentioned, of forcing a Passage to the *Black-Sea*, and thereby opening a direct Trade with *Europe*, which, with all his Power, he could never effect. He then turned his Thoughts towards the *Caspian*, and having recovered the Province of *Gilan* from the *Russians*, and provided effectually against any Impressions they could make upon his Territories by Land, he resolved to carry on the Trade of *Persia* that Way, by the Assistance of the *Armenians*, and to restore the Credit of that Nation, which had been very much sunk in *Persia*, by the vast Losses that had been sustained by their Establishment at *Julpha*; which, in the Course of the Civil Wars, has been almost totally ruined.

But besides these Schemes, he had another, the Grounds of which it would take up too much Room to explain, and therefore I shall content myself with barely saying, that from certain Motives, that appeared to him reasonable, he determin'd to remove the Capital of *Persia*, and instead of fixing, as his Predecessors had done, the Imperial Residence at *Ispahan*, he resolved to transfer it Northward, and so place the Seat of his Empire in the Province of *Chorassan*, to which perhaps he might in some Measure be determined by his Fondness for his native Country. He fixed there upon the Town of *Meshed*, which had been formerly the Capital of the Province. It is to be observed, that the Word *Metschid*, signifies both in the *Persian* and *Turkish* Languages, a House or Temple consecrated to the Service of God, and it is from thence that we have framed our Word *Mosque*. The Name of this City therefore implies a great Mosque, and it was so called from one of the finest in that Part of the World, erected over the Tomb of the Iman *Riza*, a great Saint, which rendred it a Place frequented by Pilgrims, who out of Charity erected there several publick Structures of great Magnificence. It was besides famous for its Manufactures of all Sorts, such as Gold and Silver Brocades, Tapestry, rich Silks, and woollen Stuff, as beautiful and as dear as Silks; there was besides a Manufacture of earthen Ware, which was looked upon as the best in *Asia*, on this Side *China*; so that an Age ago this City for Mosques, publick Baths, Caravanseras, Bazars, and other publick Structures, was not in the least inferior to any City in *Persia*; but the *Usbeck Tartars* had so totally destroyed it, that it made but a very indifferent Figure when the *Shah Nadir* made Choice of it for the Seat of his Empire.

The City of *Meshed* is situated in the Latitude of thirty-five Degrees twenty Minutes North, upon a small Stream that falls into the River *Kurgan*, which separates the Province of *Chorasan* from *Astarabat*; and it may be very truly affirmed, that a happier Situation there is not in the World. The Air is extremely mild and temperate, the Soil about it wonderfully fruitful, and while it continues the Capital of the Empire, there is no doubt that the *Tartars* will be kept at a sufficient Distance. While *Shah Nadir* was employed in his Expedition against the Mogul, his eldest Son *Riza Kuli Mirza* resided there with the Title and Authority of *Shah* of *Persia*; by his Care the City was rebuilt and restored to its ancient Lustre, and such Privileges granted to the Inhabitants, as not only came up to, but exceed-

ed thoſe that former *Shah*'s had granted to the People of *Iſpahan*. This young Prince was not contented with barely attending to the Civil Government of the Empire, he was deſirous of diſplaying alſo his Military Capacity, which induced him to attack the Khan of *Balkh*, the Sovereign of the Southern Part of *Great Bucharia*; which Country, together with its Capital, he reduced, and thereby gained not only an Acceſſion of Territory, but one of the greateſt and beſt Cities in thoſe Parts. *Balkh* having been, for ſeveral Ages, the Center of the Commerce carried on by Land to and from the *Indies*.

By this Eſtabliſhment, and theſe Conqueſts, the Face of Affairs in *Perſia* is abſolutely changed, and this is a Thing that has not hitherto been ſufficiently conſidered. It is poſſible, and indeed it is probable, that the Southern Provinces of the *Perſian* Empire will ſuffer extremely by this Alteration; and it is not altogether unlikely, that if a civil War ariſes from the Death of the late Shah, a new Principality may be erected in the Southern Parts, of which *Spahawn*, or ſome other great City, may become the Capital; but ſtill *Meſched* will, in all Probability, remain the Seat of the *Perſian* Empire, and the Monarchs who govern there will extend their Conqueſts Northwards, through Countries formerly indeed dependent upon the *Perſians*, but which have been for many Ages in the Hands of the *Tartars*; and if this ſhould be the Caſe, we muſt conſider ourſelves extremely happy in having ſet on Foot a Trade through *Ruſſia* into *Perſia* by the *Caſpian* Sea, by which the moſt lucrative Part of the Commerce of that Empire will fall into our Hands, and may be juſtly eſteemed the Fruits of our great Naval Power, and the Effects of ſending our Squadrons into the *Baltick*, which gave the Court of *Peterſbourg* ſuch an Impreſſion of our Power to aſſiſt or diſtreſs them, as it is our Intereſt to take Care that Time ſhall never efface.

20. We promiſed to ſay ſomewhat of the ancient and preſent State of the Country and People of *Perſia*, conſidered in a comparative Light, and we will endeavour to execute this as ſuccinctly as poſſible. The learned Dr. *Hyde* wrote an admirable Treatiſe in *Latin*, of the Religion of the antient *Perſians*, a Work equally curious and uſeful, and which, notwithſtanding, was ſo ill received by the Publick, that the Doctor boil'd his Tea-kettle with the greateſt Part of the Impreſſion, which has made it ſo ſcarce, that from its natural Price of Ten Shillings, or leſs, it is now ſold for Two Guineas, and even at that Price will not be eſteemed dear by ſuch as can judge of its real Value. It is from this learned Book that we are informed of what we ſhould otherwiſe never have known, that the ancient *Perſians*, on whom the *Greeks* beſtowed the Name of *Barbarians*, were in Reality the beſt governed, the politeſt, and the moſt civilized Nation upon the Face of the Earth. Their Religion was far more incorrupt than thoſe of *Egypt*, *Greece*, or *Rome*, for they worſhipped only one God; and though they were over-run with Superſtition, they never degenerated into Atheiſm or Idolatry. The common People were from Principle extremely induſtrious; they cultivated their Country with the utmoſt Care, inſomuch that thoſe Diſtricts that are now ſandy Deſerts, were then perfect Gardens; and many rich and populous Cities were ſeated in Places that at this Day are waſte and howling Wilderneſſes. Yet there even ſtill remain clear and indiſputable Proofs of the Truth of what this learned Gentleman has aſſerted, and theſe are of two Kinds; Firſt, The Ruins and Remains of this ancient Magnificence, which even the Iron Teeth of Time have not been able to deſtroy, as appears from what the Reader has been told of *Perſepolis*; and next from the Temper and Diſpoſition of that Remnant of the ancient *Perſees*, *Gubers*, *Gaurs*, or Fire-worſhippers, that are ſtill left in this Country and in *India*, and who are, beyond all Controverſy, the moſt quiet, induſtrious, and moſt inoffenſive Nation, if we may yet ſtile them ſo, on the Face of the Globe. The Seat of their preſent Habitations is the wildeſt and worſt Part of the Province of *Kerman*, and yet even there the ſmall Diſtricts they poſſeſs, appear a Kind of Paradiſe in Compariſon of the Country round about; and by them thoſe Woollen Stuffs are wrought, which the modern *Perſians*, from a true Principle of Luxury, think too good for any Bodies Wear but their own, and therefore never ſuffer them to be carried out of their Dominions.

As for theſe People, it is no Wonder that they have brought the ſame Diſcredit upon the large and fruitful Provinces they inhabit, that the *Turks* have done upon the Land of *Canaan*; and indeed it is the Genius of the *Mahometan* Religion to deface all Marks of former Improvements, as well as to receive no Benefit from ſuch Examples. The Wars, by which this Empire has been continually waſted ſince it fell into the Hands of its preſent Poſſeſſors, has contributed not a little to thin it of People; ſo that now there are not above a twentieth Part of the People in *Perſia* that there were at the Time that *Alexander* invaded it. Beſides this, there are ſeveral Nations ſcattered up and down it, that are rather Vaſſals than Subjects to the Shahs, and live after the Manner of the *Tartars* in their Tents. The Want of a ſettled Nobility, and the little Security that the People in general have for their Fortunes, is another great Obſtacle to the cultivating their Lands, and the Improvement of their Cities. We may add to this, the Revolutions and Civil Wars which have been ſo frequent in *Perſia*; as alſo the Incurſions of the *Tartars* and other barbarous Nations, from which they are hardly ever free. As to the Lazineſs and Luxury of the *Perſians*, though it is in one Senſe a Cauſe of the wide Difference between the paſt and preſent State of their Empire, yet conſidered in another Light, it is the Source of what little Commerce they have; for as they are not willing to work themſelves, they are very ready to let other Nations dwell amongſt them; and provided they reap the Fruits of their Induſtry, treat them fairly and civilly enough, without any Mixture of that haughty, inſolent, and unbridled Temper, which is ſo hateful and ſo intolerable amongſt the *Turks*. Beſides, as they ſpend without the leaſt Conſideration, all they get, this occaſions a quick Circulation of Money, ſo that the *Armenians*, *Indians*, and other Foreigners that live amongſt them, pick up a tolerable Livelihood, and are not impoſed upon and oppreſſed as in the Territories of the Grand Signior.

It is the Want of People that makes a great Part of *Perſia* lie waſte and barren; and the natural Fertility of the Country is another Cauſe of this, for even the few Parts that are now cultivated, produce much more than is neceſſary for the Subſiſtance of its Inhabitants; and it is from thence that their Trade and their Riches ariſe; for ſince there are no Mines now wrought in *Perſia*, what Gold and Silver they have comes into that Country by the Purchaſe of their Silks, and other rich Commodities; whence the Reader will eaſily diſcern, how powerful and how happy the People might be under a ſettled Government, that paid ſome tolerable Reſpect to the Welfare of its Subjects; but after all, this is hardly to be hoped for while in the Hands of the *Mahometans*, who, on the one Hand, are very little inclined to any Kind of Induſtry themſelves, and, on the other, are very apt to be jealous of their Chriſtian Subjects thriving, tho' they are the better for it. While the *Ruſſians* were Maſters of *Gilan*, which was but for a very ſhort Space, the Inhabitants were ſo ſenſible of the Change, that there was nothing they dreaded ſo much as returning again under the Dominion of their old Maſters; and when this actually happened, great Numbers of them quitted their Habitations, and retired into the neighbouring Parts of *Georgia*, *Dageſtan*, and *Armenia*, that they might avoid falling under the Yoke of *Thamas Kuli Kan*, notwithſtanding that was as light, at leaſt in Time of Peace, as any of the former Shahs.

21. It is to very little Purpoſe that we increaſe the Stock of our Knowledge by reading, unleſs we enable ourſelves to make ſome Uſe of it by Reflection; as a Trader does not thrive by having his Warehouſes ſtocked with Goods, but by his knowing where and how to carry them to Market. We ſee plainly from

the Deſcription of the *Perſian* Empire, at the Beginning of this Section, that in Point of Territory, the Shah's of *Perſia* are very little inferior to any of the great Monarchs in the Univerſe; but we know experimentally, that for all this, the Princes of this Country, from the Time of Shah *Abbas*, have made but a very indifferent Figure, and are not like to make a better in Time to come. This ſhews us the terrible Effects of arbitrary Power, a Thing altogether inſupportable; but from the Wiſdom of ſome great Princes, who by diſſembling and letting it down, preſerve it. Shah *Nadir* had this in his Will, but never in his Power; he had acquired his Authority by being at the Head of an Army, and he found it impoſſible to ſuſtain it any other Way than by remaining at the Head of it; for he neither durſt diſband his Troops, nor could he truſt them any longer than they were employed; this was the true Reaſon of his *Indian* Expedition, and this muſt be the Caſe, till ſuch Time as the Army, by which he attained his Sovereignty, is in ſome Meaſure worn out, and then perhaps, the Feebleneſs of the State may draw upon it foreign Invaſions.

If either the Extent, or the Quality of Countries, could make Princes eaſy or happy, the Sovereigns of *Perſia* might be ſo without making Slaves of their Subjects, or diſturbing their Neighbours. We may from hence alſo diſcover the Value of right Principles with Regard to Induſtry and Commerce, which always include due Reſpect to Liberty and Property, without which the former can never ſubſiſt, and the latter can never be attained. If we could, with any Probability, ſuppoſe that a well-conſtituted Government could take Place and be thoroughly eſtabliſhed in *Perſia*, it is very evident, that in the Space of a Century, not only the Affairs, but the very Face of the Country would be changed; their great Cities would be re-peopled, the Trade through *Perſia* to *India* and *Tartary* would be revived, their Silk-works and Manufactures would be reſtored, and Multitudes of People would flock into all their Provinces for the Sake of that Plenty, which, in ſuch a Situation of Things, they would be ſure to enjoy. But as this Suppoſition is, on the one Hand, improbable; ſo, on the other, it is very evident, that for this very Reaſon the *Perſian* Monarchy muſt, for a long Series of Years, continue broken and weak; for it is by Commerce only that the People of that Country can become formidable; for while, on the one Side, they want a Naval Power to maintain the Sovereignty of the *Caſpian* Sea, to which they pretend; and on the other Hand, to have no Fortreſſes of great Strength to ſecure their Frontiers againſt the *Uſbeck Tartars* on the North, and the *Turks* on the Weſt, they will always be in Danger from both thoſe Neighbours.

Theſe Things are ſo plain, that they cannot be denied or doubted. The ſingle Inference I would draw from this is, that ſo far as human Foreſight reaches, there ſeems to be a Diſpoſition in Providence to overturn the *Mahometan* Powers every where; for if we compare the preſent State of Things with the paſt, we cannot help ſeeing, that they are much in the ſame Situation that the *Greeks* were at the Time their Empire began to decline; and though it may be ſome Centuries before their total Deſtruction comes on, yet we muſt ſhut our Eyes againſt Evidence, if we are not convinced that it is coming. We muſt indeed allow, that there were ſome viſionary People here in *Europe*, who apprehended mighty Things from the Shah *Nadir*, and believed that he would overwhelm the *Turkiſh* Empire; but there was no Kind of Reaſon for this, except the known Weakneſs of that Empire; and if it were not for this, we might with more Reaſon expect, that the *Turks*, at this Juncture, ſhould make ſome Impreſſion upon *Perſia*, which however I am perſuaded will not happen. But if the Feuds of Chriſtian Princes were once laid aſleep, there is no Improbability in the Conjecture, that the *Ruſſians* might make themſelves Maſters, at leaſt, of ſome of the Provinces of this Empire, which lie neareſt to the *Caſpian* Sea; and whenever it ſhall happen, it may prove a Beginning to much greater Revolutions, ſince there are Multitudes of Chriſtians in the adjacent Countries, who are either of the *Greek* Religion, or very little removed from it; and if their Spirits ſhould once revive, the Weakneſs of the *Mahometans*, both here and elſewhere, would be quickly ſeen. I know very well how little Heed the preſent Generation will give to Remarks of this Nature; but I flatter myſelf, that how weak or how impertinent ſoever they may be now eſteemed, Experience will juſtify them to Poſterity.

SECTION III

Of the Diſpoſition and Temper of the *Perſians*, their Perſons, Habits, Manner of Living, their Artificers, and Mechanicks, the Reſpect paid to Merchants, the Method in which their Inland Trade is carried on, the paſt and preſent State of the *Engliſh* Commerce, and other Particulars; together with ſome curious Obſervations on the Nature of the Silk Trade, and a Computation of the annual Balance in Favour of *Perſia*.

Collected as well from private Memoirs, as from Accounts that have been publiſhed.

1. *An Introductory Account of the Subject of this Section; the Difficulty of drawing National Characters, the likelieſt Way of coming at the Truth, the general Temper, Diſpoſition and Genius of the modern* Perſians. 2. *Of their Perſons, Dreſs, great Value of their Turbants, and of the Magnificence and Profuſion into which all Ranks of People are apt to run in that Country, in every Thing that regards Appearance and Equipage.* 3. *Of the Womens Habits, their Painting, their Head-dreſſes uſually adorned with Feathers, frequently ſet out with Jewels, and more eſpecially with Pearls, which were eſteemed the beſt in the World, ſo long as the* Perſians *were poſſeſſed of the Iſland of* Baharen. 4. *The Manner of Living in* Perſia, *the Method of eating and drinking, their Cuſtoms at their Meals, the Commonneſs of Cooks-Shops and Ordinaries amongſt them, and of the open and general Hoſpitality in* Perſia. 5. *A View of their Entertainments, the Ceremonies and Civilities that paſs upon ſuch Occaſions, their laudable Temperance*

Temperance and great Sobriety, and of the Manner in which, by the Uſe of Opium, *they ſupply their Want of ſtrong Liquors.* 6. *The Manner of travelling in* Perſia, *the Nature of Caravans, how they ſupply the Want of Wheel-Carriages, of their Foot-Poſts, and of the wonderful Swiftneſs of their Shatirs or Running-Footmen.* 7. *Of their Artificers and Mechanicks of all Sorts, the Neatneſs of ſome and the Inexpertneſs of other Workmen, and of the Nature of their Companies, and the Rules by which they are governed.* 8. *Of the Silken, Woollen, and Mohair Manufactures that are carried on in this Empire, the Management of their Domeſtick Traffick, the great Uſe of Brokers; the Manner in which their Foreign Trade is carried on, and the Reaſons that hinder* Mahometans *from becoming Merchants; with ſome political Remarks upon that Subject.* 9. *The Nature of the* Engliſh *Trade in* Perſia, *the Meaſures, Weights, Money, generally uſed in that Country, and the Alterations that have happened by the Removal of the Capital from* Iſpahan *to* Meſched. 10. *A ſuccinct View of the ſeveral Routes by which foreign Commodities are introduced into* Perſia, *with a clear View of the Advantages ariſing from the new Trade to that Empire, through* Ruſſia. 11. *A ſhort Repreſentation of the Value of Silk, conſidered as the Staple Commodity of* Perſia, *and of the Advantages that would reſult to this Nation by the joint Endeavours of the* Ruſſian, Levant, *and* Eaſt-India *Companies, to import* Perſian *and* China *Silks on the cheapeſt Terms poſſible.*

1. AFTER taking a View of the Country of *Perſia*, and its Product of all Kinds, it is very natural for us to come next to the Inhabitants, for whoſe Sake the other Deſcription was held neceſſary, and made entirely with a View to render this more clear and intelligible. It muſt indeed be owned, that there is ſomething very difficult and hazardous in attempting to characterize a whole Nation, and nothing is more common than Inſtances even of great Authors falling into Miſtakes on this Head; yet as the Thing is neceſſary, ſo it is alſo very feaſible; Nations certainly have their Characters as well as private Men, and theſe are frequently hit, though to be ſure ſometimes they are miſtaken.

The Means of hitting them, is to obſerve carefully the Points in which all Travellers agree, for theſe, without Doubt, are founded in Truth and Nature; when a ſufficient Number of theſe are fixed, they will ſerve to guide you in the reſt, for the Humours of Men, though of ſeveral Sorts, and vaſtly different from each other, yet have a Connection among themſelves, that is to ſay, one Humour aſſorts with, and joins eaſily with another, while there are ſome Humours that never come together, or are found in the ſame Breaſts. That there really is ſuch a Thing as national Characters, appears from hence, that the Inhabitants of the ſame Country, through a great Diverſity of Ages, and deſcribed by Authors of various Diſpoſitions, keep pretty nearly the ſame Character; of this, the Deſcription of the People of *Paris*, by the Emperor *Julian*, is a remarkable Inſtance, and others might be mentioned, if that before us were not as good a one as any of the reſt; for whoever conſiders attentively what is ſaid of the Temper, Genius and Cuſtoms of the *Perſians*, independant of their Religion and Government, by the *Greek* and *Latin* Writers, and compares theſe with the Writings of modern Travellers, will be amazed to ſee what a Conformity there is between them, and be from thence convinced, that national Characters are nothing leſs than imaginary. But to come to the Point, and to that Deſcription which will juſtify this Obſervation, at the ſame Time that it carries on the Thread of our Diſcourſe, and performs the proper Buſineſs of this Section.

The *Perſians* are Men of bright Parts, and Abundance of Vivacity, fond of Glory, and known to excel their Neighbours of *India* in Point of Courage, inſomuch that the *Megul* prefers them to the greateſt Poſts, both in his Court and Army; and as they were obſerved anciently to be of all Men the moſt civil and obliging, they retain the ſame Diſpoſition to this Day, eſpecially towards Foreigners, who admire their Hoſpitality and Benevolence; they are far from being guilty of that brutiſh Behaviour towards Chriſtians, as the *Turks* are; what they ſeem to be moſt juſtly and univerſally charged with, is Vanity and Profuſion in their Cloaths, their Equipages and Number of Servants; as to Voluptuouſneſs in Eating and Drinking, this does not appear to be their Vice, at leaſt we are much more guilty of it in *Europe*; for the greateſt Part of their Food is Rice, Fruits, and Garden Stuff; they have nor any great Variety of Fleſh, neither have they many Ways of dreſſing it; *Pilo* ſeems to be the ſtanding Diſh, even among thoſe of the beſt Quality. And as for ſtrong Liquors, tho' they drink them now and then by Stealth, Drunkenneſs is very far from being common; Liquor is never forced, and every Man may retire from an Entertainment without Ceremony when he ſees fit, without a Breach of good Manners.

No People have a greater Genius for Poetry, inſomuch that there is not a Feſtival or Entertainment made, but a Poet is introduced and deſired to oblige the Company with his Compoſitions; and theſe Gentlemen are often found with a Crowd about them in Coffee-houſes, and other Places of publick Reſort. The *Perſians* are by ſome looked upon to be very covetous, but by this they muſt mean covetous in getting, for as to hoarding up Money they are generally abſolved. They only get that they may ſpend, and when they have furniſhed themſelves with an Equipage, Houſe and Gardens ſuitable to their Mind; they rather lay out their Money in building *Caravanſera's*, Moſques, and on other publick Occaſions, than let it lie by them, inſomuch that ſome Travellers obſerve, that there are no People in the World that take leſs Thought for To-morrow. A Man who happens to have eight or ten thouſand Pounds fall to him, ſhall in a few Weeks lay it out in purchaſing Wives and Slaves, Cloathing, and Furniture, without conſidering where he ſhall meet a Supply, and in two or three Months after, you will ſee him diſpoſing of them again for Subſiſtance. Theſe People, it is obſerved, have a great Command of their Paſſions; they are not eaſily moved, and when they are, it proceeds very ſeldom to Blows. The Quarrel generally ends in ill Language, and perhaps ſome hearty Curſes; and to ſum up all, they call one another *Jews* or *Chriſtians*. They are of a very inſinuating Addreſs, and a moſt obliging Behaviour; few *European* Nations are more polite.

2. The *Perſians* are generally of a good Stature, well ſhaped, clean limb'd, and of agreeable Features, and in *Georgia* and the Northern Provinces, of an admirable Complexion; towards the South they are a little upon the Olive. However, the great Men having had their Wives and Concubines chiefly from *Georgia* and *Circaſſia*, for a hundred Years paſt, their Complexions are very much mended even in the Southern Provinces. Their Eyes and their Hair are generally black, and they wear only one Lock on the Crown of their Heads, like other *Mahometans*, by which they expect *Mahomet* will lift them up to Paradiſe.

As to their Beards, the Shah and the great Officers of State, and Soldiery, wear only long Whiſkers on the upper Lip, which joined to a Tuft of Hair on the upper Part of their Cheeks, grow to a very enormous Size, inſomuch that ſome of them, it is ſaid, are near half a Foot long. Their *Mollahs* and religious People wear their Beards long, only clipping them into Form, and the common People clip their Beards pretty ſhort, but none of the *Perſians* ſuffer any Hair to grow upon their Bodies. They wear large Turbants on their Heads,

Heads, ſome white, and others ſtriped with red or other Colours, and the Great Men have Flowers of Gold and Silver woven or marked on the Cloth. They have alſo a Scull-cap under their Turbant, and all together does not weigh leſs than ſeven or eight Pounds, ſometimes a great deal more. Next to their Skins they wear a Shirt of colour'd Silk or Calico, generally blue, which they ſeldom or never waſh; this Shirt has an open Boſom, but neither Neck nor Wriſt-bands, and is made cloſe to the Arm; they have alſo a Pair of Breeches, or rather Drawers, cloſe before, they reach half down their Legs; their Stockings are made of woollen Cloth, but not at all ſhaped to the Leg; over the Shirt they wear a Waiſtcoat, and upon theſe a Coat with cloſe Sleeves, and Buttons and Loops before, tied with a Saſh; this is wide at Bottom, and hangs a little below their Knees; beſides this, they put on another Coat frequently, without Sleeves, the uppermoſt Coat being the ſhorteſt, and in the Winter Time over all they have another looſe Coat lined with Furrs: Inſtead of Shoes they have piqued Slippers, turned up at the Toes, and made of *Turkey* Leather, which are neither tied nor buckled, and when they ride, they have Boots of yellow Leather; their Bridles, Saddles and Houſing are immoderately fine, being almoſt covered with Gold; the Houſing is ſo large, that it almoſt hides the hinder Part of the Horſe, and whether on Foot or on Horſeback, they wear a broad Sword, and a Crice or Poniard. Their Ladies have alſo a Dagger at their Sides, eſpecially thoſe of high Rank.

3. The Garb of the Women is not very different from that of the Men, except it be, that the Women neither wear Turbants on their Heads, nor Saſhes about their Waiſts, and their Coats or Veſts reach almoſt down to their Heels. If ever they go into the Streets, which Women of Quality ſeldom do, they have a white Veil which covers them from Head to Foot. The Girls wear a ſtifned Cap upon their Heads, turned up like a Hunting-Cap, with a Heron's Feather in it, their Hair being made up in Treſſes, and falling down their Backs to a very great Length, and the Quality have Pearls and Jewels interwoven and mixed with their Hair. The married Women comb their Hair back, and having bound it about with a broad Ribbon, or rich *Tiara*, ſet with Jewels, which looks like a Coronet, let the reſt of their Hair fall gracefully down their Shoulders, than which there cannot be a more becoming Dreſs. As for Gloves, neither Men nor Women ever wear them, but their Arms and Fingers are uſually full of Rings and Bracelets enriched with Jewels.

As black Hair is the moſt common, ſo it is in moſt Eſteem, and the thickeſt and broadeſt Eye-brows are thought the fineſt; the Women, if their Eye-brows be not black, will colour them, and commonly paint their Faces; they rub their Hands and Feet with an Orange-coloured *Pomatum*. Some will have Feathers ſtand upright in their *Tiara*, and others have a String of Pearls or precious Stones faſtned to it, which hangs down between their Eye-brows; they wear alſo Jewels in their Ears, and Rows of Pearls fall down their Temples, as low as the Neck, and in ſome Provinces bordering on *India*, they have Jewels in their Noſtrils, which to the *Europeans* do not ſeem very becoming, for hanging down to the Mouth, it makes them look as if they had Hare-Lips, but the Ladies of *Iſpahan* never wear theſe Noſe-Jewels. Their Necklaces are either Gold or Pearl; they fall upon the Boſom, and there always hangs a little golden Box to them, filled with moſt reviving Perfumes.

As their Clothes are of the richeſt flower'd and brocaded Silks, it appears that their Dreſs is no inconſiderable Article in *Perſia*, where People of mean Fortunes endeavour to vie with the Quality, and will have fine Clothes, though they want Food. An ordinary Turbant cannot be purchaſed under Ten Pounds, and they frequently give twice as much, and they muſt have Variety of them, leſt they ſhould be known by their Clothes. Their Saſhes alſo are brocaded, and coſt from twenty to a hundred Crowns, and over this they have frequently another of Camel's Hair, of which the Workmanſhip is ſo curious, that it ſeldom coſts leſs. Thoſe who wear Sables, which they will not be without if they can purchaſe them, ſeldom pay leſs than a hundred Pounds for a cloſe bodied Coat; all this, with the rich Furniture and Equipage they have, when they ride out, amounts to a vaſt Sum; and this, as it well may, keeps them exceeding poor. The common Mode of living is thus:

4. Early in the Morning they uſually drink a Diſh of Coffee. About Eleven they go to Dinner, when they eat Melons, Sweetmeats, Fruit, Cheeſe, Curds, or Milk, but their principal Meal is in the Evening, when you may depend on a Diſh of *Pilo*, which is boiled Rice well buttered, and ſeaſon'd with a Fowl, a Piece of Mutton or Kid ſerved up with it; they have an excellent Way of boiling their Rice all over the Eaſt, the Water is perfectly dried away, by that Time the Rice is enough, after which they ſeaſon it with Spices, and mix Saffron or Turmeriſk with it, giving it a yellow, or what other Colour they think fit; but there is very little Variety ether in their Food, or Way of dreſſing it; if they have a large Joint, it is baked, inſtead of being roaſted, but their uſual Way is to cut their Fleſh into little Slices, and Spitting or Skewering them together, roaſt them over a Charcoal Fire, and whether they boil or roaſt, it is always done to Rags, or it would be impoſſible to pull the Meat to Pieces with their Hands, as they do without Knives or Forks. Pork is never eaten here any more than Veal, nor do they eat Hares or other Animals prohibited to the *Jews*, Beef but ſeldom; they do not deal much in Veniſon, Fiſh or wild Fowl, they dreſs only plain Diſhes, being Strangers to Haſhes, Ragouts and other Compounds, and ſeldom have any other Sauce than a Slice of Lemon, or ſome Pickles. Bread they have baked in thin Cakes the Moment they uſe it, but eat much more Rice. They uſe no beaten Pepper, only whole, and not Abundance of Salt in their Seaſoning, nor is there any brought to Table: Meat is never ſalted before it is dreſſed. They uſually kill their Meat and Fowls the ſame Day they uſe them, and ſet by nothing to be eaten cold.

They ſit down croſs-legg'd at their Meals, and a Cloth is ſpread upon the Carper. Then one of the Perſons who has the Proviſion before him, diſtributes Rice and Fleſh to the Company. They uſe no Spoons except for Soup and Liquids, but take up their Rice by Handfols. They ſeldom ſit above half an Hour at Table. They waſh both before and after their Meals, making uſe of their Handkerchiefs inſtead of a Towel. The common People of *Iſpahan* ſeldom dreſs their Victuals at Home, but when they have ſhut up their Shops of an Evening, go ſtrait to the Cooks, of which there are great Numbers in that City, and buy Pilo for their Families. The Cooks have Kettles or Coppers fixed in Brick-work, in their Shops, and Stoves, over which they dreſs moſt of their Meat, making ſcarce any Uſe of Chimnies. It is remarkable of the *Perſians*, that they are ſo far from ſhutting their Doors at their Meals, that they invite every one to eat with them, who happens to come to their Houſes.

5. When a Perſon makes an Entertainment, it is uſually a Supper, notwithſtanding which the Gueſts generally come at nine or ten in the Morning, and ſpend the whole Time at the Place to which they are invited. They diſcourſe, they ſmoke, eat Sweetmeats, and paſs away the Time with a thouſand Amuſements; ſometimes they hear Poems repeated in Honour of their Prince, ſometimes the Singing Women are introduced, who ſing, and dance, and play, and ſhow antick Tricks, to divert the Company; and if any one of the Gueſts are diſpoſed to withdraw with any of theſe Dancing-Girls, they are ſhown into a private Room, and when they return Nobody takes any Notice of it. When Supper is ſerved up, the Son or ſome Relation of the Maſter of the Houſe, takes the Honours of the Feaſt upon him, and helps the Gueſts to their Meat.

They generally provide Variety of Sherbets on theſe Occaſions, their uſual Drink being nothing but fair Water, and even this, it ſeems, they drink with Ice;

it is the Employment therefore of Abundance of People about *Iſpahan*, in the Winter-Seaſon, to heap up vaſt Quantities of Ice together, and keep it in Repoſitaries under Ground all the Summer, when they ſell it to great Advantage. Wine is made in ſeveral Provinces of *Perſia*; but the *Armenians* and other Chriſtians drink the greateſt Share of it. The Officers will indeed ſometimes indulge themſelves in this Liquor, and other People drink it as they pretend for their Health, but that is not common; much the greateſt Part of it is either tranſported to the neighbouring Countries, or drank by the Chriſtians, who are diſperſed through the *Perſian* Dominions.

But thoſe who abſtain from Wine out of Conſcience, becauſe it is prohibited by Law, raiſe their Spirits with *Opium*, Bang, Poppy-ſeed, and other intoxicating Ingredients. The *Perſians*, like other Eaſtern Nations, take Pills of *Opium*, which ſome of them gradually increaſe to ſuch a Doſe, as would deſtroy half a Dozen *Europeans*. Within an Hour after they have taken the Pill, it begins to operate, and a thouſand pleaſant Scenes preſent themſelves to their Imagination; they laugh and ſing, and ſay Abundance of humorous Things like Men intoxicated with Wine, but after the Effect of it is gone off, they find their Spirits exhauſted and grow penſive and melancholy, till they repeat the Doſe again; and ſome make it ſo neceſſary to them that they cannot live without it. There is alſo a Decoction of the Seed of Poppies, ſold in moſt Cities of *Perſia*, and in theſe Houſes you will ſee People looking and talking as Men do when they are drunk: As long as they keep to the Letter of the Law, and abſtain from Wine, it is no Matter how much they diſorder themſelves, they think they ſhall never be accountable for that.

6. There are no Wheel-Carriages in this Country, but all People travel upon Camels, Horſes, Mules or Aſſes. The Women, who are to be concealed as much as poſſible, are put into a ſquare wooden Machine, of which they hang one on each Side of a Camel; they are about three Foot deep, and juſt large enough for one to ſit down in, and over-head are three or four Hoops like thoſe which ſupport the Tilt of a Waggon, with a Cloth thrown over them. Their Aſſes are much larger and nimbler than ours, and will trot ten Miles at a pretty good Rate, but they are very obſtinate, and frequently throw their Riders. People uſually travel in this Country with the Caravan, conſiſting of four or five hundred Camels, beſides other Beaſts, and there is no Place where they travel with greater Security and leſs Expence, there being Caravanſera's at proper Diſtances, where they have their Lodging *Gratis*, and purchaſe Proviſion at the beſt Hand; and though the Roads are frequently ſteep and mountainous, yet ſuch Care is taken in laying Bridges and Cauſeways, and to level and enlarge the Ways, that a Traveller ſeldom meets with any Difficulties but what are eaſily ſurmounted.

Here are no General Poſts, but if any Perſon has Letters to ſend, he diſpatches a Shatir or Footman with them on Purpoſe, who will travel a thouſand Miles in eighteen or twenty Days, and not aſk more than twenty Pence or two Shillings a Day for his Trouble: They carry with them a Bottle of Water, and a little Bag of Proviſion, which ſerves them thirty or forty Hours: They generally leave the high Road, and croſs over the Country the neareſt Way. There are a great many Families which make this their only Employment, and breed their Children up to it, obliging them to run from their Infancy.

The Shah, and all the great Men, have ſeveral of theſe *Shatirs* or Footmen in their Retinue, but before a Man can be admitted one of the Imperial Footmen, he muſt give a very extraordinary Proof that he does not want Heels or Breath; for he muſt run from the great Gate of the Palace called *Aly Capi*, to a Place a League and half from the City, twelve Times in one Day, and every Time bring an Arrow along with him, which is delivered him by thoſe who ſtand at the End of the Race, to ſhew that he has run the whole Courſe; and this he performs between Sun-riſe and Sun-ſet, in thirteen or fourteen Hours at moſt, being no leſs than a hundred and eight Miles. It is always ſome Favourite Servant of the Shah's who is admitted to this Honour. On the Day of Trial the Elephants and Horſemen are drawn up in the Royal Square, with the Muſick, Drums and Trumpets ſounding, and as if it was a Feſtival. All the Great Men make Preſents to the *Shatir*, and ſeveral of them ride the Courſe with him to ingratiate themſelves with the Shah; and the Mob attend him every Time he returns with their Shouts and Acclamations. The Chams and Viceroys, who admit a *Shatir* into their Service, make him run the ſame Number of Miles, and they are careſſed and preſented by all their Dependents in the ſame Manner the Royal *Shatirs* are, though not ſo largely; for it is a very common Thing to ſee the Shah's *Shatir* preſented with above a thouſand Pounds on ſuch an Occaſion. This is a very ſtrong Mark of the Spirit of this Nation, and of that Diſpoſition they have to diſplay their Generoſity, ſometimes at the Expence of Juſtice, but without Regard to Prudence always.

7. With reſpect to their Artificers, Manufacturers, and common Tradeſmen, the Regulations that are made in this Country are extremely well contrived, for every Company has a Head or Maſter, who, with a ſmall Number of his Brethren, form a Kind of Council, and ſettle ſuch Rules and Orders for the general Benefit of ſuch as are engaged in the particular Branch of Trade he ſuperintends as to him and them ſeem requiſite. Whoever intends to ſet up a Trade, goes to the Maſter, and regiſters his Name and Abode, and no Enquiry is made who was his Maſter, or whether he underſtands the Buſineſs or not; nor is there any Reſtraint laid upon them that they ſhall not encroach upon any other Profeſſion; for Inſtance, the Braziers are at Liberty to make Silver Veſſels, as they frequently do, without being in Danger of any Diſturbance from the Silverſmiths. Neither do they take Apprentices for a Number of Years, but hire their Servants, and allow them Wages from the firſt Day they entertain them. Every Trade almoſt is bound to work for the Shah whenever he requires it, and thoſe who are not, pay an annual Tax to the Government for an Exemption.

Their Armourers make very good Broad Sword-Blades, and damaſk them as well as any *European*. The Barrels of their Fire-arms are not amiſs, they make them very ſtrong, and as thick at the Muzzle as at the Breech. Their Stocks are but ill contrived, being thin and light at the Butt, and not fit for a Man's Shoulder; and for Locks to their Guns, or any other Locks that have Springs, they do not pretend to make them any more than Watches or Clocks, which they either purchaſe abroad, or employ *European* Workmen to make for them. Knives, Razors, Sciſſars, and ſome other Cutlery Wares, they make very well, and little Steel Mirrors, which they uſe inſtead of Looking-glaſſes; they are almoſt all convex, and the Air is ſo perfectly dry, that they ſeldom ruſt or grow dull. The Art of making Looking-glaſſes they do not underſtand, but have them from *Europe*. However, they have a Manufacture of Glaſs, which ſerves for Windows and Bottles. The Glaſs of *Shiraz* is the beſt in the Country.

As the Uſe of the Bow is what the *Perſians* value themſelves much upon, there are no where better Bows made; the chief Materials are Wood and Horn with Sinews bound about them; they are painted and varniſhed, and made as fine as poſſible. The Bow-ſtring is of twiſted Silk, of the Bigneſs of a Gooſe-quill; their Quivers of Leather, embroidered or worked with Silk. This is a Trade they are as well verſed in as any thing, eſpecially the Gold or Silver Embroidery, either on Cloath, Silk, or Leather. They cover their Saddles and Houſings almoſt with Embroidery, and their ſtitching of the Leather is much beyond any Thing we do. Their Saddles are made after the *Morocco* Model, and the Stirrups mighty ſhort; they have a Kind of Breaſt-plate to them, and where we uſe Braſſes about our Furniture, their Men of Quality have Gold. The Leather which we call *Turkey* Leather, from its coming to us through that Country, is all made in *Perſia*. The Shagreen alſo comes from thence, which is made of the Skin of an Aſs's Rump. The Tanners dreſs their coarſe

Skins

Skins with Lime, and uſe no Bark, but Salt and Galls inſtead of it.

The making Earthen Ware is another Manufacture the *Perſians* excel in; it is much beyond the *Dutch*, and ſome ſay almoſt equal to *China* Ware. The Places where it is chiefly made, are, *Sheraz*, *Metſch*, *Yeſd*, and at *Kerman*: And mending of Glaſs and Earthen Ware, is a particular Trade in *Perſia*; they will drill Holes through them, and faſten the Pieces together, ſo that a broken Bowl or Plate will hold Liquids, as well as it did at firſt. Their Gold Wire-drawers and Thread-twiſters are Artiſts alſo in their Way; they will draw a Piece weighing a Drachm, to the Length of three hundred *Perſian* Ells. Their Lapidaries underſtand the Grinding of ſoft Stones, and cutting them pretty well. Their Dying is preferred to any Thing of that Kind in *Europe*, which is not aſcribed ſo much to the Artiſt, as to the Air, which being dry and clear, gives a Livelineſs to the Colours, and fixes them.

The *Perſian* Taylors work very neatly; and as the Men's Clothes are made of the richeſt flower'd and brocaded Silks, they are fitted exactly to their Bodies without the leaſt Wrinkle, and their Sewing is incomparably beyond that of our Workmen, as the fine Materials they work on require it ſhould. They work Flowers alſo upon their Carpets, Cuſhions and Window-Curtains, ſo very nicely, that they look as if they were painted.

With Taylors, we muſt not forget to mention their Barbers, who are no leſs excellent in their Way; for they will ſhave the Head almoſt at half a Dozen Strokes, and have ſo light a Hand, that you can ſcarce feel them; they uſe only cold Water, and hold no Baſon under your Chin as with us, but have their Water in a Cup, about the Bigneſs of a little China-Diſh: After they have ſhaved a Man, they cut the Nails of his Feet and Hands, with a little Iron Inſtrument like a Bodkin, ſharp at the End; then they ſtretch his Arms, and rub and chafe his Fleſh, which is an Amuſement, that the *Europeans* as well as the Natives are pleaſed with, in theſe hot Countries. But notwithſtanding this, theſe Artiſts are nothing comparable in their Way to thoſe of *India*, and theſe again fall as ſhort of the *Chineſe* Barbers.

8. We are now to proceed to the more material Parts of the *Perſian* Commerce, from whence their national Riches flow, and by which they draw to themſelves the Wealth of other Countries; for as we before obſerved, Gold and Silver are no longer the Produce of *Perſia*, but are brought thither in Payment for their Commodities. Silks are the principal Manufacture of the Country, ſuch as Taffaties, Tabbies, Sattins and Silk mixed with Cotton or Camel and Goats-hair, Brocades and Gold Tiſſue: of the ſingle Brocade there are a hundred Sorts, the double are called Duroy or Two-faces, becauſe both Sides are equally good; they are the richeſt that are to be met with any where; and the Gold Velvet which is wrought in *Perſia* is admirable; all their rich Stuffs are very durable; the Gold or Silver does not wear off or tarniſh while the Work laſts, but keeps its Colour and Brightneſs. The fineſt Looms for theſe Stuffs are at *Iſpahan*, *Caſhan* and *Yeſd*. Thoſe for Carpets are chiefly made in the Province of *Kirman*, what are commonly called *Turkey* Carpets are indeed *Perſian*, but obtained that Name from being brought to us by Way of *Turkey*.

The Camel Hair Stuffs are made in *Carmania*; it is mighty ſoft and ſmooth, and almoſt as fine as Beaver Wool, but the Stuffs they make with it are not very ſtrong. Camblets and Silk, and worſted Druggets are made in the ſame Province. Goats-hair Stuffs are made in *Hyrcania*, and near the Gulph of *Baſſora*. There is ſome Callico-Cloth made in *Perſia*, and they know how to paint and ſtain it, but it is not comparable to the *Indian* Callicoes. A Merchant is a very honourable Profeſſion in *Perſia*, and the more ſo, becauſe there is no ſuch Thing as hereditary Nobility, which deſcends from Father to Son; as to thoſe in great Poſts, their Honour and their Profits terminate with the Office; and their Lives and Fortunes are both in perpetual Hazards, eſpecially under a weak and cruel Prince. The Trader ſeems more independant than any other Subject, and notwithſtanding the Government be deſpotick, they are uſually encouraged, becauſe they bring in a conſiderable Revenue to the Crown; and another Thing is, the greateſt Miniſters do not think the Buſineſs of a Merchant beneath them; even the *Shah* himſelf, within our Remembrance, has had his Factors and Agents in the neighbouring Kingdoms, and exported Silks, Brocades, Carpets, and other rich Goods, and his Agents at the Mogul's Court, and elſewhere, have frequently had the Character of Ambaſſadors conferred upon them, when indeed their Buſineſs was chiefly Commerce.

All Buſineſs of Conſequence is carried on in *Perſia* by Brokers, who are very cunning; after they have agreed and talked over the Matter at the Sellers-houſe, they agree about the Price upon their Fingers, putting their Hands under a Cloth; the Finger's End it ſeems ſtands for one, the bent Finger for Five, and the ſtrait for ten, the Hand open for a hundred, and if ſhut a thouſand; and they keep ſo even a Countenance all the while they are tranſacting the Affair, that it is impoſſible for a Stander-By to gather any Thing from the Circumſtances. But notwithſtanding the *Mahometans* are the governing Part of the Country, they are not the greateſt foreign Traders. The *Armenian* Chriſtians and *Banians* of *India*, have much the largeſt Share.

The *Mahometan Perſians* trade from one Province of their own Country to another, and to *India* pretty much, but the *Armenians* manage the whole *European* Trade: One Reaſon whereof is, that the *Mahometans* do not care to go into Chriſtian Countries, becauſe they cannot there obſerve the Cuſtoms their Religion preſcribes; for their Law it ſeems forbids them to eat Fleſh killed or dreſſed by a Man of a different Religion, or drink out of the ſame Cup with him, and even prohibits the touching of Perſons in ſome Circumſtances, whom they look upon to be polluted. Another Thing, which is a Diſadvantage to their Trade is, that the taking up Money at Intereſt is unlawful, though they are at Liberty to make what Advantage they can in buying and ſelling. It appears from hence, that from the very Nature of their Religion, all *Mahometan* Powers ſtand excluded from Commerce, and this is the true Secret of the Declenſion of their Governments; for as Trade produces Shipping, as Shipping in Proceſs of Time begets Naval Power, and as it is a Maxim, juſtified by Experience, as well as founded in Reaſon, that naval Power will in the End get the better of all other Power; it follows that the *Mahometans* wanting this, can only prey upon each other by Land, from whence Revolutions in Power, but no Acceſſion of Power can ever ariſe. Whereas if Chriſtians ſhould turn their Arms upon the *Mahometans*, ſo as to make Conqueſts, and come into Poſſeſſion of their Countries, the Caſe would be altered, their Commerce would follow them, and the new erected Principalities would in a ſhort Space of Time acquire a Naval Power, and ſo be in a Condition to extend their Conqueſts at the Expence of their *Mahometan* Neighbours.

9. We are indebted to Mr. *Lockyer* for the beſt, indeed for the only tolerable Account we have of the Method Trade is carried on in *Perſia*, and therefore from him we muſt borrow what is neceſſary for the Reader's Information upon that Subject. Their great Weights are Maunds only, and theſe differ according to the Nature of the Commodities to be delivered by them. Sugar, Copper, Tutanague, all Sorts of Drugs, *&c.* are ſold by the Maund Fabrees; which in the Factory and the Cuſtom-houſe is near ſix Pounds and three Quarters, *Averdupois*; but in the *Bazar* it is not above ſix Pounds and a Quarter, which one ought to have Regard to in buying out of the Shops.

Eatables and all Sorts of Fruit, as Rice, Raiſins, Prunelles, Almonds, Onions, *&c.* are ſold by the Maund Copara of ſeven Pounds and three Quarters in the Factory, and from ſeven Pounds and a Quarter to ſeven Pounds and a half in the *Bazar*. Fine Goods, as, Gold, Silver, Muſk, Acheen, Camphir, Bezoar, Coral, Amber, Cloves and Cinnamon, Oils, dried China, Silk, *&c.* are ſold by the Miſcal, ſix of which

are commonly counted an *Averdupois* Ounce; its juſt Weight is 2 dw. 23 gr. 24d. ps. *Troy*. The Maund Shaw is two Maund Tabrees, uſed at *Iſpahan*. All Bargains in *Gambron* are made for Shahees, and the Company keep their Accounts in them, reckoning them worth four Pence each, though that Coin is rarely met with, but in its Stead Coz and Mamooda's are current every where. Horſes, Camels, Houſes, &c. are generally ſold by the Toman, which is two hundred Shahees, or fifty Abaſſes, and they uſually reckon their Eſtates that Way; ſuch a one, they ſay, is worth ſo many Tomans, as we ſay, Pounds in *England*. The Laree is uſed about *Iſpahan*, nor are Abaſſes to be got without allowing ſeven or eight *per Cent.* for the Difference in Exchange, yet Returns to Fort St. *George*, and other Parts of *India*, are commonly made with them. Next to theſe, Chequeens are the moſt profitable; there are ſeveral Sorts of them, but the *Venetian* is better than the reſt by one and a half or two *per Cent.* at *Surat*, and ſeveral other Ports on the *Malabar* Coaſts whither vaſt Quantities are ſent every Year. When a Parcel of *Venetian* Ducats are mixed with others, the whole goes by the Name of Chequeens of *Surat*; but when they are ſeparated, one Sort is called *Venetians*, and all the others Gubbers indifferently.

The *Engliſh Eaſt-India* Company, as has been obſerved, do not only receive the Sum of three thouſand three hundred and thirty three Pounds ſix Shillings and eight Pence of the Government of *Perſia*, in Lieu of the Service the Company did them in taking the Iſland of *Ormus* from the *Portugueſe*, but they have an Exemption alſo from Cuſtoms, and whatever Ships trade under their Protection have the like Exemption, only paying the following Port Charges, *viz.* Two *per Cent.* on the Sale of Goods to the Company, one *per Cent.* Conſulage to the Agent, one *per Cent.* to the Broker. Boat or Franky Hire for landing Goods is thirty Mamooda's *per* 2000 Maund Tabrees. Hamalgae, or Cooly Hire at Weighing, one Coz of every twenty Maund Tabres. The Company do not meddle at all with the Trade between *Perſia* and *India*; this they leave altogether to their Factors and Servants, and to ſuch Country Ships and private Traders as put themſelves under their Protection, and are content to pay the Port Duties above mentioned.

It is to be obſerved, that the *Turkey* Company having always had an Opportunity of ſending great Quantities in *Perſia* from *Aleppo*, abated much of the Commerce which the Agents of the *Eaſt-India* Company would otherwiſe have carried on in that Empire. Of late the *Ruſſia* Company have alſo interfered in this Trade, by tranſporting great Quantities of *Engliſh* Goods by the *Caſpian* Sea; and it is generally believed, that ſo long as we maintain an amicable Correſpondence with the Court of *Peterſbourg*, this Trade will not only go on, but increaſe, which muſt be attended with great Advantages to the Nation. As this appears to be a Matter of far greater Conſequence to us than any thing that has occurred in this Section, it is but reaſonable that the Point ſhould be fully explained, as well for the Advantage of the preſent Age, as for the Benefit of Poſterity.

10. In order to ſet this Affair in as clear a Light as it is poſſible, we ſhall obſerve, that all foreign Commodities are brought into *Perſia* by four great Routs; and that by each of theſe, more or leſs of *Britiſh* Commodities have been, or may be introduced into this Country, where there always has been, and, if we are true to our Intereſt, there always muſt be, a very high Demand for them. Of theſe Routs the firſt is that of *Balſora*, or *Baſſora*, a great City at the Bottom of the *Perſian* Gulph, ſubject to its own Prince, and a Kind of *Emporium* or Magazine of *Turkiſh*, *Perſian*, and *Indian* Commodities. The Goods that are brought hither for the *Perſian* Market, come by Land by the Caravan from *Aleppo*, in about thirty Days, and are tranſported from thence either to *Bandar Abaſſi*, or *Iſpahan*. It is by this Caravan that the *Turkey* Company tranſport *Engliſh* Cloths into *Perſia* in Exchange for Silk, which they purchaſe at *Aleppo*, and conſequently this Trade is either greater or leſs, according to the good Correſpondence between the two Empires of *Turkey* and *Perſia*. By this Means alſo we were led into Errors about Carpets, Leather, and other Commodities which paſs for *Turkiſh*, becauſe imported by the *Turkey* Company from *Turkey*, though really of *Perſian* Growth and Manufacture.

The next great Rout is that of *Gamb'r.n*, or *Band.r Abaſſi*, with reſpect to which we have already given a large Account from Mr. *Lockyer*. Goods are brought hither by Sea, but not directly, as many apprehend, from *England*; on the contrary, they come from ſome *Indian* Port, and conſequently are charged with a very high Freight, and with other incident Charges, which render them very dear; notwithſtanding which, in Times of Peace, and when Things were well ſettled in *Perſia*, the Shah keeping his Court at *Iſpahan*, there was large vent for them, and our Agent there lived with all the Pomp and Splendour of a Prince. The Reader will eaſily diſcern from hence, how great a Change muſt have been wrought in the Traffick carried on by this Canal, by the Diſturbances which laſted ſo many Years in *Perſia*, and by the Change of the Capital of that Empire, which is now removed to a prodigious Diſtance from *Bander Abaſſi*; and if he deſires any Proof of this Fact, the recalling the *Engliſh* Agents from *Iſpahan* and *Bandar Abaſſi*, may paſs for inconteſtable Evidence.

The third Rout is that through *India* to *Boſt*, which, as we have ſhewn in the Deſcription of the *Perſian* Empire, is the Eaſtern Magazine, as *Bander Abaſſi* is the Southern, and *Baſſaro* is the Weſtern for all that enter into *Perſia*. By this Means it is very far from being impoſſible that the *Eaſt-India* Company ſhould introduce *Engliſh* Goods into this Empire; but whether they are actually carried thither by this Road, is more than I am able to ſay; and if they are, I preſume it is done by *Indian*, *Armenian* or *Jewiſh* Merchants.

The fourth or laſt Rout is by the *Caſpian* Sea, and the *Engliſh* Commodities that are ſent this Way, muſt of Neceſſity paſs through *Ruſſia*. For the carrying on this Trade Magazines muſt be erected at *Aſtracan*, and from thence the Goods are tranſported into the Provinces of *Gilan* or *Aſtarabat*; from which laſt Province the Caravans go in a Week to *Meſched*, which is the preſent Capital of *Perſia*.

It may be ſaid, that this is going a great Way about, and taking a vaſt Compaſs before our Goods arrive at Market. To this there are two Anſwers; the firſt is, that let the Inconveniencies that attend this Commerce be what they will, they muſt be born, for we have before ſhewn, that little or nothing can now be expected from tranſporting of Goods to *Bandar Abaſſi*, much leſs from *Aleppo*, which lies ſtill at a much greater Diſtance from *Meſched*; ſo that we are under a Neceſſity of taking this Compaſs, if we will not entirely loſe the *Perſian* Commerce, and therefore it is to *no* Purpoſe to complain, even ſuppoſing the Objection were well grounded. The ſecond is, that there is not either Truth or Force in the Objection, for Goods may be tranſported from *Peterſbourg*, from thence through *Ruſſia* to *Aſtracan*, croſs the *Caſpian* to *Gilan*, and ſo to *Meſched*, and the Returns made the ſame Way in half the Time that they could be made by the Way of *Gambron*.

We may add to this, that we now go to the Market and ſell our Goods, or rather barter them for *Perſian* Silk upon the Spot, whereas formerly we went a great Way about; and notwithſtanding this, the *Perſian* Factors went alſo a great Way to get at us, ſince before we could ſhip the *Perſian* Silk, it muſt either be carried by Land to *Aleppo*, which was three Months Journey, or to *Bandar Abaſſi*, which was above two. Beſides, it is highly probable, that when our Commerce at *Meſched* is as well fixed as it was at *Iſpahan*, we ſhall be able to tranſport *Engliſh* Cloths into the remoteſt Parts of *Tartary*, and thereby reap moſt of thoſe Advantages that were heretofore wiſhed for and expected from the Diſcovery of a North Weſt Paſſage. It was by this very Canal, and in ſpite of all the Inconveniencies with which it has been ſuppoſed to be attended, that the *Dutch* diſpoſed of prodigious Quantities of their Cloths in *Perſia*, which for that Purpoſe were bought up by the *Armenian* Merchants; and it was by this Way alſo,

that

that the *French* were in Hopes of eſtabliſhing a Trade to *Perſia*, as appears by a very curious Memoir preſented to the *French* Miniſtry upon that Head, the Subject of which is inſerted in the Dictionary of Commerce, one of the beſt and moſt uſeful Works that was ever publiſhed. But there is ſtill ſomewhat behind with which the Reader ought to be acquainted, in order to frame a true Notion of the Value and Importance of this Trade, about which ſo many Diſputes have been of late Years raiſed in this Kingdom.

11. We have already enumerated the Commodities of *Perſia*, and ſhall not therefore pretend to meddle with them again; for in order to give the Reader a View of the Trade of this Empire, it will be ſufficient for our preſent Purpoſe, to inſiſt barely upon the Silk, of which there are four Sorts; the firſt is, that which in *Perſia* they call *Shirvan*, but which we in *Europe* call *Hardaſs*; the ſecond, is what they call *Karvary*, but we uſually ſtile it *Legee* or rather *Legy*, from the little Town of *Legiam* in *Gilan*, from whence the greateſt Part of it is brought; the third is in their Language called *Ked-Coda-perſend*, which is as much as to ſay, Tradeſmens Silk; the laſt is what they and we call *Sherbaffie*, or, as the common People ſtile it, *Turkey* Silk, from the Miſtake which has been ſo often mentioned.

Of all theſe Kind of Silks, the Provinces of *Georgia*, *Gilan*, *Mezanderan*, *Shirwan*, *Choraſan* and *Kirman*, produce annually, about Twenty-two thouſand Bales, each of about two hundred and fourſcore Pounds Weight. Of theſe it is computed, that not above two thouſand Bales are wrought up in all the Manufactures of *Perſia*, from the coarſeſt Carpets, to the richeſt Brocades. At this Rate, there are between five and ſix Millions of Pounds of Silk yearly carried out of *Perſia*, and as it is worth about ten Shillings a Pound on the Spot, the Reader will eaſily apprehend, that raw Silk is a kind of Gold Mine to the *Perſians*, ſince it furniſhes them with between two and three Millions annually, above one half of which is receiv'd in ready Money.

In the next Place it is to be ſhewn, how the bringing in vaſt Quantities of Silk turns to the Advantage of this Nation. In reſpect to our Silk Manufactures, what we bring of this Sort ſerves only for the Shoote, for the Warp of all our raw Silks is, as we have elſewhere told the Reader, *Organzine* or *Italian* Silk, which is prodigiouſly dear. If therefore we can abate the Price of this, we may the better afford to pay for that; or if we can obtain the Quantities we want, in Exchange for our Manufactures, this will prove a very great Saving; and whatever can be ſaved in this Way, will enable us to work ſo much the cheaper.

It has been ſuggeſted, that it might be attended with Inconveniencies for our *Turkey* and *Ruſſia* Companies to interfere with each other in this Trade, which I confeſs, ſurpaſſes my Comprehenſion; and I am ſo far from believing that any bad Conſequences will reſult from thence, that I think it may be demonſtrated, this is the only, or at leaſt the moſt practicable and beſt Method of making Companies uſeful, by engaging them to vie with each other in exporting *Britiſh* Commodities and Manufactures, and provided this can be done, it is of no real Conſequence to the Nation who does it. But there is another Thing that, joined to this, would be of ſtill greater Conſequence, and that is, the *Eaſt-India* Companies, exerting themſelves in procuring of Silk from *China*, which would ſupply the Place of the *Piedmonteſe* or *Organzine* Silk; and thus by the united Efforts of theſe three Companies, it is very poſſible that twenty or thirty *per Cent.* might be ſaved in the prime Coſt of Silk to this Nation; and of what prodigious Benefit ſuch a Saving would prove in our Manufactures, and how much it would contribute to enable us to work cheaper than our Neighbours, I leave every ſenſible and ſtudious Reader to judge.

I know very well, that in order to bring ſuch a Project as this to bear, there muſt be ſome Application made to Parliament for an Alteration in the Duties; and I am perſuaded that no great Difficulty would be found in obtaining this, if the Reaſonableneſs of the Thing was fairly ſhewn, and, as it might be, fully made out. Our great Misfortune is, that Commerce is not ſufficiently explained or underſtood, the Reaſon of which I take to be, that none concern themſelves about the Theory, but thoſe who are engaged in the Practice; and as theſe muſt be always intereſted, it will very rarely happen that they can be impartial Judges. It is from this Motive that I have ſo often turned my Pen to this Subject, with a View, if poſſible, to excite a more general Attention to what is certainly in itſelf the moſt conſiderable and important Object of all political Conſiderations.

SECTION IV.

Containing an Account of the Government and Conſtitution of *Perſia*, the Nature of the *Shah*'s Power, the Diſtribution of Civil, Eccleſiaſtical and Military Offices, the interior Policy of the Empire, the regular Forces kept up there, both Horſe and Foot, and the Nature and Amount of the publick Revenues.

The whole digeſted into Order from the beſt Authorities.

1. *An Introductory Account of the Reaſon and Subject of this Section, in which the Conſtitution of arbitrary Monarchies is explained, and applied to the preſent Purpoſe.* 2. *Of the Power of the* Perſian *Monarch, how far abſolute and terrible; and how, notwithſtanding mild and equal enough, with Reſpect to the Bulk of the People.* 3. *Of the Conſtitution of the* Perſian *Court, the principal Officers therein, their Ranks and Subordination, and the Duties of their reſpective Offices.* 4. *Of the Eccleſiaſtical Conſtitution in* Perſia, *and the Difference between the Head of the* Mahometan *Church there, and in* Turkey. 5. *Of the Government of the Provinces, the ſeveral Checks contrived for the Safety of the Prince, and the Preſervation of his Subjects.* 6. *Of the regular Troops or old ſtanding Army of the* Perſian *Empire, how compoſed, under what Diſcipline, and the Methods by which it was ſubſiſted.* 7. *Of the new ſtanding Army introduced by the* Shah's, *intirely dependant upon them, how model'd and provided for, and how corrupted and rendered uſeleſs.* 8. *Of the Art Military among the* Perſians, *their Manner of making War, acting offenſively, defenſively, and particularly their Method for ſecuring themſelves againſt Invaſions.* 9. *Some further Obſervations on the military Affairs of this Empire, on the Ad-*

vantages enjoyed by, and the Diſadvantages under which the Perſians *labour, from the Regulations eſtabliſhed amongſt them in this Reſpect.* 10. *Of the State of Property in this Empire, whence the Imperial Revenues ariſe, how levied, and their Amount.* 11. *Obſervations and Remarks on ſeveral Particulars delivered in the Courſe of this Section.*

1. AS at this Juncture the *Perſian* Empire, by the Murder of the Shah *Nadir*, is in ſuch Confuſion, that it may be in ſome Meaſure conſidered as diſſolved and no longer a Government at all; ſo it might ſeem excuſeable, if we had paſſed by this Section altogether; yet conſidering that even in abſolute Monarchies, Revolutions are but convulſive Motions, and that as ſoon as they ceaſe the Body Politick recovers its natural Conſtitution, we could not but think it very requiſite, for the Reader's Information, that a View ſhould be given of the Form of the *Perſian* Government, and this for three Reaſons, Firſt, Becauſe we are very apt to confound all abſolute Monarchies one with another, and to ſuppoſe that there neither is, nor well can be, any Difference between them; whereas, in Truth, the Form of ſuch Governments may, and actually do vary, as much as any other of the milder Forms, as the Reader will ſee by this Inſtance. Secondly, Of all the abſolute Monarchies in the Eaſt, the Conſtitution of the *Perſians* was very juſtly held to be the beſt; and therefore it deſerves, of all others, to be repreſented to the View of the Reader, who from hence will learn by what Modification the arbitrary Power of a Sovereign may be rendred in ſome Meaſure beneficial to his Subjects. Thirdly, Becauſe, in all human Probability, the *Britiſh* Nation may hereafter have a cloſer Communication with, and enter into a more extended Trade amongſt the Inhabitants of *Perſia* than in Times paſt; ſo that it is highly requiſite we ſhould enter, at leaſt briefly, into a Subject that may, to us or our Poſterity, become of extraordinary Importance.

It is by no Means fit, that ſo large and ſo regular a Collection as this ſhould be governed by temporary Views, or that we ſhould take the Liberty, becauſe this Country is at preſent unſettled, to ſlip over its Government, which we have a moral Certainty will be reeſtabliſhed, perhaps before this very Collection is compleated. Beſides all this, there are a great Variety of Articles which naturally fall within the Compaſs of this Section, that tend to give us a fuller and more perfect Notion of the State of this Empire and its Inhabitants, than can be obtained by the Peruſal of any ſingle Book of Travels, in which the State of the Country is repreſented, as it ſtood at the Time the Author viſited it. But notwithſtanding that, the Force of theſe Conſiderations have determined us to inſert this Section; we ſhall not forget the Obligation we are under to keep Things within their due Bounds, and ſhall therefore labour to deliver, as ſuccinctly as it is poſſible, without Prejudice to their Perſpicuity, the ſeveral Articles that we think ourſelves obliged to handle for the Reader's Inſtruction and Entertainment, and in order to render our Account of *Perſia* conſiſtent with the general Plan of this Work.

2. The Shah of *Perſia* is an abſolute Monarch, and has the Lives and Eſtates of his Subjects entirely a his Diſpoſal. There is no Prince in the World more implicitly obeyed; let his Orders be ever ſo unjuſt, or given at a Time when he is ſo little Maſter of his Reaſon that he knows not what he ſays, or does, nothing can ſave the greateſt Subject if he determines to deprive him of his Life or his Eſtate; neither Zeal for his Perſon, Merit, or paſt Services, will avail in the leaſt. If he be in a Humour to ruin them, it is done by a Word of his Mouth, or by a Sign, and executed in an Inſtant, without any Form of Law, or Evidence of Facts. The common People, who are at a Diſtance from the Court, have much the better of the Quality in this Reſpect; there are very ſeldom Inſtances of any Oppreſſion or ſevere Judgments executed upon theſe, but they ſeem to enjoy as much Security as in any Country in the World; and perhaps the Magiſtrates are the more inclined to govern equitably, in regard they know nothing can ſkreen them from the Reſentment of their Sovereign, if they are guilty of any ſiniſter Practices. The *Perſians*, out of Conſcience, it is ſaid, obey all the Commands of their Prince without Reſerve, and believe that his Orders ought to be obeyed againſt the very Laws of Nature, inſomuch that if the Son be commanded to be his Father's Executioner, or the Father the Son's, it muſt be complied with. But if he command any Thing in Prejudice of their Religion, they are not obliged to obey him, but ought to ſuffer any Thing rather than violate the Law of God.

Yet nothing makes the *Perſian* Government appear ſo tyrannical, as the Cuſtom of executing the Governors of Provinces, and great Officers of State, without giving them an Opportunity of making their Defence, or being informed of the Crime they are charged with; it is uſual for the *Shah* two or three Times in a Year to ſend every Governor the *Calaat* or Royal Veſt, and theſe are ſent by ſuch Perſons as the Court intends a Favour to, for the *Cham* or Governor, to whom they are ſent, always makes a conſiderable Preſent to the Meſſenger.

When he comes within two or three Miles of the Place where the Governor reſides, the Meſſenger ſends him Word to come and receive the *Calaat*, but inſtead of a fine Coat, the Governor is ſometimes preſented with a Halter, and is diſpatched without any farther Ceremony.

This makes the Governors very circumſpect in their Conduct, and they are always under diſmal Apprehenſions, when they hear the *Calaat* is arrived, knowing how common it is to have their beſt Actions miſrepreſented to their Prince. The *Perſians* ſay in Defence of this Practice, that the Court ſeldom proceeds with that Severity, but in extraordinary Caſes, where the Fact is notorious, and there is Danger of Rebellion, if they ſhould cite the Perſon accuſed to anſwer; that if it be otherwiſe, they always give him an Opportunity of anſwering his Charge.

As for thoſe about the Court, whom the *Shah* looks upon as Slaves he has purchaſed, he does not think himſelf obliged to obſerve theſe Formalities, but dooms them to be puniſhed, or put to Death, as he ſees fit. The *Shah* of *Perſia* has no Council of State, as in the *European* Governments, but he acts as he is adviſed by his Prime Miniſter and great Officers; that which moſt perplexes the Miniſtry, is the Cabals that are carried on by the Women in the *Haram*; the Reſolutions that are taken here, frequently thwart their beſt laid Schemes, and the Miniſters do not only run the Riſque of having their Counſels rejected, but they very often turn to their own Deſtruction, if they are not ſuitable to the Inclinations of the Ladies moſt in Favour. This is not an Evil peculiar to *Perſia*, but a kind of Curſe, throughout all Eaſtern Courts; and perhaps ſome in the Weſt are not altogether free from it.

3. The Royal Family of *Perſia* are, generally ſpeaking, more unhappy than the Princes of the *Ottoman* Blood, for though they are not put to Death ſo frequently as the former, yet they uſually have their Eyes put out, and live in that miſerable Condition many Years. They have the *Tartar* Title of *Mirza* added to their Names, which is equivalent to our Title of Highneſs, and is never given but to thoſe of the Imperial Line. The firſt Miniſter in the Empire is the *Atamadoulet*, a Word which ſignifies the Support of the Empire. In Petitions, or when they ſpeak to him, they ſtile him the Grand Vizir, or Vizir *Azem*. No Buſineſs of Conſequence is tranſacted in the State but by the Direction of this Miniſter, nor any Grant or Act of State of the *Shah*'s held to be valid, till counterſeal'd by him.

The Reaſon whereof is ſaid to be, that their *Shah*'s being bred up in the Women's Apartment, and perfectly ignorant in Affairs of State, it is neceſſary, for the Safety of the People, and the Preſervation of the Government, that their Orders ſhould be conſidered by ſome wiſe

wife Miniſter, before they are put in Execution. The Grand Vizirs in *Turkey*, it is obſerved, ſeldom die a natural Death; on the other Hand, the Prime Miniſter of *Perſia*, if it be thought fit to diſcharge him, is uſually permitted to retire, and end his Days in Peace with his Family. The ſecond Poſt in the Government is, that of the *Divan Beghis* or *Bey*. This great Magiſtrate is the laſt Reſort in all Cauſes, Civil and Criminal, unleſs where the *Shah* in Perſon ſits in Judgment. The *Divan Bey* can command any Cauſe to be removed to his Tribunal, from any Court in the Kingdom; and during the late Reigns it has not been known that their *Shahs* have ever ſat in a Court of Juſtice, or concerned themſelves in examining the Decrees of the *Divan Beghi*.

In the third Rank come the Generals, and firſt the Generaliſſimo when there is one. The next Place is the General of the *Courtchis*, which are a Body of thirty thouſand Horſe, of *Turk* or *Tartar* Original. The third is the General of Muſqueteers, a Body which ſerve on Horſeback, but fight on Foot like our Dragoons. The fourth is the General of the *Coulars*, or Royal Slaves as they are called; and the laſt the Maſter of the Ordnance. After the Generals, the *Vacanaviſs* or Secretary of State, poſſeſſes the next Poſt. This Officer regiſters the publick Acts, and has the Care of the Records; he alſo appoints a Deputy in every Province of the Empire, who tranſmits all Affairs of Conſequence to him, to be laid before the Miniſtry. The laſt great Officer is the *Mirab*, or Lord of the Water. Every Province has its particular *Mirab*, who takes Care to diſtribute the Waters of the Rivers and Aqueducts in ſuch Proportion, that every Part of the Country may have an equal Share.

Theſe are all the principal Officers of State. Thoſe of the Houſhold are firſt the *Nazir*, who is both Lord Treaſurer and Steward, and it is with this Gentleman, that all Ambaſſadors and Foreigners tranſact their Affairs; but there is a Comptroller and ſeveral other Officers which are a Check upon him, as he is on the Prime Miniſter, and thoſe two have a very great Influence in the Court of *Perſia*. But to prevent the *Shah*'s Treaſury being miſapplied, no Sums are paid out of the Treaſury, but the Order paſſes under the Seals of the Prime Miniſter, the *Nazir*, the *Divan Bey*, and two other Officers of the Revenue. The next is the *Ichicagaſi Beſſa*, who commands all that attend in the outward Palace, and the Guards.

When the *Shah* goes out, this Lord marches before him with a great Staff, covered with Gold and precious Stones; he does not ſit, as ſeveral Officers do of inferior Quality, but ſtands always ready to obey his Imperial Majeſty's Orders, and ſee them executed. And after him is the great Huntſman, who has not leſs than a thouſand Huntſmen and Falconers under him. After this Officer, the principal Phyſician and principal Aſtrologer take Place, which are Poſts of great Honour and Profit.

4. As to Eccleſiaſtical Officers in this Empire, the Grand Pontiff is uſually ſtiled the *Sedre* in *Perſia*; they alſo give him the Titles of Prince, Head of the true Church, Subſtitute of *Mahomet*, and Lieutenant of the twelve *Imans*, or *Caliphs*, who ſucceeded their Patriarch *Haly*. The Churchmen and bigotted Part of the *Perſians* hold, that the Dominion of the Laity is an Uſurpation, and that the Government belongs of Right to the High-Prieſt; but that of the Majority is, that the Regal Power exerciſed by their Princes is derived from God, and that the High-Prieſt and his Brethren ought not to meddle with Politicks, yet the *Sedre* and his Subſtitutes are the ordinary Judges in all civil as well as Eccleſiaſtical Cauſes; Lawyer and Divine are Terms of the ſame Signification in *Perſia*, their eccleſiaſtical and civil Laws being indeed the ſame. The temporal Judges have no written Laws to go by, but their Decrees are founded upon ancient Cuſtom, or the Equity of the Caſe, and the Judges in their temporal Courts are uſually Men of the Sword. The *Sedre* is the ſupreme Judge in the Eccleſiaſtical Courts, and takes Place in all publick Aſſemblies next to the *Atamadoulet* or Prime Miniſter.

The ſecond Eccleſiaſtical Judge, is the Ancient of the Law, whom the *Perſians* ſtyle *Cheik Iſlam*; his Juriſdiction is little inferior to the *Sedre*'s, and the People ſeldom appeal from one of theſe Courts to the other, but to the *Divan Beghi*, who is the ſupreme Judge in all Cauſes, eccleſiaſtical as well as temporal. The *Cadi* is the third Eccleſiaſtical Judge in *Perſia*, he takes Cognizance of the ſame Cauſes with the two former, but his Authority is confined to ſome particular Town or Diſtrict. The *Muſti* is the fourth, who has not that Authority here as in *Turkey*, for he cannot controul or reverſe the Proceedings of inferior Courts, but is reverenced however as a Perſon well ſkilled in the Eccleſiaſtical Laws, and his Opinion frequently demanded by the other Judicatures, who notwithſtanding act as they think fit. Theſe Judges do not ſit all in one Court, but have each their reſpective Tribunal, and the People apply indifferently to the one or other, as they are inclined.

5. There is in every Province of this Empire, a Chan and a Vizier; the Vizier has the Government of all thoſe Towns and Villages which are the King's Demeſne Lands, or which belong to the Crown in Propriety, and the Chan of the Province in general. This Word *Chan*, or *Caun*, as we pronounce it, and *Cham*, ſignify the ſame Thing, namely, *viz.* a puiſſant or mighty Prince; and this is the Title of all the *Tartar* Princes in *Aſia*; and the *Perſian* Provinces being of the Extent of Kingdoms, and formerly diſtinct Sovereignties, the *Perſian* Court have thought fit to give their Governors the Titles of ſovereign Princes; and the Shah of *Perſia* is frequently ſtiled now, as his Predeceſſors of old, *King of Kings*. Indeed the Chans in their reſpective Provinces, live almoſt in as much State as their Sovereigns, having exactly the ſame Kind of Officers as are in the Shah's Court with the ſame Titles, there being ſcarce any Difference but in Numbers and Penſions. The Chan commands the Militia of the Province, and aſſigns Lands for their Maintenance; he reviews them at certain Times, and ſees that they are fit for Service, their Arms and Horſes in good Order, and that they all perform their Exerciſes well; but every Soldier is permitted to live in his own Houſe in Time of Peace.

The Chans or Governors of Provinces have their Poſts for Life, and if they behave well, their Children after them. There are two Degrees of theſe Chans, the greateſt is called *Beglerbeg*, or Lord of Lords; the other is ſtiled *Coulembeg*, or Lord of Slaves. The Governors of the Frontier Provinces are for the moſt Part *Beglerbegs*, as the Chan of *Armenia*, from whom the Chans of *Churs*, *Marega*, and other Diſtricts, in Time of War, receive their Orders, and are obliged to march under his Standard. Sometimes theſe inferior Governments are made independent of the Chan of the Province. In every Province there are three Officers put in by the Government, who are independent of the Chan, namely, the *Janitelim* his Lieutenant, the Vizier or Receiver General of the Shah's Revenues, who hath alſo the Management of the Lands belonging to the Crown, and the Government of all Places where the Crown Lands lie; and the *Vacanaviſs*, or Secretary, whoſe Buſineſs it is to take an Account of all Tranſactions of Moment in the Province, and tranſmit them to Court.

One principal Deſign of placing theſe Officers about the Chan, is to obſerve his Conduct, and oppoſe him if he ſhould undertake any Thing againſt the State. Beſides theſe, the Governors of Cities and Caſtles, who are called *Darogas*, are put in directly by the Shah, and have their Lieutenants and *Vacanaviſs* alſo independent of them; and the ſame Perſon who is Governor of the City is never made Governor of the Fortreſs which belongs to it. The Miniſters of State, and Generals of Armies, have alſo their Lieutenants and Comptrollers, to ſuperintend their Conduct, with ſecret Orders how to act on certain Emergencies; but it is obſerved, that unleſs in Matters where the Safety of the State is concerned, theſe Officers have a very good Underſtanding, and agree ſo well together, that the Shah is no leſs

cheated

cheated and deceived than if the Management was in one Hand. Beſides, the *Daroga* or Governor, the Vizier and *Vaconaviſh*, there are alſo in every Town the *Cadi*, or Civil Judge, before whom all ordinary Cauſes are heard; the Head Officer among the Trading People, the Provoſt or Sheriff; and every particular Trade has a Warden or Maſter. There is an Officer alſo who has a Watch, and is principally concerned in keeping the Peace in every great Town in the Night-time.

The Governor of every Town is the Judge in the laſt Reſort in criminal and civil Cafes too, if he pleaſes to interpoſe, and may inflict any Pains on Offenders ſhort of Death. Capital Puniſhments are very rare in *Perſia*, and the Sentence is, in moſt Cafes, paſſed by the Shah himſelf. The uſual Puniſhment is a Fine, which always goes to the Shah, or rather to the Governor of the Province, who generally brings the Crown indebted to him in his Accounts. When a Governor or Vizier is ſent into any Province, he has his Inſtructions in Writing; wherein are contained the Extent of his Government, of the Revenues, and the Manner in which he is to treat the People; and Inſtructions, in like Manner, are given to every Officer of State when he enters on his Poſt. On the other Hand, when a Governor or other Officer returns from his Command, which he never does but by expreſs Order of the Court, he waits without at the Gate of the Palace, and gives Notice by ſome of his Friends of his Arrival, and that he begs to throw himſelf at his Imperial Majeſty's Feet; whereupon Orders are uſually given for his Admittance; but ſometimes, if the Perſon has miſbehaved in his Poſt, inſtead of an Anſwer in the ordinary Stile, Orders are iſſued to take off his Head.

6. The *Perſians* are naturally a brave People, but the Sloth and Inactivity of their Princes had of late render'd them not ſo formidable as they uſed to be. In the laſt Century, under *Abbas* the Great, they make conſiderable Conqueſts on the Side of *Turkey*, as well as *India*, though their Troops were always much inferior in Number to the Armies either of the Grand Signior or Great Mogul; but they ſunk in our Time ſo much below what they were in that Reign, that every little *Tartar* and *Arabian* Prince inſulted their Frontiers, and robbed them of ſome Part of their Territories, before the late Shah *Nadir* aſſumed the Government.

The Forces of *Perſia* are divided into the Troops of the State and the Shah's. The Troops of the State are entertained by the Governors of the reſpective Provinces, and paid out of certain Lands appropriated for that Purpoſe, and are divided into Militia and regular Troops. The regular Troops are called *Courtchis*; they were originally of *Tartary*, a ſtout hardy Race of People who lived in Tents. Theſe are the Soldiers which are properly called *Coofelbaſhes*, or Red-heads, ſo ſtiled when they came to the Aſſiſtance of *Cheic Sefi*, the Founder of the late Imperial Family, for which Service he allowed them the Honour of wearing red Caps or Turbants, of a particular Form, like that he wore himſelf. Theſe *Coofelbaſhes* remained in their Tents, as well in Time of Peace as War, and employed themſelves in feeding, buying and ſelling of Cattle, from whence they were called *Courtchis*, or Shepherds.

The Service they did to *Cheic Sefi*, and their Zeal for the Religion of the *Imans*, procured them great Reſpect, and they poſſeſſed the chief Poſts both in the Court and Army; and from theſe the *Perſian* Soldiery, and afterwards all the *Perſians* in general, obtained the Appellation of *Coofelbaſhes*, a Name formidable to the *Indians*, *Turks* and *Tartars* in the laſt Age; and it was by this Generation that the *Turkiſh* Language was introduced into the Court of *Perſia*, and the Northern Parts of that Kingdom, where they ſpeak it much more than the *Perſian*. The *Coofelbaſhes* held the firſt Rank in the Kingdom till the Reign of *Abbas* the Great, who endeavoured to ſuppreſs them upon account of the unreaſonable Influence he obſerved they had in all Affairs of State, depoſing and ſetting up what Princes they thought fit, like the *Turkiſh Janizaries*. He was ſo jealous of his own Son, on account of the Reſpect he had obſerved they paid him, that he cauſed him to be put to Death, and diſperſed the *Coofelbaſhes* in ſmall Detachments through all the Provinces of the Empire. Theſe Troops ſerve on Horſeback, carrying a Bow and Arrows, a Sword, Poinard, and Lance, with a Hatchet at the Saddle-ſkirts; and for Defenſive Arms have a Shield and Helmet; they are commanded always by their own Officers, and their General is called *Courtchibathi*, or Commander of the *Courtchis*.

Both the *Courtchis* and *Militia* have their Pay out of the Lands of the State of the reſpective Provinces, and enjoy it as their Inheritance, from Father to Son, if they do not refuſe to bear Arms: They are obliged to march to the Place of Rendezvous on twelve Hours Notice, and every Year paſs in Review before a Commiſſary ſent from Court, or before the Governor of the Province.

7. The Troops of the *Shah* are two Bodies, which *Abbas* the Great inſtituted. One conſiſts of twelve thouſand Men, and are called the Muſketeers, becauſe inſtead of Bows and Arrows they carry Muſkets, and though they march on Horſeback, yet like our Dragoons they fight on Foot. *Shah Abbas* uſed to oppoſe them to the *Turkiſh Janizaries*, of whom he had obſerved the Enemy made great Advantage in their Engagements with him. Before this Time neither Foot-Soldier or Fire-Arms were ever heard of in *Perſia*, and their Neighbours the *Tartars* have no Foot among them to this Day. The other Body conſiſted of Ten thouſand Horſe; theſe were called *Coulars*, and carried Fire-Arms alſo inſtead of Bows. They were called *Coulars* or Slaves, to ſignify their Devotion to their Sovereign, or as ſome ſay, becauſe they come from thoſe Countries from whence the *Perſians* had their Slaves, as *Georgia*, *Circaſſia*, &c. Part of them are ſent as Preſents to the *Shah* when they are young; and the reſt are deſcended from the People of thoſe Countries, who are ſettled in *Perſia*. They almoſt all profeſs the *Mehometan* Religion, though deſcended from Chriſtian Parents. *Abbas* the Great had a particular Affection for this Body, and uſed to call them his Horſe *Janizaries*. They are tall well-made Fellows, in whoſe Courage and Fidelity the Shah has a particular Confidence; for as they ſcarce know the Country or Relations from whence they ſprang, and can have no other Views, than to recommend themſelves to their Maſter by their Services, they are entirely devoted to the Crown, and obey every Order without Heſitation; and from among theſe, the Court uſually prefers Men to the higheſt Poſts; ſo that conſidering the Number of *Georgian* Women which are married into *Perſia*, and the Poſts the Men who derive themſelves from thence poſſeſs, the *Perſian* Court may, one half of them, probably be of *Georgian* Extraction.

It is obſerved, that in *Perſia*, as well as *India*, the Word *Slave* is an honourable Title, and preferable to that of Subject; nay, a certain *French* Author tells us, that the Word *Koulam Shah*, or King's Slave, is equal to that of Marquis in *France*, becauſe all that have that Denomination are ſure to be preferred to ſome Poſt if they behave well. Beſides theſe, there are two other ſmall Bodies, the one called *Sophi*'s or *Sophi*'s, inſtituted for a Guard to the King's Perſon by *Cheik Sefi*; theſe are not above two hundred Men, and wear the Sophi's Cap on their Heads, and for their Arms have a Sabre, a Poinard, and an Ax, which they carry on their Shoulders. The ſecond, called the *Ziezari*, or the Six hundred, who are all of the Size of Grenadiers, ſtout young Fellows, inſtituted by *Abbas* the Second for a Guard to his Perſon, *Anno* 1654. The Monarchs of *Perſia*, before that Time, had no Guards in the Palace, or when they went abroad, for the *Sophies* only ſerved to make a Show at Feſtivals, and on publick Occaſions; they wear long red Caps of the Form of a Sugar-loaf, and their Arms are a Muſket, Sabre, and Poinard, which are adorned with Silver, and exceeding fine; they are under the Command of the General of the Muſqueteers, and a ſmall Party of them do Duty at the Palace Gates.

All the Troops of *Perſia* are comprehended under theſe two Names, of *Courtchis* and *Coulars*, that is, Shepherds

Shepherds or Slaves, by which they underſtand the Soldiers of the old or new Eſtabliſhment. The Shah finds all the Troops with Horſes, Arms, and Accoutrements, but every Man provides himſelf with Cloaths according to his Fancy, the Soldiers having no particular Livery, any more than the Servants of the King's Houſhold, or of any great Man. There was in the Reign of *Abbas* the Great, a Body of twelve thouſand Men, that belonged to the Artillery, but they were diſcharged in the Reign of *Abbas* the Second, and the *Perſians* had no Artillery, unleſs ſome uſeleſs Guns in the Front of the Palace at *Iſpahan*, and in ſome other great Towns, which are more for Show than Service, till they were new diſciplin'd of late Years by *Shah Nadir*.

8. Their Armies were never large, conſidering the Extent of the Empire: *Abbas* the Great, who made ſuch conſiderable Conqueſts, had never more than a hundred and twenty thouſand Men in his Service in all the Provinces; and the Soldiers have been ſo ill paid in the late Reigns, that they have deſerted, and gone into foreign Service, or applied themſelves to other Employments, which the Courtiers winked at, putting their Pay in their Pockets, and never filling up their Places. The *Perſian* Troops not being troubled with Artillery or Baggage, make prodigious ſwift Marches, and fall upon an Enemy frequently in his Camp or Quarters, with incredible Fury, when he leaſt ſuſpects ſuch a Viſit. At other Times they cut off his Proviſions, and turn the Waters from their uſual Courſe, and having ſufficiently harraſſed him in a long March through a deſert Country, when he is fatigued and diſpirited, fall upon him. When an Enemy makes Head againſt them, they will fly till they have drawn him into ſome diſadvantageous Ground, and then return to the Charge again.

In their Retreat, as has been obſerved, they ſhoot more Arrows than when they advance, as Hiſtory acquaints us was the Practice of the ancient *Parthians*. The *Perſians* never throw up any Intrenchments about their Camps, their Fortification is ſome Mountain or difficult Paſs; but in Sieges they intrench, and uſually take a Place by undermining it; and it is thought that no People underſtand Mining and ſubterraneous Works better than the *Perſians*. It was thus they took *Erivan*, the Capital of *Armenia*, from the *Turks* the laſt Time. This City, in a very ſhort Space, found almoſt every Part of it undermined. But as the *Perſians* do not trouble themſelves with Artillery, ſo neither have they any Bread-waggons or Sutlers amongſt them, and yet their Camp is generally as well ſupplied as a Camp need to be, the Country People continually following them with Proviſions. Indeed, as Rice and Fruit is almoſt all they want, it can be no difficult Matter to ſupply ſuch ſmall Bodies as take the Field in *Perſia*, eſpecially as they are perpetually in Motion, and ſeldom ſtay long in a Camp.

When they are apprehenſive of an Invaſion, their conſtant Method is to withdraw all the People on the Frontiers, and deſtroy the Country in ſuch a Manner as the Enemy may find Nothing to ſubſiſt on, nor leaving ſo much as a Spire of Graſs, or a Tree upon the Ground; but they give the Huſbandmen Time to ſecure their Grain, Fruits, and Forage, by burying them, with moſt Part of their Utenſils, in deep Pits, which they will do in ſuch a Manner that it is almoſt impoſſible to diſcover them; and as the Earth is very dry, they receive no Manner of Damage. The Army having thus deſtroyed the Country for eight Days Journey together, they encamp near it in ſeparate Bodies, and as they ſee Occaſion, fall upon the Enemy and diſtreſs him in his March; ſometimes they fall upon one Quarter of his Camp, and ſometimes on another, in the Night-time; and if they cannot by this Means put a Stop to his March, they retire farther into the Country, driving the People ſtill before them, and deſtroying every Thing as before; and by theſe Means they have defeated the greateſt *Turkiſh* Armies.

When the Enemy are retired, every Man returns to his Lands again. As for the Houſes, thoſe of the common People are no great Loſs, they are ſoon run up with Clay or ſuch Materials as they find upon the Place. The *Perſians* are ſaid to found their Conduct upon this *Dilemma*, either the Enemy will invade us with great Numbers, or but few; if he brings great Numbers, conſidering the Extent of deſart Ground he muſt march over, it is impoſſible he ſhould ſubſiſt; if their Numbers are but ſmall, we ſhall harraſs them in their March till they come to Nothing, without running the Hazard of a Battle.

9. The *Perſians* are excellent Markſmen, as well with their Fire-Arms, as their Bows and Arrows. Their Colours are made of rich Silks, in much the ſame Manner as our Horſe Standards; for a Device, they write ſome Paſſage of the *Alcoran*, or part of their Confeſſion of Faith, and ſometimes have a Lion, with the Sun riſing over his Back, wrought in them. The great Standard-Bearer, whom they call *Alemdar Baſſa*, is one of their principal Military Officers. The Management of the Soldiers Pay is much commended, becauſe they do not ſuffer it to paſs through their Officers Hands, but every Man receives it of the Farmers of ſuch Lands as are appropriated for that Purpoſe; the Officers Pay is very good; the General of the Muſketeers, and the General of the *Coulars*, have each of them above three thouſand Pounds a Year; and as the Lands aſſigned for the Payment of it are valued mighty low, it is thought to amount to four Times as much.

In time of Peace, they uſually keep a Body of ſix or ſeven thouſand Men in *Chaldea* towards *Babylon*, to prevent the Incurſions of the roving *Arabs*. The Governor of *Armenia* has about five thouſand Men under his Command, and the Governor of *Georgia* a like Number. In *Choraſſan* they have uſually eight thouſand Men to bridle the *Uſbeck Tartars*, and ſuch another Body in the Province of *Candahar*, towards *India*, and theſe Troops being the Outguards of the Empire, and almoſt in conſtant Action, were eſteemed pretty good; but as for the reſt, who are cantoned in the Inland Country, they enjoyed ſo long a Peace, that even Travellers obſerve, they had not the Air of Soldiers.

In thoſe Parts of the Country, where they have Sea for a Boundary, they keep ſcarce any Troops, inſomuch, that in *Gilan*, and *Mazenderan*, which lie on the *Caſpian* Sea, the *Coſſacks* have landed ſmall Parties, and plundered the Country for ſeveral Days together; and here the *Muſcovites* very lately fixed themſelves with very little Oppoſition, though it be one of the richeſt and moſt fertile Countries in the Empire. The *Perſian* Generals are perplex'd with nothing ſo much as the ſtupid Conduct of the Court, in attending to the Predictions of their Aſtrologers. Theſe Men are ever averſe to War, becauſe they are obliged to take the Field with the Prince, and therefore ſeldom fail to pronounce it unlucky to enter into one on any Conſideration whatever; and if ever they are brought to approve of a War, they muſt prognoſticate the lucky Minute, when to encamp, and when to march, *&c.* So that the Generals loſe the great Advantages which might be made ſometimes, by waiting till they conſult the Stars. The favourite Women and the Eunuchs are no leſs averſe to War than the Aſtrologers; for in loſing their Prince, they loſe their all, and therefore they conſtantly fall in with the Aſtrologers, to divert their Lord from every Enterpriſe which carries a Face of Danger.

All this muſt be underſtood of the old Line, of which *Thamas* the Son of *Huſſein*, depoſed by *Mer-Weys*, and afterwards reſtor'd, depos'd again, and at laſt put to Death, by *Thamas Kuli Kan*, or with his Privity, who thereupon aſſumed the Title of *Shah Nadir*, was the laſt. It is a Thing ſurprizing, that conſidering the great Extent of Coaſt which they have upon the *Perſian* Gulph, and the Ocean on the South, and the Number of their Provinces bordering upon the *Caſpian* Sea, they ſhould never think in earneſt, or to ſpeak with the greater Propriety, ſhould never think at all of raiſing a Naval Force, which if they had done, would have rendered them ſecure at Home and reſpected Abroad.

The only Reaſon that can be aſſigned for this is, their Neglect of Trade, which Defect in their Conſtitution, if the ingenious Reader will attentively conſider, he will without Difficulty diſcover, that it is the ſole

Source of the frequent Troubles, Rebellions, and Revolutions, which have so often brought the *Persian* Government to the Brink of Ruin. This will be the more obvious to the Reader, when we come to state the Nature of Property among the *Persians*, from whence it will appear, that the landed Interest in that Country is tolerably secured; but as the like Provision is not made for the Money'd Interest, People do not turn themselves sufficiently to those Methods of Subsistance that would make the Government easy, and themselves happy.

10. The Lands of *Persia* are either such as are cultivated, or such as are uncultivated, and uninhabited, of which the latter are ten to one more than the former. The Lands in Occupation are of four kinds; the Lands of the State, the *Shah*'s demesne Lands, the Lands of the Church, and lastly, those belonging to private Men. The Lands of the State contain much the greater Part of what is cultivated, and are in the Possession of the Governors of the respective Provinces, who out of them take their own Revenue, and assign the rest for the Payment of their Officers, and the Troops they are obliged to maintain; for every Soldier has his Pay assigned him upon some Village or Farm, in the same Manner as in *Sweden*. The Demesne Lands are the *Shah*'s particular Estate, out of which are paid the Officers of the Houshold, and the Troops he maintains over and above those which are maintained at the Charge of the respective Provinces, and the Residue are given among the Courtiers and Favourites; or managed by the Viziers and Intendants, who remit the Produce of them into the Treasury.

The Lands which belong to the Church, are the Donation of Princes, or private Men, and are accounted sacred, so that they are never taxed or confiscated for any Crime whatever, and after one Year's Possession, the Title of them cannot be called in Question, on any Account whatever. The Lands of private Men are held of the Crown for the Term of ninety nine Years, paying an inconsiderable Quit-rent; and at the Expiration of the Term of ninety nine Years, they are allowed to renew their Lease for the same Number of Years on advancing one Year's Income. As to the uncultivated Lands, if any Person desires to build upon them, or to convert any Part of them into plowed Fields or Gardens, the King's Officers procure him a Grant for ninety nine Years, under a small Rent, which Terms are renewed as other private Estates; so that all Ranks of Men derive their Estates immediately from the Crown, and by this Method have a Perpetuity, on Payment of their Fines and accustomed Rents.

The Officers of the Shah, as well as private Owners, let out their Lands to Husbandmen, upon Condition of receiving a third Part of the Produce usually; but the Rent is more or less, according to the particular Agreements of the Parties; and the Grain in *Persia* being subject to be destroyed by Hail, Drought, Locusts, and other Insects, the Tenants never fail to insist on an Abatement in these Cases. When the Destruction is very great, the Husbandmen take the withered Branches of Trees, and the damaged Ears of Corn, and resort to the Shah's Officers, complaining of the Season, and their Inability to pay their usual Rent; if they have received never so little Hurt, their Complaints are very loud, and they frequently make an Advantage of the Misfortune.

Private Landlords are less subject to be imposed upon in these Cases, having the Lands under their Inspection, but then their Tenants are not so much oppressed, and subject to such Hardships as the Tenants of the Crown. The Shah's Officers frequently pretend they have no Authority to make Abatements, and thereupon whole Villages go up to Court, and deliver their Petitions to the Shah in Person, insomuch that there is seldom less than seven or eight thousand People attending at *Ispahan* on these Occasions. The Court usually sends Orders hereupon to the Provinces to make such Allowance as the Nature of the Case requires, or depute Commissaries to enquire into the Truth of the Complaint, but in either Case the Crown is usually defrauded; for the Countrymen so well understand the Force of Bribes, that they commonly make a Purse, and procure a favourable Representation of the Case from the Officers sent to check them.

The Shah and private Owners have the like Profits of the Husbandmen's Cattle, as they have of their Corn, as the third Fleece, and the third Part of the Breed; and of Fruit, the Crown has still a greater Share, there being not that Charge of manuring and cultivating Fruit-trees, as there is of the Grounds which produce Grain.

The Governors of Provinces receive the same Profits out of the Lands of the State, towards the Payment of the Officers, and Troops of the Province, as the *Shah* does out of his own Lands, and every Province besides makes large Presents, from Time to Time, to the Court, of the best the Country affords, whether Silk, Grain, Fruits, Cattle, or whatever is in Esteem among them; and these are sent up in such Quantities, as are sufficient to supply the *Shah*'s Houshold, and therefore may be accounted a considerable Part of the Revenue. The *Shah* has also the seventh Fleece, and the seventh of the Breed of the Cattle, in those Lands which are not appropriated to his Use, and this is a great Addition to his Revenue, for the Shepherds of *Persia*, like the ancient Patriarchs, possess vast Flocks and Herds, on which they continually attend, living in Tents, and removing from one Place to another, as they can meet with Pasture for them; for those Lands which are not the Property of particular Persons, are at Liberty for all Men to graze upon, though the *Shah*'s; and this Payment of the seventh Beast seems to be an Acknowledgment of his Property in them. These wealthy Shepherds the People of the East call, *Saranetchin*, from whence we have the Word, *Saracen*, that is to say, an Inhabitant of the Fields, for they live in Tents, far from Towns, two or three hundred together, and sometimes you see a thousand or two encamped in one Place; they perfectly cover the Plains with their Flocks and Herds, that sometimes you may be two or three Hours in passing through them; and the *Shah* has an Officer called *Ichonban Bashi*, or chief of the Shepherds, residing in every Province, who takes the seventh of the Cattle for the *Shah*'s Use, *viz.* of Sheep, Asses, Mules, Camels and Goats; as to Horses, it seems the *Shah* is entitled to every third Colt; of Silk and Cotton also, it is said the *Shah* has a third Part over the whole Kingdom.

Minerals and precious Stones belong to the Shah only, and he has Two *per Cent.* of all Money. The Money that is raised by the Waters is another considerable Part of the Revenue, for every Person pays for their being let into his Fields or Gardens; nothing will grow in that parched Country without it. A Tribute is also paid to the Crown by all People who are not of the Religion of the Country, whether Natives or Foreigners, and this amounts to a Ducat a Head; and there is a Tax of ten Pence on every Shop of the handy-craft Trades, and twenty Pence on the rest. The Customs and Port Duties are another Branch of the Revenue, but these do not amount to much here, for they have no considerable Port except *Gambron*. As for the Merchandize carried into *Persia*, or out of it, by Land, they only pay a small Sum for a Camel's Load, and proportionably for every Mule or Ox, without examining what the Packs contain. But that Part of the Revenue which is merely casual, exceeds all the rest, *viz.* what arises by the confiscated Estates, and the Presents which are made by the great Lords, Governors of Provinces, *&c.* and particularly those which are made on New Year's Day. They present the Shah with wrought Silks, Horses, Asses, beautiful Boys and Girls, Gold, Silver, precious Stones, Perfumes, and every thing which is rich and curious, and may serve for Use, Ornament, or the Pleasures of Life; and as there are several handicraft-Trades which pay no Duties to the Crown, as Carpenters, Masons, and some others, these are obliged to work for the Shah when he requires it, without Pay; whatever Buildings or Palaces the Shah erects or repairs, he has only the Materials to find, the Warden or Chief of the Trade is obliged to send a certain Number

Number of Workmen, which ſaves the Treaſury a great deal of Money, and therefore the Labour of thoſe People may well be eſteemed Part of the Revenue. The Maintenance of Ambaſſadors, and the providing them with Carriages, is done alſo at the Charge of the Country, and coſts the Shah Nothing. When he has a Mind to reward any Perſon for any ſignal Piece of Service, this is done alſo at the Expence of another; he ſends him perhaps to one of the Chans or great Courtiers, with the *Calaat* or Royal Veſt, for which the Chan makes the Meſſenger a Preſent uſually of ten times the Value or more, according to the Poſt he is in. The Shah ſometimes expreſſes the very Sum he expects ſhould be paid, which is commonly exceeded out of Reſpect, and as a Proof the Perſon values the Prince's Favour. But notwithſtanding the Impoſitions above-mentioned, the People do not ſeem to be oppreſſed or impoveriſh'd; even the Tradeſmen and Huſbandmen appear to be in eaſy Circumſtances, and few of them but have Rings on their Fingers and Arms. One great Advantage to the Subject is, that ſcarce any of the Duties are farmed, and in Times of Scarcity the Court is very indulgent and ready to make Abatements of their Rents and Taxes in Proportion to the Occaſion. As to Poll or perſonal Taxes, there are none in *Perſia*, unleſs that which is levied upon thoſe of a different Religion; nor are neceſſary Proviſions of any Kind taxed.

What the Revenue of the Crown may amount to in the whole, is very uncertain, depending ſo much as it does upon Caſualties; thoſe who have attempted to compute it, ſay, that one Year with another the Revenue amounts to four Millions of our Money; which, conſidering their Troops are moſt of them paid out of the Lands of the State, that are not reckoned into this Account, is very conſiderable; but as the Splendor and Magnificence of the *Perſian* Court is much beyond any thing we have in *Europe*, poſſibly very little of it may remain in the Treaſury at the Year's End. The Court, whether it remains at *Iſpahan*, *Meſched*, or any other Capital, or removes from one Province to another, as it uſed to do during the Summer, if we conſider the Women, the Eunuchs, and other Officers and Servants, ſeldom conſiſts of leſs than ten thouſand Perſons which belong to the Houſhold, not including the Troops, or the great Men and their Dependants, which it muſt require an immenſe Sum to maintain. The Officers of the Revenue ſend every Year up to Court the State of their Province, and what every Town and Village produces, examined and atteſted by the principal Inhabitants of the reſpective Places, which are looked upon as ſo many Debentures; and theſe given in Payment to thoſe who are entitled to Penſions or Salaries from the Crown. In like Manner every Governor pays all the Officers and Soldiers of his Province, with Aſſignations on the Lands belonging to the Province; there is very little Money diſburſed on thoſe Occaſions, and where the Pay is ſmall, as that of the common Soldiers, and inferior Servants, one Man is deputed from the Troop or Company to receive the Wages of the reſt, and the Reſidue, after all Demands are ſatisfied, is remitted into the Imperial Treaſury.

It may not be amiſs to add a few Words concerning the Seals under which Acts of State are paſſed in *Perſia*; they have five Seals which are uſed in five ſeveral Branches of Buſineſs, one in all ſuch Affairs as concern the demeſne Lands. A ſecond for Commiſſions, Letters Patents, *&c.* The third only in Military Affairs. The fourth about the Revenue; and the fifth in Things relating to the Houſhold. There are no Arms engraven upon them, but on one there are the Names of the twelve *Imans* or Patriarchs, on the others, a Scrap of the *Alcoran*, or ſome pious Expreſſions, ſhewing their Dependance on God, and his Prophet *Mahomet*. The Form of one of the Seals is round, two others are ſquare, and the other two are of an irregular Form. The largeſt are about the Bigneſs of a Crown-piece, and the others about half that Bigneſs. They are made of Turquoiſes, Rubies, Emeralds, or ſome other precious Stones. The principal Seal the *Shah* always wears about his Neck, and on every *Friday* all Inſtruments which require theſe Seals, are carried to the Palace, and ſealed in the *Shah*'s Preſence. The Impreſſion is made on the Paper, with a kind of thick Ink, and not on Wax, as with us; the ſame Uſage prevails in moſt of the *Eaſtern* Courts.

II. The Generality of the World will agree from this View of the *Perſian* Policy, that there is no Reaſon, ſo long as their Government continues in a ſettled Condition, to look upon the whole Nation as Slaves and Beaſts of Burthen. It is very certain, that there are great Errors in this, as well as in all the Conſtitutions founded on the *Khoran*, and it muſt be ſo, for that Book itſelf is a mere Syſtem of Tyranny; and which is worſt of all, it is pretended that this Syſtem came from God. It is upon this Principle, that the abſolute Power of their Princes is built; for as to all the Qualifications beſides, they are brought in from the Remains of the old *Perſian* Government, which by their apparent Wiſdom, and natural Rectitude, have continued in Uſe through all Invaſions, and in Spite of all Changes of Government. Thus the Governors, Treaſurers, and Secretaries of Provinces, are preciſely mentioned, both by ſacred Writers, and by the *Greek* Hiſtorians, as well as modern Travellers. The profound Reſpect born to the *Shah*, is the Remains of that Reverence paid to their Emperors of old, of which the Heathen Writers are full, which *Alexander* would have transferred to himſelf, and for which chiefly the *Romans* looked upon the *Parthians* as a barbarous Nation.

But above all, the new-Years Gifts are the ſtrongeſt Teſtimonies of the Difficulty there is in extirpating ancient Cuſtoms amongſt any Set of People. This was the Practice in the moſt early Times, and the *Perſian* Emperors with all their Pride were then very humble to and familiar with their People. They eat and drank with them in Publick; they gave Audience to all who deſired it, and as they received Preſents even from the meaneſt, ſo they received every Man's Petition, and granted almoſt every Man his Requeſt.

There are many other Things, in which the modern *Perſians* reſemble very much their remoteſt Anceſtors, but in nothing more than in their natural Inclination to and wonderful Genius for Poetry. This is ſo univerſal, that every *Cham*, and indeed every rich and powerful Man, keeps a Poet in his Houſe, to whom occaſionally they give Themes, and it is wonderful how well and how ſuddenly they execute them. Theſe Sort of People alſo frequent Coffee-houſes, and other publick Places, where, for the Amuſement of idle People, they repeat their Performances with infinite Spirit, and with inimitable Grace. It is certain, that the *Perſians* are very nice in their Rhime, but ſomewhat looſe in their Numbers, that is to ſay, they regard Cadence more than Quantity. Yet no Nation in the World has more of that Enthuſiaſm, which is the Eſſence of Poetry; the very ſound of their Verſes ſufficiently diſtinguiſhes the Subject, even to the Ears of thoſe who are little acquainted with their Language; ſo that Foreigners are never at a Loſs to know, whether their Poems are merry or melancholy, humourous or grave, intended to inſtruct, or calculated only to divert.

In ſhort, almoſt all their Learning conſiſts in Poetry, for their *Proverbs* are in Rhime, ſo are their Fables, and they have Hiſtories in Verſe of a great Length, which, though ſufficiently crouded with Fable, are ſeldom or never without a Ground of Truth. It is true that their modern Writers, many of them, make Uſe of Proſe, but even this is intermixt with Verſe, and they are alſo very apt to quote Verſes in Converſation, which they are obſerved to do with great Propriety. But it is worth our Notice, that no kind of Writing is here ſo much in Faſhion, as Satyr, which is moſtly national, and falls, generally ſpeaking, upon their Neighbours. As for Example, they repreſent the *Turks* as Brutes and Barbarians; and whenever they have a Mind to repreſent a Blockhead, they are ſure to paint him in a *Turkiſh* Dreſs. The great Indolence, Effeminacy, and Luxury of the *Indians*, are likewiſe common Topicks of Raillery, and ſo are the Faults and Follies of the *Tartars*; the Pride and Self-ſufficiency of the *Georgians*; the Cun-

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ning and Self-intereſtedneſs of the *Ruſſians*, and the Covetouſneſs of the *Europeans*, are frequently expoſed by their Wits.

They are far from being ignorant of Muſick as a Science; they learn by Rule, and they play by Note, though in a Manner ſo different from ours, that it is a long Time before it becomes pleaſant to a Stranger's Ear. There is no ſuch Thing as Singing in Parts, but they ſing one after another, and they generally ſing to ſome ſtringed Inſtruments, like the Lute or Viol: Their Men ſing better than the Women, but there are not many of them that practiſe it, Singing being look'd upon as a ſcandalous Employment in *Perſia*, as well as Dancing. People of Condition will not ſuffer Children to learn either the one or the other, but it is left almoſt entirely to the common Wenches and Proſtitutes, as it is indeed all over the Eaſt. It is reckoned an Indecency in People of any Reputation to ſing, and it would render a Man contemptible who ſhould attempt it in Company. The *Perſians* call their Singing-women *Cains*, intimating that they derive their Skill from the Daughters of *Cain*, who they pretend were the firſt Inventors of Singing and Muſick in the Eaſt.

They have a great Number of Inſtruments both of String and Wind Muſick, ſome in Shape like our Hautboys and Flutes, others like the Viol, Harp, Virginals, Kettle-drums, and Trumpets; but ſurely their Trumpet is the moſt monſtrous Inſtrument for Size and Sound that can be met with; it is commonly ſeven or eight Foot long, and proportionably wide at the great End, and as much as a Man can hold up; theſe and their Drums, in a Manner, drown all other Sounds, though the leſſer Inſtruments, as has been obſerved, have no great Harmony in them: And indeed their Muſick, as it is called, ſerve chiefly inſtead of Clocks, to let People know the Time of Day or Night, ſounding conſtantly at certain Hours, for Bells they have none; and when the Shah or any great Man goes out of his Palace, you have always Notice of it by theſe Drums and Trumpets, who ſtand over the Palace Gate, or in ſome Balcony or Gallery, and play upon ſuch Occaſions, being heard at a vaſt Diſtance. In ſome Places the Muſick and Dancing Girls make Part of a great Man's Equipage, and run before him when he goes abroad.

It is obſervable, that the Strings of their Inſtruments are never made of Gut, the touching of any thing belonging to a dead Animal, eſpecially the Entrails, being held a Pollution; they make them therefore of twiſted Silk, or Braſs Wire, and it is not only indecent, as has been obſerved, for People of Condition to play upon a muſical Inſtrument, but it ſeems alſo to be prohibited by their Religion, and therefore their Eccleſiaſticks and Devotees will not ſo much as be preſent at ſuch Entertainments.

Aſtronomy is ſtudied in *Perſia* purely for the Sake of Aſtrology, which laſt they term the Revelation of the Stars. The People of the Eaſt look upon Aſtrology as the Key to Futurity, and they have an inſatiable Curioſity for prying into Things to come. This ſeems to be the principal End of their Studies, and they look upon a Perſon to be ſtupid and ignorant to the laſt Degree, who ſpeaks ſlightly of this Science. The Aſtrologers of *Perſia*, at leaſt the moſt celebrated, are all Natives of the Province of *Charaſan* or *Bactria*, and the moſt noted among them of the Town of *Genabed*. The Shah never entertains an Aſtrologer who is not of that Town. The Reaſon that the Aſtronomers here have more Skill in their Art than elſewhere, it is ſaid, is becauſe the Air is drier and purer, by which Means they have a better Opportunity to obſerve the Motions of the Stars. If we conſider the Number of Aſtrologers that are found in *Perſia*, the Rank they hold, and the large Penſions they receive from the Crown, we may eaſily gueſs at the Confidence that People put in them; they are paid by the Government no leſs than four hundred thouſand Pounds *per Annum*.

To the Poſt of chief Aſtrologer to his Imperial Majeſty there is annexed a Penſion of ten thouſand Pounds *per Annum*, and to the ſecond Aſtrologer five thouſand Pounds *per Annum*, and to the reſt according to their Skill. They have alſo in Preſents annually two hundred thouſand Pounds, and yet they are ſometimes arbitrarily puniſhed, and put to Death for the moſt trivial Offences, and even for Actions the moſt innocent in themſelves, according to the Caprice of their Prince. Sir *John Chardin* relates, that in the Reign of *Sefi*, when the Shah and all the great Men were aſſembled to ſee ſome Criminals of State cut in Pieces, and the Chief of the Aſtrologers was there among the reſt; the Shah viewing attentively the Countenances of his Courtiers, obſerved that the principal Aſtrologer ſhut his Eyes at every Stroke of the Sabre, as not able to behold ſo horrid a Slaughter; he thereupon called to the Governor of a Province who ſat near him, and bid him put out the Eyes of that Dog who ſat at his Left Hand, ſince he did not uſe them; which was executed in an Inſtant on the unhappy Aſtrologer, which Part of his Deſtiny the Stars never revealed to him.

There are conſtantly a certain Number of Aſtrologers in Waiting at the Royal Palace, and always ſome of the chief of them about the Shah's Perſon, except when he is in the *Haram* with his Women, who adverтiſe him of the lucky or unlucky Moments. Every one of them carries an Aſtrolabe hanging at his Girdle, in a neat little Caſe not bigger than the Hollow of one's Hand; they are conſulted not only in Affairs of Importance, but frequently upon the leaſt Trifles; for Inſtance, if his Imperial Majeſty ſhall go abroad; if it be an auſpicious Hour to enter the *Haram*; if it be a proper Time to eat, or to give Audience, *&c.* When theſe Queſtions are aſked, the Aſtrologer immediately takes out his Aſtrolabe, obſerves the Situation of the Stars, and by the Aſſiſtance of his Tables makes his Aſtrological Concluſions, to which they give entire Faith as to an Oracle, offending againſt which would be dangerous.

Their Aſtronomers obſerve pretty juſtly the Eclipſes of the Sun and Moon, and often foretel the very Moment wherein thoſe Luminaries will be obſcured; but there are Inſtances of their being miſtaken half an Hour, and eſpecially in Eclipſes of the Sun; but they differ from us in Nothing more than in the Calculation of the Vernal Equinox, there being ſometimes an Hour's Difference between them and the *Europeans*. Comets, they apprehend, always portend ſome great Calamity, but generally ſuppoſe their maligh Influences are directed againſt ſome other Empire than their own. They had neither Celeſtial Globes, or Charts, or Teleſcopes, to obſerve the Conſtellations, till the *Europeans* imported them; they have ſince indeed endeavoured to imitate their celeſtial Globes, and had only ſome Repreſentations of the Conſtellations before in a Book called, *The Schemes of Abdal Rhamen*. It is obſervable however, that the Figures were much the ſame as on our Globes; the Longitudes and Latitudes of the Stars are alſo marked, but a little different from ours. The *Perſians* generally make forty eight Conſtellations, and the Names of them, for the moſt Part, are the ſame we give them; but ſome of them are different. The only Inſtruments they uſe in any of their Operations, are the Aſtrolabe and *Jacob's* Staff; and as it is with theſe alone they take the Elevation of the Pole, it cannot be ſuppoſed that their Latitudes are very exact; their Aſtrolabes, it is true, are very curiouſly made, and commonly by thoſe who uſe them.

The *Perſian* Almanack is called *Takumi*; it is properly a Mixture of Aſtronomy and judicial Aſtrology, containing an Account of the Conjunctions, Oppoſitions, Aſpects, Longitudes, Latitudes, and, in ſhort, the whole Diſpoſition of the Heavens. It contains alſo Prognoſticks of the moſt notable Events, as War, Famine, Plenty, Diſeaſes, and other Accidents of human Life, with the lucky or unlucky Times for tranſacting all Manner of Affairs, directing the People to regulate their Conduct accordingly. The Feſtivals alſo are marked, as in our Almanacks, but whereas we divide the Year into four Parts, they make only two, Winter and Summer. What is moſt obſervable is, that though there are great Numbers of theſe Almanack-makers, and though they frequently diſagree even in their Aſtronomical Calculations, as well as their Predictions,

dictions they are nevertheleſs looked upon as infallible; a Thing ſcarce to be credited, if we had not ſome Examples of the ſame Kind nearer Home.

Their Prognoſtications are generally taken from the Moon, their Artiſts believing that this ſublunary World, as it is called, is much more influenced by this Planet, than by the Sun. And theſe Aſtrologers, like other Oracles, endeavour conſtantly to deliver themſelves in dubious and equivocal Expreſſions, which may bear various Meanings; ſo that if their Predictions prove true in any Senſe, or but in Part, they are ſure to meet with Applauſe, tho' they ſhould fail in ſome Circumſtances. They ſeem to regard the Earth more than the Heavens, and to be govern'd by the Conſideration of probable Circumſtances, rather than the Conſtellations, and their Predictions on that Account are frequently found true. For Inſtance, their Almanacks are always publiſhed in the Spring, when the Winter is paſſed, and according to the Weather they then had, it is no difficult Matter to foretel, whether they ſhall have good or bad Crops in the Summer, eſpecially in a Climate where it does not vary as in *Europe*; and from the ſame Premiſes they will be able to paſs a tolerable Judgment on the Health or Sickneſs of the enſuing Seaſons. But above all, as the Aſtrologers are always about the Court, and have ſo great a Share in the Adminiſtration of Affairs, and ſuch Credit with all the World, they may be ſuppoſed to make very ſhrewd Gueſſes in Relation to Politicks. They cannot but obſerve the Humours and Diſpoſitions of the Prince and his Favourites, the Likelihood there is that one will be reſtored, and another diſgraced. Nay they know very well what an Influence themſelves have in theſe Caſes, inſomuch that there very rarely happens a conſiderable Alteration in the State, but it is brought about, and is indeed the Effect of ſome of their own Predictions.

But Aſtrology is not the only Foible of this kind, for they have various other Sorts of Divination, which have grown into Uſe by Degrees, under the ſeveral Changes of their Government. It is true, that for the moſt Part their Aſtrologers practiſe theſe, but not excluſively, for there are others who practiſe them likewiſe, more eſpecially Geomancy, which is the favourite Method of Divining throughout all the Eaſt. Charms and Amulets againſt Diſeaſes and Enchantments, are another Part of their Superſtition; you will not find a *Perſian* without his Amulet, and ſome of them almoſt loaded with them; they put them alſo about the Necks of their domeſtick Animals; theſe Amulets have certain Inſcriptions on Paper, and ſometimes on precious Stones, and theſe Inſcriptions they wear in little Bags about them; they contain ſome Paſſages of the *Alcoran*, or Sentences of their Saints or Prophets, applicable to the Diſeaſe or Enchantment they would avert: The *Perſians* alſo are extravagantly ſuperſtitious in Relation to Days and Times. They depend in theſe Caſes, as much on the Diviners and Aſtrologers, as a Child upon its Nurſe; for Inſtance, when the *Shah* is upon a Journey, the Aſtrologers will make him riſe at Midnight, and begin his March in the worſt Weather that can happen, and perhaps out of the high Road, to avoid the unfortunate Hour, or his evil Stars, as from Ignorance or Knavery they moſt impudently call them.

We muſt not however imagine, notwithſtanding theſe Follies are very general, that there is not ſome kind of real and uſeful Learning amongſt this great Nation. Moral Philoſophy is in high Credit with them, and is not only taught but practiſed; they have many excellent and judicious Books upon this Subject, in which the Viciſſitudes of human Life, and the Folly of placing Happineſs in ſenſual Enjoyments, are very fully and very finely ſtated. As for the ordinary Parts of Education, and ſuch as may fit Youth for common Buſineſs, they have as many Conveniencies as other People. There are abundance of Schools in every Town, where, beſides the *Perſian*, is taught the *Arabick*, which is their learned Language; the Alcoran, and their other ſacred Writings, are all in this Language, and the Alcoran is looked upon as the Standard of good Language both for Grammar and Rhetorick. People of Condition chuſe to have private Tutors for their Children, rather than ſend them to theſe publick Schools; and no Nation, it is ſaid, is more intent on the Education of Children, and breeding them up to manly Exerciſes, than the *Perſians*. Their Schools are called *Mekteb*, which ſignifies an Entrance; this being, ſay they, the Gate by which Lads enter into the Sciences.

There are, as has been ſaid, many in every Town, and the Expence of Schooling is very ſmall. They learn the *Perſian* and *Arabian* Languages, with Writing and Accounts, which when they are arrived at ſome Perfection in, they are removed to ſome College, or *Medres*, as they call them, which ſignifies a Place where their Doctrine or Principles of their Religion are taught. Their Colleges are all endowed and ſome of them very richly; the largeſt have fifty or ſixty Apartments, and to each of them belong two Chambers. In thoſe Colleges that are beſt endowed, every Scholar has about two Shillings a Day allowed him, which he lays out as he thinks fit, for they do not common together.

There are ſome Colleges where the Students have no more than a Penny a Day, and yet Intereſt is made to get into one of theſe, on account of having a Lodging *gratis*, and ſome other caſual Advantages. Many here are, who get in without any Deſign to ſtudy, and live and grow old in thoſe Houſes, and are allowed to have their Wives and Children with them, whoſe principal Deſign ſeems to be in Eaſe and Idleneſs. There are abundance of Colleges in the great Towns of *Perſia*, and ſome in the Villages. The *Perſians* lay out the greateſt Part of their Charities in publick Foundations. In the firſt Place, they uſually build a Caravanſera for the lodging of Travellers *gratis*; afterwards a Bagnio, a Coffee-houſe, a Bazar or Market-place, and they purchaſe alſo a Garden, and theſe they let out, and apply the Revenues ariſing from them towards the building and endowing of a College. The Founder and his Heirs have the Appointment of the Head and Governors of the Society, and if the Founder's Eſtate happens to be forfeited to the Crown, the Shah has the Nomination. In *Iſpahan* there are fifty ſeven Colleges, moſt of them of Royal Foundation, or which have devolved to the Crown; there are Profeſſors who teach the Sciences in every College, to whom the Scholars make an annual Allowance for their Trouble; but as there are ſeveral who read Lectures *gratis*, the Scholars frequently reſort to theſe, and forſake their proper Tutors.

Thoſe Students who are Men of Parts and Learning, may have a handſome Salary in any great Man's Houſe for inſtructing his Children; for theſe never ſend their Children either to Schools or Colleges, but have them educated in their own Houſes. The Head of the Houſe admits or excludes whom he ſees fit, and pays the Students their Penſions monthly, ſo that they ſhew him abundance of Reſpect. Beſides their Colleges, there are in every Town thoſe who teach the Liberal Arts *gratis*, and theſe are frequently great Officers who have been diſcarded, or have voluntarily retired from Court. Theſe frequently allow their Diſciples Books and Paper, and entertain them at their own Expence certain Days in the Week, and ſometimes cloath their Pupils and give them Money, and by this Means they endeavour to recover their Reputation with the People, for nothing gives a Gentleman ſuch a Reputation in *Perſia*, as the inſtructing great Numbers of Scholars at their own Expence, and the being Patrons of Learning and Learned Men. Theſe are Circumſtances that muſt effectually prove, that the *Europeans* have no Right to treat the *Perſians* as a rude and barbarous People.

As the Cuſtoms and Manners, ſo the Reading and Learning of all Nations muſt differ, and the wider and more remote theſe Differences are, the readier the Vulgar on both Sides ſeem to be in deriding and cenſuring each other; but as this Humour proceeds from the ſame Principle in both Caſes, *viz.* that of preſuming themſelves to be the Standard by which the Wiſdom and Civility, the Learning and Politeneſs of all other Nations are to be determined; and as this is a Point not to be defended, it ought to be given up as

no better than a popular Error in both. It has been already obſerv'd, that a great Part of the modern Conſtitution of *Perſia* is derived from the ancient Form of Government that prevailed under their old Emperors, that is, the Series of Princes, who governed that which is ſo well known to the learned World, by the Title of the ſecond general Empire, allowing the *Aſſyrian* to be the firſt. It is therefore well worthy our Notice, that Conſtitutions judiciouſly ſettled, are of ſo permanent a Nature, and have ſuch an interior Strength and Solidity, as not only to reſiſt the Power of Time, but even of repeated Invaſions, to which it is certain, that no Country in the World has been more ſubject than this of which we are ſpeaking. We may from hence diſcern, that though Nations waſte away, and are loſt, as well as all the Monuments of their Power and Greatneſs, yet the Effects of their Wiſdom remain, and the Conquerors themſelves are content to receive and ſubmit, for their own Sakes, and from a Conviction of their Excellence, to the Laws of the Conquer'd.

We know that this has been heretofore obſerved of the *Egyptians*, we know that in much later Times it has been confeſſed in Reference to the *Chineſe*, but I do not remember to have ſeen this Remark made before as to the *Perſians*. Yet I arrogate nothing to myſelf upon this Head, for whoever reads Dr. *Hyde*'s learned Book, and compares it with the modern Accounts of *Perſia*, muſt diſcover it at firſt Sight. At this Day the whole Plan of the *Perſian* Conſtitution, except the Eccleſiaſtical Part of it, which is changed by the Introduction of *Mahometaniſm*, is very near the ſame that it was three thouſand Years ago; and yet the *Perſees*, who are the Remains of the ancient People of *Perſia*, to whom that Conſtitution belonged, are now reduced to ſo inconſiderable a Remnant, that it is doubted whether there may be ten thouſand Souls left in *Perſia* of this Race. Thoſe that are left indeed preſerve their primitive Cuſtoms, and are authentick Witneſſes of the Truths reported of them by the moſt learned Writers. It is indeed true, that there is another ſmall Colony of theſe People in the *Indies*, and it may not be amiſs to put the Reader in Mind of a Conjecture, mentioned in Commodore *Roggewin*'s Voyage, that ſome Iſlands, diſcovered by him in the *South-Seas*, are actually peopled by the Relicts of theſe ancient *Perſians*.

I had myſelf an Opportunity of converſing for ſeveral Years with a very ſenſible Phyſician, who went that Voyage, to whom I was indebted for many of the Particulars publiſhed therein, and who is dead ſince they were publiſhed. Of this Gentleman I very carefully enquired what the Reaſons were which induced him and his Companions to advance that Notion, which at firſt Sight is none of the moſt probable. He told me the Cauſes were chiefly three, Firſt, that their Complexions, in the Sentiments of thoſe who had ſeen ſome of the *Gubers* in *Perſia*, very much reſembled them, and were very unlike either the Inhabitants of *Africk*, or of *India*; for whereas the former are of a black, and the latter of a reddiſh or Iron Colour; theſe were of a light Olive, and yet their Aſpects differed abſolutely from the *Chineſe* and *Tartars*. The ſecond Cauſe he aſſigned, was their worſhipping the Sun and Fire, turning towards the Eaſt when they prayed, and uſing a low or whiſpering Voice, all of which are ſuitable enough to the *Gubers*, or *Gaurs* as the *Turks* call them. The third was the Innocency of their Manners, the quiet and peaceable Life they lead, the Pains they took in cultivating their Lands, and their great Induſtry in ſeveral ingenious Manufactures. I ſhall not take upon me to determine what Credit is due to theſe Conjectures, but ſhall content myſelf with obſerving, that they are worth remembring; and conſidering perhaps, our Poſterity may have an Opportunity by converſing with theſe People, to enter into them more minutely.

One thing more I recollect that paſſed upon this Subject, and it was this, that ingenious Gentleman obſerved to me, that though we had various Travels through and Accounts of *Perſia*, yet we had no general or correct Hiſtory of it, by which a curious Perſon might ſee in a little Time, what changes had happened therein, from the earlieſt Ages down to the preſent, which he thought might be of very great Uſe, even though it were digeſted into a very narrow Compaſs. Upon mature Deliberation, I ſaw the Truth and Expediency of this in the ſtrongeſt Light, and that nothing diſabled us ſo much in this Part of the World, from forming a right Judgment of Affairs in thoſe Parts, as the not having diſtinct and correct Views of the Succeſſions of their Princes.

The famous Preſident *Briſſon*, ſo barbarouſly murdered by the Leaguers, in the Reign of *Henry* III. of *France*, was long ago ſatisfied of this; and to remedy an Evil, the Conſequences of which he judged of very truly, he compoſed a large Hiſtory of *Perſia*, which he publiſhed in *Latin*, and digeſted therein an Account of the Affairs of that Nation from the earlieſt Ages to his own. This without doubt was a very curious and a very uſeful Work, with reſpect to Men who occupy the higher Forms in Learning; but to the Bulk of the People, I mean of that Sort of People who believe themſelves to make a Part of that learned World, it was in Reality of no Service at all. In the firſt Place, the Book itſelf is very large, written in a learned Language, and in a harſh and perplexed Stile even in that Language; for it is obſervable of him and of *de Thou* his Contemporary and Countryman, that they brought the Stile of the Bar into the Narration of Hiſtory, and generally ſtated Caſes, or as the *French* Lawyers term it, wrote *Factums*, inſtead of giving us a natural and eaſy Detail of Facts. Beſides, Preſident *Briſſon*'s Book was chiefly grounded on the *Greek* and *Latin* Hiſtorians; what he derived from the *Perſian* Writers, he had thro' the Canal of ſome *German* Pedants, which inſtead of the beſt, rendred it the worſt Part of his Book, in which there are large Chaſms; ſo that, notwithſtanding what the Title promiſes, it is nothing leſs than a compleat Hiſtory; though I believe at the Time it was wrote, it would have been impoſſible for any to have given us a better; and it is plain, that before him, none had thought it worth his Time and Pains to give us one ſo good.

After making theſe Reflections, I became more ſenſible of the extreme Difficulty of repreſenting the Scheme of the *Perſian* Hiſtory within ſo narrow Bounds as I am tied to in this Work; and yet I was ſenſible, that without this, all I had done was imperfect, and that the Reader muſt neceſſarily have Recourſe to other Books in order to underſtood mine; which Inconveniency perhaps I had ſubmitted to, if I could have told him where to have ſought for better Information; but that being alſo out of my Power, I found myſelf under an abſolute Neceſſity of trying what might be done for his Relief; this produced what follows, ſo that all I have ſaid is not calculated to inhance the Value; but to excuſe the Imperfection of the enſuing Section, which being the firſt Attempt of its kind, may be allowed ſome Degree of Merit, though it falls, as I am very ſenſible, extremely ſhort of Perfection.

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SECTION V.

A Succinct View of the *Perſian* Hiſtory, from the earlieſt Accounts down to the preſent Time; in which is contained a conciſe Repreſentation of the ſeveral remarkable Revolutions in that Empire, ancient and modern, the Conqueſts thereof by ſeveral Nations, and the Succeſſion of their reſpective Monarchs, ſo far as is neceſſary to illuſtrate what has been delivered in the foregoing Sections.

Collected as well from the Oriental Writers, as from the Greek *and* Latin *Hiſtorians.*

1. *An Introductory Account of the Nature and Deſign of the following View of the* Perſian *Hiſtory, and of the State of that Nation in the earlieſt Times, according to their own Hiſtorians.* 2. *Of the* Perſian *Empire, conſidered as the ſecond of the four great Monarchies, from the Origin thereof under* Cyrus, *to its Deſtruction by the* Greeks. 3. *Of the Invaſion and Conqueſt of* Perſia *by the* Macedonians, *and of the Situation of Affairs after the Death of* Alexander the Great. 4. *Of the Revival of the* Perſian *or* Parthian *Empire by* Schapour *or* Sapores, *to the intire Deſtruction of the ancient* Perſians, *under the Reign of* Jeſdegerde Shehriar, *the laſt of their Monarchs.* 5. *The Conqueſt of* Perſia *by the* Arabs *or* Saracens, *under their Caliph* Moavia; *and of the Time they poſſeſſed this great Country, down to the laſt Khalif of* Bagdad. 6. *The Conqueſt of* Perſia *by the* Mogul Tartars, *and the Succeſſion of their Princes, ſo long as they poſſeſſed or claimed this Country.* 7. *The great Irruption of that Tribe of* Turcomans, *diſtinguiſhed by the Title* Kara Kuyonlu, *i. e. of the* Black-Sheep, *and of the Time they remained in Poſſeſſion of* Perſia. 8. *Of another Tribe of* Turcomans, *ſtiled* Aku Kuyonlu, *i. e. of the* White-Sheep, *and of their Dominion in this Country.* 9. *Of Shah* Iſhmael Sefi, *the Founder of the late Imperial Family, and the Succeſſion of his Deſcendants down to Shah* Abbas III. *who was crowned in his Cradle by* Thamas Kuli Kan. 10. *A brief Account of the Hiſtory of Shah* Nadir, *from his firſt Appearance in the World to the Time of his being murdered.* 11. *An Account of* Ali Kuli Kan, *now ſtiled* Adi Shah, *the preſent Poſſeſſor of the* Perſian *Monarchy, with ſome Remarks on the principal Events that fall within the Compaſs of this Section.*

1. THE ancient Hiſtories of all Nations are, generally ſpeaking, intermix'd with Fables, notwithſtanding which the Knowledge of them is of great Uſe, becauſe the Antiquities of every Country are grounded upon theſe traditional Hiſtories, and without being competently verſed in them, even modern Relations are full of Doubts and Difficulties; and this we know experimentally, not only by the Peruſal of *Greek* and *Roman* Authors, but from our own Hiſtory, which, how obſcure ſoever in its Original, has notwithſtanding been eſteemed worth knowing, and even worth the Pains of being ſifted thoroughly by the moſt learned and intelligent Perſons. It is very true, that the modern *Perſian* Hiſtorians are of a very late Date, in Compariſon of thoſe Times to which their Hiſtories refer; but then it is to be conſidered, that they tranſcribe from their Neighbours the *Tartars*, who though it may ſound harſh in our Ears, have always had amongſt them very ancient and authentic Records, and from the Books of the *Perſees*, or primitive Inhabitants of *Perſia*, whoſe Writings deſerves as much Credit as thoſe of any *Eaſtern* Nation whatever. According to them the moſt ancient Monarchy of this Country began in the Province of *Aderbeijan* or *Media*, where the People, weary of enduring thoſe Evils that are inſeparable from *Anarchy*, made choice of *Kayomars* for their Sovereign. This *Kayomars*, if we may depend upon their Accounts, was the Son of *Aram*, the Son of *Shem*, the Son of *Noah*, and conſequently his Monarchy began at no great Diſtance of Time from the Flood. If there was nothing in their Hiſtory more extravagant than this, it might perhaps be well enough defended; but all that they relate afterwards of the Succeſſion of his Deſcendants, whom they reckon Eleven in Number, is ſo fictitious, that little or no Credit can be given to it; they ſtile this their firſt *Dynaſty*, the *Piſchdadians* from *Houſchenk*, the ſecond Monarch, Grandſon of *Kayomars*, who from his ſtrict Regard to Juſtice, had the Sirname of *Piſchdad*, which is to ſay, the Juſt, or rather the great Diſtributer of Juſtice. The laſt Monarch of this Line was *Guſtaſb*, which is the ſame Name that the *Greeks* call *Hyſtaſpes*; it is not eaſy to give any Account of theſe ancient Monarchs, ſo as to reconcile them with other Hiſtories, but in general it may be affirmed without Prejudice to the Truth, that under this firſt Race of their Monarchs, the ancient *Perſians* comprehended all the Princes that ruled in their Country before the Age in which *Cyrus* was born; ſo that this may be properly ſtiled, the fabulous or obſcure Age in the *Perſian* Hiſtory, taking in all the Time from the Flood to the Empire of the *Medes*, who, as other Hiſtories better known to us record, had once the Sovereignty over *Aſia*.

2. The ſecond Race of the *Perſian* Monarchs is, by their Hiſtorians, called the *Dynaſty* of the *Kanites*; and this is, ſtrictly ſpeaking, that Race of the *Perſian* Kings, recorded by the *Greek* Hiſtorians, who reckon up twelve, and allow them to have reigned all together two hundred and ſix Years, that is from *Cyrus*, who began his Reign five hundred thirty ſix Years before Chriſt, to *Darius Codomanus*, who ended his three hundred and thirty Years before Chriſt. It muſt be allowed, that there is a very wide and almoſt irreconcileable Difference between the *Greek* and *Perſian* Hiſtorians, with regard to this Period of Time, and the Actions of theſe Princes, as the inquiſitive Reader may diſcover, by peruſing their Accounts diſtinctly ſtated in the Univerſal Hiſtory, the nobleſt and moſt comprehenſive Work of its Kind, that has appeared in our own, or in any other Language.

The only Fact in which theſe two Hiſtories ſeem tolerably to accord, is in the Appearance of the great *Perſian* Legiſlator, whom in their Language, they call *Zerduſht*, and whom the *Greeks* ſtile *Zoroaſter*: He flouriſhed, according to both Hiſtories, under the Reign of *Guſtaſb* or *Darius Hyſtaſpes*, who began his Reign in the Year before Chriſt Five hundred and twenty two. It was this great Man *Zerduſht*, who modelled and

and reduced into Order the Religion of the *Magi*, the fundamental Maxim of which was the Worshipping only one God, under the Symbol of Light; and because they in a particular Manner reverenced the Sun, and paid their Devotions before a Fire, which was kept continually burning upon an Altar, the *Greeks* measuring the Religion of others by their own, took it for granted that they worshipped the Sun and the Fire; and according to that remarkable Facility they had of supplying by Fiction the Want of better Authority, they have given us very large Accounts of the *Persian* Religion, which have only served to mislead and deceive such as trusted to their Relations; for beyond all Question, what they have set down of human and other Sacrifices offered by the *Persians* to several of their Divinities, is one continued Chain of Fables, utterly repugnant to the fundamental Principles of their philosophical and theological Systems.

The *Persian* Histories relate the last War between their Monarchs and the *Greeks*, in a Manner very differently from what is contained in the Writings of the last-mentioned Nation; the former stile the last Monarch of their Second Dynasty *Darab al Asgar*, which is as much as to say, *Darius the Lesser*, or *Darius the Second*; whereas the *Greeks* reckon him the Third of that Name. The *Persians* also say, that he was a cruel and tyrannical Prince, and that by his Male-Administration he so estranged the Hearts, and lost the Affections of his Subjects, that some of the great Men about him privately called in *Alexander* of *Macedon*, with a Promise to betray their Master into his Hands. To us this appears wild and incredible, but that *Nadir* Shah was actually so called in by the Ministers of the Mogul, passes for true History; which very possibly may appear strange in the next Age, and ridiculous to Posterity. The *Persian* Historians say, that *Alexander* found *Darius* yet alive, when he fell into his Hands; that he bequeathed to him his Daughter *Rouschenk*, which Name the *Greeks* have changed into *Roxana*, for a Wife, and advised him to leave the Government of the Provinces of his new Empire to the *Persian* Grandees, which *Alexander* promised and performed. They add farther, that repenting of this some Time after, he resolved to remove them to make Way for *Greeks*; but that he was dissuaded from this Measure by *Aristotle*, who suggested to him, that the latter would not be able to maintain themselves against the general Confederacy of the *Persian* Princes; and that the only Way to prevent such a Confederacy was to allow several of those Princes a greater Measure of Power under his Government, than they could hope for under a Monarch of their own Nation.

3. The *Persians* stile *Alexander* the Great, *Eskender al Roumi*, that is, *Alexander* the *Greek*; *Eskender ben Philicous*, that is, *Alexander* the Son of *Philip*; and *Eskender Dhulcarnein*, that is, *Alexander* with two Horns, and give a very different Account of his Expedition into and Conquest of *Persia*, from what we meet with either in the *Greek* or the *Latin* Historians; wherein as in many Things they err, so in some perhaps they are in the right, and probably it might furnish a learned Man, perfectly well acquainted with the *Greek* and Oriental Tongues, with an Opportunity of writing a very useful and entertaining Dissertation, by way of Comparison between these Histories, as it would afford him an Opportunity of clearing up a Multitude of Passages in both, that seem at present either very dark or absolutely unintelligible. Something of this Kind, with respect to the last mentioned of his oriental Titles, has been attempted with Success by the very learned Dean *Prideaux*, out of whose excellent Performance Mr. *Rollin*, in his Ancient History, has borrowed whole Sheets at a Time, and his Authorities from the Ancients into the Bargain, which is a new Way of writing Universal History, in which I am afraid he will have but too many Followers.

The *Persian* Writers tell us, and I believe very truly, that not long after the Death of this great Conqueror, many of their Princes set up for Petty Sovereigns in the Provinces which were committed to their Government, and that the *Persian* Empire was ruled in this Manner for seventy two Years. These Princes they stile in general *Moluk Thaeweif*, that is, the Princes of the Provinces, and make a distinct *Dynasty* of them, which is their Manner of distributing their Histories, and a very perspicuous Method it is, as the learned Reader will easily discern, by consulting *Abul Ferraijus*, who has digested his Work in this Manner, and from thence has given it the Title of the History of *Dynasties*; nor do I know any Universal History extant, in any Language, that, considering its Conciseness, ought to be compared to his. We need not wonder that there is a good deal of Confusion in that Part of the *Persian* History which relates to the Time immediately after the Death of *Alexander the Great*, and we are the less able to rectify it, because neither the *Greek* nor the *Latin* Historians treat of it clearly, but mention it only incidentally, contenting themselves to mention it from Time to Time as it falls in their Way; and from History thus wrote by Starts, it is a very difficult Thing to collect such a Number of Facts, as may enable one to reduce it under any certain Method, and yet this is absolutely necessary, in order to preserve the Thread of our Discourse.

4. The *Greeks* say, that under the Reign of *Ptolemy Philadelphus*, an *Armenian* Prince revolted and formed a new Empire in the East. This *Armenian* Prince was *Arsaces*, the Founder of the *Parthian* Empire; the Oriental Writers call him *Ascheck*, and make him the first Prince of their *Dynasty* of *Askanians*, and they likewise reckon him amongst the *Moluk Thaovaif*, or the Princes that ruled after *Alexander*; so that he seems to have acquired a Dominion over several petty Princes, who were once his Equals, and his assuming this Dominion seems to be by the Concurrence both of the *Persian* and *Greek* Writers, well enough fixed to the Year 250 before Christ. It may not be amiss to observe, that *Mirkond* and some other *Persian* Writers, appear to be very much at a Loss in regulating the Succession of these Princes, for which the true Reason seems to be this, that they found no regular Memoirs concerning them in the old *Persian* Writers, who did not consider them in the Light of their natural Princes. It was however under this Race, that the *Parthians* became known to, and capable of making Head against the *Romans*; and therefore in their Histories we find the Names and principal Circumstances of the Reigns of most of these Princes. The last of this Race was *Ardevan*, who was Cotemporary with the *Roman* Emperor *Commodus*, and with him the *Parthian* Empire fell, or rather the Sovereignty of the East was restored to the *Persians* in the Person of *Artaxerxes*, after it had lasted upwards of four hundred and thirty Years.

This great Prince the *Persian* Chronicles stile *Ardeshir Babegan*, and make him the Founder of their fourth *Dynasty*, called the *Sassanians*; he was not only the Revivor of the *Persian* Empire, but the Legislator of it also, and left behind him a famous Book, intitled, *Adab alaiseh*, i. e. *The Rule of Life*, which is still preserved, admired, and reverenced throughout the East, as the most complete System of Government and Morals that was ever published. It would not in all Probability be much esteemed in this part of the World, even if we had it; being penned entirely in the *Eastern* Manner; as for Instance, one of the Capital Maxims, which he lays down for a Prince to follow, is this, *Never employ a Sword, where a Cane will do as well*; by which he meant, that a Monarch should never resort to Capital Punishments for light Offences.

I mention this particularly, to show, that there was a great Difference between the Genius of the *Parthian* and *Persian* Governments, and that the latter were naturally mild, even though their Monarchs carried their Claim to absolute Power, as high as the former. The Laws of the *Medes* and *Persians* were indeed no other than the Will of the Prince, but they were irrevocable and immutable even by their Princes; and therefore *Ardeshir Babegan* having restored the Empire, thought himself at Liberty to lay down Rules for his Government, which were no less binding on his Successors than his Subjects. He it was that fixed the Tenure of

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the Lands, the Modus betwixt the Farmer and Tenant, the Rights and Revenue of the Crown, and distinguished all the Artificers and Tradesmen in his Empire into different Companies, over whom he appointed Masters and Wardens; with many other Regulations, most of which subsist to this Day.

The Descendants and Successors of this Prince, were those famous and powerful Emperors of *Persia*, who contested the Dominion of the East with *Constantine* the Great, and the following *Greek* Emperors, till by Degrees, and chiefly by the long and bloody Wars they carried on against each other, both Empires were much weakened, and at last brought so low, as to be overrun and ruined by a Race of Barbarians, that had been taught the Art of War by serving as Mercenaries in both their Armies. The *Persian* Writers reckon twenty three Monarchs of this Dynasty down to *Jesdegerde Shebriar*, who was the last, and in whom not only his Family, but his Nation ended. Long before his Time the Empire began to decline, Princes became Tyrants, their Subjects, and even their Sons, conspired against them, their Religion grew corrupt, and the People dissolute; this encouraged their Neighbours to invade them on all Sides, and a prodigious Multitude of *Turks* breaking in on the North East, *Jesdegerde* marched against them into the Province of *Chorasan*, but before he came to a Battle, he had Intelligence that the *Arabs* had invaded *Persia* on the other Side; upon which he determined to march against them; but whilst Things were in this Situation, and before he could assemble Forces sufficient to act against so formidable a Power, Grief and Distraction of Mind brought him to his End when he had reigned about nineteen Years. His Death is, by the best Authors, referred to the thirty first Year of the *Hegira*, and consequently to *Anno Domini* 650. It may not be amiss to observe, that the famous Æra, which is denominated from this Prince, does not commence, as one would imagine, with his Death, but from the Beginning of his Reign, and therefore answers to the eleventh Year of the *Hegira*, and to *Anno Domini* 632.

5. As we have already marked the precise Time when the *Arabs* became Masters of this Country, we shall only observe, that the first of their Khaliffs was *Mowavia*, the Fourth lawful Successor of *Mahomet*, who reigned twenty Years; it would lead us into a vast Field, if we should pretend to give even a short Account of the Succession of these Priests and Princes; for under Pretence of being Successors to the Prophet, or, as the Word *Khalif* literally signifies, *Lieutenant*, they assumed the Supreme Power in spiritual as well as temporal Affairs, and executed it for the most Part with great Severity. It was this that led them to treat with unrelenting Cruelty, the unhappy Race of the ancient *Persian* Nation, whom they were bent upon extirpating, from a ridiculous Notion of their being Infidels and Idolaters; whereas it is very difficult to say, whether their Religion is not as near the Truth as that of *Mahomet*; but without entring into this Dispute, it is sufficient for our Purpose to say that they succeeded so far therein, as to reduce that numerous People to a very handful, and even these were forced to take Shelter in Woods, in Mountains, and in Deserts, to secure themselves from the Effects of their religious Fury.

At length, after a Succession of fifty four Princes who bore this Title, though in that Space there happened many Revolutions, the Power of the *Arabs* or *Saracens* sunk and grew weak, in the same Manner as all other Nations do; that is to say, their Monarchs grew drunk with Power, and the People were debauched by Luxury. In this melancholy Situation they were continually disturbed either by Invasions from Abroad, or by Conspiracies at Home, till at last the Strength of the Empire, unable to support such continual Fatigues, sunk under them. *Mostadhem*, or *Mostazem Billah Ben Mostanser Billah*, the thirty seventh Khalif of *Bagdat*, or *Babylon*, saw the End of that Empire; he succeeded to the Government in the Year of the *Hegira* 640, and from the very Beginning of his Administration was unfortunate in all his Undertakings. *Holokou* was at that Time Kan of the *Tartars*, a Prince so powerful, and whose Dominions were so extensive, that he for some Time deliberated whether he should push his Conquests through *Poland* into *Germany*, or turn them against this Khalif, and he was determined to the latter by the Advice of *Nassireddin*, a famous Astrologer, who being disobliged at the Khalif's Court, went to the *Tartar*, and advised him to fall upon his old Master. It fell out that this unfortunate Prince had still a Traytor about him greater and more dangerous than this Astrologer. The Name of this perfidious Monster was *Mowadeddin*, who was Vizier to the Khalif, but was of the opposite Sect in Point of Religion; he perceived the Design of the *Tartars*, and advised his Master to disband his Forces, under Pretence that he was so much reverenced by his Neighbours, that there was no Fear of his being disturbed, if he did not open a Pretence for it by appearing armed. The Khalif, who naturally loved Money and Pleasure, swallowed the Bait, applied himself solely to the heaping up Wealth, and taking his Diversion, till of a sudden the News came that the *Tartars* had invaded a distant Part of his Dominions; upon which, by the Advice of this trusty Minister, he ordered all the Forces in his Service to march against them. By this Means his Capital, the glorious City of *Bagdat*, the fairest and richest of the East, and perhaps of the whole World, was left in a Manner unguarded. The *Tartar* Khan, who foresaw and expected this, marched immediately with a choice and powerful Army to invest it; and as soon as that was done, the Vizier, under Pretence of proposing Terms of Peace, went to the Camp of the Enemy, from whence he never returned. The City was soon after taken by Storm; the Khalif, who was then forty six Years of Age, was made Prisoner, together with his Consort and an only Son, his eldest being killed in the Attack. The *Tartar* Prince behaved towards him with great Inhumanity; he caused him to be dragged through the Streets till he died, and put his Son also to Death; this happened in the Year of the *Hegira* 656, *Anno Domini* 1258. At the same Time the City was destroyed, and almost all its Inhabitants, without respect to Sex, Age, or Rank, put to the Sword.

6. In this Manner the *Saracens* or *Arabs* lost Possession of *Persia*, after they had kept it six hundred Years; and as for this *Tartar* Prince *Holokou* or *Olaku Khan*, he was the Grandson of that mighty Conqueror *Jengiz Khan*, and raised in a very short Space one of the most powerful and extensive Empires the World ever had, though most of the *Tartar* Historians affirm, that when he conquered *Persia*, he acted only as Lieutenant to his Brother *Manchu Khan*, whom he afterwards succeeded. He had the Reputation of being a just and good Prince, and though he returned into *Tartary* to quiet some Disturbances that broke out there, yet he was so pleased with the Country of *Media*, that he quickly came back thither, and spent the Remainder of his Days. He left his Dominions to his Son *Abkay Khan*, who was succeeded by his Brother *Hamed Khan*, the first of this Race who became a *Mahometan*; after whom there followed a Succession of six Princes of this Family, the last of whom was *Abu Said Bahudar Khan*, who deceased in the Year of *Hegira* 736, *Anno Domini* 1335, in whom this Race ending, the Government fell into great Confusion, which continued till *Persia* fell under the Power of the Successors of the great *Timur*, whom we call *Tamerlane*. This celebrated Prince having, in the Course of his glorious Reign, added the greatest Part of *Persia* to his other Dominions, left them to his Family, among whom continual Wars and Dissentions reigned; so that in the Space of about forty Years, there were no less than twelve of his Race who stiled themselves Monarchs of *Persia*, and actually possessed *Chorasan*, and some other Provinces of that Empire. In the mean Time, another Hord of *Turcomans* grew very powerful in *Diarbeck*, and made *Bagdat* the Capital of their Dominions, from whence they made Incursions into *Persia* for many Years with various Success, till at last they defeated *Mirza Abukeker*, the

Grandson of *Timur*, and the last of his Race that reigned in *Persia*, whom they slew in the Year of the *Hegira* 811, *Anno Domini* 1408.

7. By this Victory *Kara Iskph*, that is, *Joseph the Black*, who was Chief of the Tribe of *Kora Koyunli*, or the *Black Sheep*, so called from their bearing this Figure in their Standards, became Sovereign of *Persia*, which he governed fourteen Years, and died in the Year of the *Hegira* 823, *Anno Domini* 1421. He was succeeded by *Amir Scander*, who reigned in *Tauris*, and was all his Life long engaged in various Wars with great Diversity of Fortune, till he was killed by his own Son in the sixteenth Year of his Administration. He was succeeded by his Brother *Joon Shah*, who, though one of the lewdest and wickedest Princes that ever sat upon a Throne, extended his Dominions by his Success in War, and ruled *Persia* thirty two Years, till surprized in a March against his Enemies, when drunk and asleep, he was cut to Pieces. His Successor was his Son *Hassan Ali*, the last of his Family, who being defeated by *Ozun Acen Beck*, who had killed his Father, lost his Dominions, which fell under the Power of the Conqueror in the Year of the *Hegira* 872, *Anno Domini* 1467.

8. This *Ozun Acenbek* is the same that in most of our Histories is called *Usun Chasan*, and was the first of the Family of *Ak Kuyonli*, or the White Sheep, another Tribe of *Turcomans*, who reigned in *Persia*; he engaged in a long War with Sultan *Mahomet*, the *Ottoman* Emperor, with very bad Success; however, he held the Government for eleven Years, and then left it to his Son Sultan *Kalil*, who, after a short Reign of six Months, was killed by one of his Brothers. He was succeeded by *Yacub Beg*, another Brother, who was a Prince of great Learning and Moderation, and governed his Dominions for twelve Years with much Lenity and Wisdom, till at length he was taken off by Poison; and then followed a Scene of Blood-shed and Confusion under a Succession of five Princes, either Descendants of or allied to this Family, till Sultan *Morad*, whom some Eastern Authors make the Son of the last mentioned Prince, was entirely defeated, and driven out of *Persia* by *Ismael Sefi* in the Year of the *Hegira* 914, *Anno Domini* 1508, and in him ended the Line of the *White Sheep*, which gave Place to that Imperial Family, which continued to govern *Persia* to our Times.

9. It would take up too much Room for us to enter into the History of this Prince's Family, which is besides so well known, that it would be needless; we therefore think it sufficient to observe, that he gave himself out to be a direct Descendant from *Mortis Ali* the Son-in-Law of the Prophet *Mahomet*, and made his Way from a private Station to the Empire of *Persia*, by very high Pretences to Sanctity, and setting up for a Kind of Prophet himself. He it was that introduced the new Sect into *Persia*, and changed that Sort of Men to whom his Father had given Red Caps, as a Mark of their being his Disciples, into a regular Militia, from thence called *Kuzzlebashes*, that is, Red Heads, who under his Successors became the Janizaries of *Persia*. He was certainly a Man of great Parts and extensive Genius, as appears plainly from the Manner in which he prosecuted his Wars, sharing every Thing with his Soldiers till he had made himself Master of the whole Empire of *Persia*, and then, under Pretence of Care for their Interest, introducing those Sorts of Military Tenures, which have been before described. He preserved, as long as he lived, the Confidence and Esteem of his Subjects, who looked upon him as one superior to the ordinary Race of Men, in Point both of Piety and of Wisdom; to which his great Victories against the *Tartars* on one Side, and the *Turks* on the other, contributed not a little; so that the *Persians* always considered him as one, through the Favour of God, invincible. He died at the Age of Forty-five, *Anno Domini* 1525, in full Possession of one of the greatest Empires, and of the Character of one of the ablest Princes in the East.

He was succeeded by the eldest of his four Sons, Shah *Thamas*, who was then about eighteen Years of Age. We have very different Characters of this Prince from different Authors, and yet it is not at all impossible that they may be true. In Time of Peace he led a quiet, lazy, inactive Life, and left Things pretty much to his Ministers, which gave an ill Impression of his Capacity; but when he came to be engaged in a War against the *Turkish* Emperor *Solyman*, he convinced those, who had taken up this Opinion, that they were absolutely mistaken, for he managed that War with great Address, and forced the *Turk* to quit his Country, notwithstanding that he attacked him with very unequal Forces, and harassed him so much in his Retreat, that of five hundred thousand Men that *Solyman* brought into the Field, he scarce carried fourscore Thousand back to *Constantinople*. This War enabled Shah *Thamas* to rid himself of two of his Brothers; for one revolting to the *Turk*, he attacked, defeated, and cut him to Pieces; and, suspecting the other had the like Design, he caused him to be taken off by Poison. As to the Third, he died a natural Death; so that all the Countries, which had been assigned them by their Father, were again united to the Empire. This Shah *Thamas* removed the Capital of his Dominions, and instead of the City of *Tauris*, resided at *Casbin*. The worst Action of his Life was the putting to Death Sultan *Bajazet*, the Son of the *Ottoman* Emperor *Solyman*, who had fled to him for Protection; which, however, procured him an advantageous Peace with the *Turks*, that lasted all the rest of his Reign. He died in 1556, in the Sixty-eighth Year of his Age, and the Fortieth of his Reign, and bequeathed the Empire to his third Son.

The great Officers of State having more Regard to their Constitution than to the Will of their deceased Monarch, sent to his eldest Son *Mahomet Codabende*, who was Governor of *Khorasan*, and desired him to take the Title of Shah; but he signified to them, that the Empire was a Weight too great for his Shoulders to bear, and advised them to set his Brother *Ismael* upon the Throne. This Prince was about Forty-three Years of Age, twenty of which he had spent in Prison, where his Father had confined him out of Jealousy. *Ismael* II. was one of the bravest Men, as well as one of the greatest Captains of his Age, but suspicious and cruel. His Father caused him to be treated very gently in his Confinement, and sent him several fine Women; but he would never touch them, alledging, that it was enough to be miserable himself, without begetting a Race of Wretches. His Severity was so great, and his Views to the Prejudice of his Family so apparent, that it is said his Sister, at the Request of the Nobility, poisoned him, when he had reigned only two Years.

His elder Brother *Mahomet Codabende* was forced to take the Title of *Shah*, upon his Decease, against his Will. He loved Privacy and Retirement, from a particular Turn in his Temper, and not from any Want of Parts or of Vigour. He used his three Brothers very well upon his first coming to the Crown; but finding that they were inclined to revolt to the *Turks* who invaded his Dominions, he put them to Death without Mercy. In the first Year of his Reign, he gained a signal Victory over the *Turkish* Forces on the Frontiers of *Armenia*, and in 1578, he beat them again near *Babylon*, in which Battle they lost fourscore thousand Men upon the Spot. The Year following he gave them another Blow, for having sent twenty-five thousand Horse, and five thousand Camels to forage in the Spring, under an Escort of thirty thousand Foot, the *Persian* Monarch by long Marches came upon them in the Night, and took his Measures so effectually, that neither Man nor Beast escaped. This *Persian* Prince, who notwithstanding all these Victories, is said still to have regretted his ever leaving his Station in *Khorasan* for a Crown, and who treated all the Pomp and Grandeur of it with the utmost Contempt, died in 1585, leaving behind him three Sons, the eldest of which, *Emir Hemse*, succeeded him; but was soon after killed by the Intrigues of his Brother *Ismael*, who had not been long seated upon the Throne, before he had his Throat cut by his Barber, which made Way for the third Brother.

This was the famous *Shah Abbas*, who, by the many glorious Actions of his Life, juſtly acquired the Title of *Great:* He was Governor of *Khoraſan* during the Life of his Father, and at the Time he was called to the Imperial Dignity, was about eighteen. He began his Reign with ſome Acts of Severity, which he thought neceſſary to fix his Government on a ſtable Foundation. When this was done, he took a Reſolution of recovering all that had formerly belonged to the *Perſian* Monarchs, and with this View marched into the Province of *Khoraſan*, the greateſt Part of which had been conquered by the *Uſbeck Tartars*. This War laſted three Years, and was terminated at laſt by the total Defeat of *Abdallah Khan*, the Sovereign of thoſe *Tartars*, who with his Brother, and three Sons, was taken Priſoner. *Shah Abbas* cauſed their Heads to be ſtruck off, that he might have the more Leiſure to turn his Arms againſt the *Turks*. They were much more powerful and troubleſome Enemies, for at that Time they were in Poſſeſſion of a Track of Country of 150 Leagues, from South to North, to which *Shah Abbas* had a juſt Claim from his Predeceſſors. All this he not only recovered, but puſhed his Conqueſts as far as the *Black Sea*, made himſelf Maſter of the City of *Balſora*, a great Part of *Arabia*, and, by the Help of the *Engliſh*, recovered *Ormus* from the *Portugueſe*. He was beyond all Queſtion one of the ableſt Princes that ever reigned in *Perſia*, but withal ambitious beyond Meaſure, and cruel to the laſt Degree. He found the Nobility very powerful, and the *Kuzzlebaſhes* not a little inſolent; he humbled the former, and weakened the latter, by introducing, as has been ſhown elſewhere, a new Militia of his own Forming, and entirely depending upon the Crown. He conceived an unreaſonable Jealouſy of his only Son *Sefi Mirza*, on Account of the great Qualities with which he was endowed, and the high Reſpects paid him by his Subjects in general, and the Soldiers in particular. To free himſelf from theſe groundleſs Apprehenſions, he cauſed his Son to be put to Death, and repenting the Crime, as ſoon as it was committed, paſſed the reſt of his Days in Sorrow and Regret. He built the City of *Ferabat*, on the Coaſt of the *Caſpian-Sea*, where he died in the Year 1629, at the Age of Sixty three, after he had governed the Empire forty five Years.

He was ſucceeded by his Grandſon *Sefi Mirza*, who was but a Child; as he grew up he diſcovered all the bad Qualities of his Grandfather, and none of the good ones, for which his Father had been ſo much beloved. He put out the Eyes of his only Brother, and murdered almoſt all the old Servants of his Grandfather. His Severities were ſo great, and the Murders he committed ſo frequent, that the Women in his *Haram* conſpired againſt his Life, and gave him a Doſe of Poiſon, under which he ſtruggled for two Months, and at laſt recovered. The Pains he took to reach the Bottom of this Conſpiracy were ſo great, that at Length he diſcovered all who had any Concern therein, and in one Night cauſed forty four Ladies to be buried alive in his Garden, amongſt whom, it was ſaid, were his Mother and his Aunt. He was brave in his Perſon to a Degree of Raſhneſs, but never fortunate in War, and the two ſtrongeſt Fortreſſes in the Empire were loſt in his Reign, *viz. Khandahar* and *Bagdat*, chiefly through his own Fault. Amongſt many Vices, he had hardly any Virtues to compenſate them; but in Excuſe of this, it is ſaid, that his Grandfather being afraid he might prove as great a Man as his Father, had cauſed ſo much *Opium* to be mingled with his Food, while a very Child, that it affected his Brain. To abate that Coldneſs which this occaſioned, he was adviſed by his Phyſicians to drink Wine, to which he took ſuch a Liking, that in the latter Part of his Life, he was almoſt always drunk, and in one of theſe Debauches he ended his Days, in 1642, after a Reign of twelve Years. His exceſſive Cruelty cauſed a Suſpicion that he was poiſoned.

He was ſucceeded by his Son *Abbas* II. who was his only Child, and yet it was by the Virtue of an Eunuch, that this young Prince was in a Condition to ſucceed him. In one of his drunken Fits, he ordered that Eunuch to paſs an Iron before his Son's Eyes, by which he meant a Plate of Iron red hot in order to blind him, but making Uſe only of the Word Iron, the Eunuch very charitably fulfilled his Maſter's Command literally, but at the ſame Time, directed the Child to counterfeit Blindneſs, which he did ſo effectually, that his Father had not the leaſt Suſpicion of his Seeing, even when he lay upon his Death-bed. It was then that he deplored the Cruelty that he had been guilty of in ſuch moving Terms, that the Eunuch, who was by his Bed-ſide, told him, he had a Secret for reſtoring the young Prince's Sight, which rejoiced him ſo much, that it kept him alive till the next Day. As *Shah Abbas* II. was barely thirteen when he ſucceeded his Father, and had been till then conſidered as blind, and conſequently incapable of the Imperial Dignity, we may eaſily conceive, that he could not take very early any Share in the Government, the Care of which devolved upon his Mother and the Prime Miniſter, who was a Creature of her's.

Things continued in this Situation during the three firſt Years of his Reign, when the Miniſter having unluckily, from the Peeviſhneſs incident to old Age, let fall an Expreſſion ſomewhat diſreſpectful towards his Maſter, *Jehean Khan*, one of the moſt powerful Lords of the Court, followed him to his Houſe, and put him to Death as if it had been by the Order of the Shah. This exceedingly alarmed the Princeſs his Protector, who demanded Juſtice of her Son with all the Impetuoſity natural to her Sex and to her Character; but *Abbes*, inſtead of diſavowing what had been really done without his Conſent, gave to *Jehean Khan* the Poſt of Prime Miniſter, the vaſt Eſtate of the Deceaſed, and ſoon after made him Generaliſſimo of all his Forces. The wiſeſt of Monarchs has ſaid, *That the Hearts of Kings are deep*. One would have imagined, that in ſo young a Prince, theſe high Favours had been either the Marks of Confidence, or the Effects of Timidity, but they were neither; Shah *Abbas* had a Mind to ſee whether this Lord had acted out of a true Zeal for his Service, or from other Motives; he had alſo a Mind to diſcover how far his Intereſt reached, and to what his Views tended. It was not long before he diſcovered all. *Jehean Khan*, knowing how much he was hated by the Shah's Mother, formed a Deſign of killing her in the *Haram*, which being made known to the Shah, he in a great Council gave him the firſt Stroke with his own Poinard, and with the Aſſiſtance of his Guards cut off him and all Friends at once. This neceſſary Severity diſcovered his true Character, and made him feared by his Miniſters, and reverenced by his Subjects.

He was very far from being free from Vices, being much given both to Wine and Women; but was, for all that, a very great Prince. He retook *Khandahar*, which had been loſt by his Father, and recovered ſeveral Places from the *Turks*, and was preparing to have attacked them with all the Forces of his Empire, when he was taken off by Death. There is one Point of his Conduct which ought not to be paſſed in Silence: He was a conſtant Protector of the Chriſtians, and when the *Sedre*, or Chief of the Eccleſiaſticks in *Perſia*, remonſtrated againſt it, he made him this remarkable Anſwer, *The Dominion of the* Mind *belongs to that* Supreme Being *who has given me Power over the Perſons of* my Subjects, *yet he al'vays them* Freedom *of* Sentiment, *and has thereby taught me, that it is* not *my* Duty *to force it. While they are good Subjects, whatever their Religion be, I ſhall conſider them as good Men.* I will not ſay, as others have done, that this Maxim ſhould be written in Letters of Gold, but I will ſay more, that it ought to be writ in nobler Characters, I mean, in the Hearts of Princes. Shah *Abbas* II. died in the thirty eighth Year of his Age, on the 25th of *September*, 1666, in the 23d Year of his Reign.

He left behind him two Sons, *Sefi Mirza*, and *Hemzeh Mirza*. In a great Council held by his chief Officers after his Deceaſe, it was reſolved to raiſe the youngeſt to the Throne, becauſe he was the moſt likely to be governed; but to give this a colourable Pretence, thoſe who gave into this Opinion, ſuggeſted that Shah *Abbas*, when he ſet out for *Tabreſtan*, had returned ſuddenly to *Iſpahan*, when he was a Day's Journey from it, and that he came

came back melancholy'; from whence they preſumed he had put out his eldeſt Son's Eyes; the rather, becauſe he had brought the younger Prince along with him. The Governor of the young Prince, who was thus preferred from an unparallel'd Virtue and Integrity, was the only Man that oppoſed this Reſolution; he ſaid it was injurious to the Conſtitution, and to the Memory of the late Shah; he undertook, on the Peril of his Life, that the Fact was falſe, and as there is often an irreſiſtible Force in Truth, he brought over all the reſt to his Sentiments, and was deputed by them, who hitherto concealed the Death of Shah *Abbas*, to go to *Iſpahan* and preſent their Duty to his Succeſſor. The Mother of that young Prince was alarmed at his Arrival, and at his demanding to ſee her Son; it was an Hour before he could be torn from her Embraces; but her Sorrow was ſoon turned into Joy, when ſhe was informed, that by the Death of his Father he was become the Sovereign of *Perſia*.

He became ſo, as his Subjects believed, in an ill Hour, for after he had reigned two Years with little Capacity and leſs Succeſs, he was ſolemnly crowned a ſecond Time, in Hopes of removing the malignant Influence of the Stars at his firſt Coronation; and then it was that he changed his Name from *Sefi* to *Solyman*, as we are informed by Sir *John Chardin*, who was an Eye Witneſs of this ſecond Coronation. If it ſerved for any Thing, it was to ſhew the Folly and Abſurdity of theſe Aſtrological Precautions; for notwithſtanding all the Pains they took to fix upon a lucky Hour for this important Ceremony, his Adminiſtration was not a Grain more fortunate than before. In ſhort, under him the *Perſian* Empire began to decline, which ſunk and crumbled to Pieces under his Son. Shah *Solyman* had Vices, which, no doubt, were prejudicial to him, but his Follies were more ſo; he loved Wine and Women to Exceſs, Faults in themſelves very great; but another, which might ſeem more excuſable, was more fatal. He was indolent to the laſt Degree; he confided not only the Care of his Perſon, but of his State, to his Eunuchs, and out of theſe half Men formed a Council for governing a great Empire.

The Conſequences that attended this ſcandalous Management, were ſuch as might well be expected from it, that is to ſay, his Councils were ill taken and worſe executed, few able Men were raiſed either to Poſts in the Government or in the Army, and as ſoon as theſe few were diſcovered, they were conſtantly removed. When weak and bad Men are at the Helm, Calms are more dreadful than Storms, for theſe naturally fright them from their Poſts, and call thoſe to Power who know how to employ it. Shah *Solyman* reigned twenty eight Years, dying on the laſt of *July*, 1694, at the Age of forty eight Years, leaving behind him the Character of one of the weakeſt, meaneſt, and bloodieſt Princes that ever diſgraced the *Perſian* Diadem.

His converſing ſo much with Women and Eunuchs made him ſuſpicious; his being often drunk, and always half drunk, rendred him cruel, as the Want of Underſtanding cauſed him of Neceſſity to be capricious. His Character was admirably drawn by one of his Courtiers; *I never leave the* Shah's *Preſence*, ſays he, *without feeling my Neck, that I may be ſure my Head is ſtill upon my Shoulders.*

He left behind him two Sons, *Mirza Abbas* and *Mirza Huſſein*. The Council of Eunuchs were to be the Judges which was the fitteſt to wear the Crown; the late Shah made them ſo by his Management; but what is ſtill ſtranger, he made them ſo by his Will. The Approach of Death commonly gives unuſual Force of Mind; it did ſo to Shah *Solyman*; but it was a left-handed Senſe, for after reigning like a Fool he died a Knave. *You have it in your Power*, ſaid he to his Eunuchs, *to live under what Government you like beſt, when I am gone; your Choice, if you would have a martial Prince, muſt fall upon* Abbas; *if you would rather have a pacifick Reign, you muſt raiſe* Huſſein *to the Throne.* One need not, even at this Diſtance from *Perſia*, be at a Loſs about the Reſolution formed in this wiſe Council; weak Men know well enough that they can never hold their Places but under a weaker King; and therefore the ſagacious Diſpoſers of a Crown moſt unanimouſly fixed upon the Prince that was unworthy of it. The Character of *Mirza Abbas* was truly given by his Father; he had all the great Qualities, and wanted none of the good ones neceſſary to a Monarch; he was brave, but not fierce, and affable without Falſhood. As to the Character of *Huſſein*, it may be very truly deſcribed in a very few Words; there never lived a better Man, or a worſe Prince.

He had been bred in the ſevere Study of the Alcoran, and at the ſame Time that he was very knowing in the *Mahometan* Religion, he was very ſincere in the Belief of it.

He gave a ſtrong Teſtimony of the Uprightneſs of his Diſpoſition in refuſing to put out the Eyes of his Brother *Mirza Abbas*; he was content at firſt to ſay it was inhuman, but finding himſelf continually excited thereto, by ſuch as directed him in all other Things, he told them fairly, that when his Brother and he firſt read the Law together, they had ſworn upon that holy Book, never to put out the Eyes of each other, which ever came to the Throne; and he would not incur the Guilt of Perjury. Indeed his Nature was ſo tender, that firing a Piſtol among his Ducks, which by Accident had Shot in it, he cryed out when he ſaw them wounded, that he was defiled with Blood, and gave a large Sum, in Alms to the Poor, to wipe out the Stain. His Miniſters ſaw his Indolence with Pleaſure, and his Weakneſs with Delight; but his Integrity and Rectitude of Mind gave them infinite Concern. It was therefore for ſome Time their ſole Buſineſs to ſtudy how they might corrupt him; they thought at laſt of a proper Method, and they made Choice of his Mother to carry it into Execution. That Princeſs pretended to be at the Point of Death, and that the Phyſicians had declared nothing could ſave her Life but drinking Wine. The *Shah*, out of Piety, had forbid the making it in any Part of his Dominions, and out of Reſpect to the Law of *Mahomet*, had never taſted it himſelf. He cauſed it to be got however to ſave his Mother's Life, and becauſe ſhe would not drink unleſs he drank to her, he took off a large Glaſs, which left ſuch a Reliſh on his Palate, as gave him an Inclination to it ever after.

By Arts like theſe Shah *Huſſein* was drawn to become the great Inſtrument of his own Ruin, and that of his Subjects. The Eunuchs, firſt admitted into Council by his Father, contrived under him to ſhut out all others. The Prime Miniſter himſelf was excluded; and thus *Perſia*, for the firſt Time, was bleſs'd: But why ſhould I not ſpeak plain? was curſed then, let me ſay, with a Cabinet-Council. It is true, the ancient Form was kept up, the great Officers of State met, the Aſſembly was as regular as numerous, and to the Populace appeared for ſome Time as auguſt as ever: But it was a mere empty Show, for only the White and Black Eunuchs had the Power, and, which ſure never happened in any Country but this, dictated their Orders through the Mouth of their Sovereign. We cannot dwell upon this extraordinary Subject; we cannot enter into the Detail of the Steps by which this Monarchy fell to Ruin; we leave thoſe to the Imagination of the Reader, and eſteem ourſelves happy, that by ſo reaſonable an Excuſe, we can diſcharge ourſelves of ſo diſagreeable a Taſk.

Let it ſuffice then to ſay, once for all, that through this looſe and ſcandalous Adminiſtration the Conſtitution was diſſolved, and the whole Frame of Government fell to Pieces. The Eccleſiaſticks were noted for irreligious Notions and Depravity of Manners; the Governors of Provinces had as little Power as Will to protect, but were allowed to plunder, that others might ſqueeze them; the Viziers fleeced the People for ſome Years, and were then fleeced themſelves; the Soldiers were robbed of their Pay, which forced them to work for a Subſiſtence; and as this furniſhed them with Money, Part of it was given to their Officers to wink at their Neglect of Diſcipline; which was the more readily complied with by Men truſted with Commands, tho' they knew little or nothing of martial Diſcipline themſelves. In ſuch a State of Things one would think

there

there muſt be Complaints, more eſpecially in a Country where the Law not only tolerates, but encourages ſuch Complaints. But what then? The Shah ſhut himſelf up in his Palace, and would not hear them. Memorials and Petitions might be drawn, and Means might be found to get them preſented. All this was done, but the Shah would never trouble any Body but his Eunuchs to read them; and when Felons are Judges, Virtue is the only Thing that is thought a Crime.

Affairs being thus in a State of Depravity, and the Empire, in a Manner, ripe for Deſtruction, we are next to ſee how this was brought on; and indeed it happened in a Manner, which, for any Thing that has occurred to me, there is nothing in Hiſtory can parallel. At the Time *Georgia* ſubmitted to Shah *Abbas*, it was agreed, that the Princes of that Country ſhould be dependant only upon the *Perſian* Emperors, in the ſame Manner that *Crim Tartary* does upon the *Turks*; and this Capitulation was ſtrictly obſerved till this wiſe Miniſtry thought fit to violate it more than once, which induced the reigning Prince to take ſuch Meaſures as he thought requiſite to ſet him beyond the Reach of their Power. The Council of Eunuchs were too cunning for him; they were informed, that his Army conſiſted of ſeveral ſmall Bodies of Troops commanded by their reſpective Chiefs; to theſe they offered large Sums of Money, and by Degrees drew the greateſt Part of them to quit the Service of the Prince; upon which he retired with his Family and his Riches into the Mountains. Upon a little Reflection, he conceived an Opinion, that thoſe who bribed with Money, might be bought with Money; and therefore ſending an Agent to *Iſpahan*, he cancelled his Crime with Gold, and got himſelf reſtored. Some Time after, the Mogul ſent an Embaſſy, in which he demanded the City and Principality of *Khandahar*, in Terms that aſtoniſhed the Cabinet-Council of Shah *Huſſein*. If they were attacked by the Mogul, it was requiſite to have a General and an Army; and therefore like great Politicians, becauſe they knew this Prince of *Georgia* would fight, they ſent him to command in *Khandahar*, and allowed him to name a Lieutenant to command in his own Principality. This reſtoring a Man after a Rebellion, and giving him a ſecond Principality for the Courage he had ſhown in his Rebellion, was a Policy ſo refined, that none but theſe great Men could ever have found it out.

The Prince of *Georgia* was ſent to *Khandahar*, in the Year 1704, and he had not been long there, before he diſcovered a Perſon as capable of making that Principality revolt, as he was of raiſing an Inſurrection in his own Country. The Name of this extraordinary Perſon, was *Mir Vaez*, whom our Gazettes call *Mirriveis*, and whom they repreſent as ſprung from the Dregs of the People; this however is an Untruth: He was a Man of great Quality in that Country, and a Kind of Receiver-General of the Shah's Revenue, in which Poſt he behaved with ſuch Honour towards the Court, and ſo much Tenderneſs towards the People, as gained him Credit with the one, and procured him the Affection of the other. The new Khan was by no Means pleaſed with him, and repreſented therefore to his Friends at *Iſpahan*, that this Man muſt be ſent for. If either he or they had ſtruck off his Head, for preſuming to be wiſe and honeſt under ſuch an Adminiſtration, there had been an End of the Matter, but they brought him to *Iſpahan*, and there he ſoon ſaw that his Wiſdom was much ſuperior to that of the Cabinet-Council; but that as for Honeſty, it was become a uſeleſs and dangerous Thing; ſo he parted with it immediately, and became as arrant a Courtier as the beſt of them.

In 1709, he made a Journey to *Mecca*, with much Show of Religion, one of the beſt Cloaks in the World for a bad Deſign. His Countrymen were not of the eſtabliſhed Church, but of the Sect of *Sunnis*, which is the ſame Religion with the *Turks* of *Mecca*; therefore he got a *Feſta* or ſolemn Deciſion of the Head of the Law, importing, that his Countrymen might very lawfully take up Arms againſt their Sovereign, as a Heretick, and break all their Oaths to him without Perjury. Upon his Return to *Iſpahan*, he contrived a Story of an Attack that was to be made upon the *Perſian* Empire by the *Muſcovites* and by the *Mogul*, ſuggeſting, that it was highly probable, that the Prince of *Georgia*'s Lieutenant would Revolt to the former, and himſelf go over to the latter. Upon this the Eunuchs ſent *Mir Vaez* to watch over the Prince's Conduct, at *Khandahar*, and it is certain, that he took Care the Prince of *Georgia* ſhould do them no Hurt, for under Colour of a Reconciliation, he aſſaſſinated him in his own Palace, and by the Aſſiſtance of his Countrymen, maſſacred moſt of his Troops; ſending up a very formal Excuſe to *Iſpahan*, that the Prince was an Oppreſſor, and his Soldiers obſerved no Diſcipline, and therefore they had been tempted only to take the Liberty to knock their Brains out, but hoped they would believe that, notwithſtanding this, they were as good Subjects as ever.

At this very Moment *Mir Vaez* had declared himſelf Prince of *Khandahar*, and upon producing the *Feſta* beforementioned, all his Countrymen adhered to him; it was however two Years before they were thoroughly perſuaded at *Iſpahan*, that the Thing was really ſo, and that they had no more to do with *Khandahar* as Sovereigns, than with any Province in *China*. This forced them to riſe an Army under the Command of the new Prince of *Georgia*, to which they added a Body of *Perſians*, and ſent them againſt *Mir Vaez*; but partly through the Diſpute between the two Nations, and partly through the Treachery of ſome of the Council at *Iſpahan*, who held a Correſpondence with *Mir Vaez*, this Army was routed, and their Commander killed. Some other Attempts were made, but made in a more feeble Manner, and at laſt the Thing was no more thought of, ſo that *Mir Vaez* lived and died an independent Prince at his Capital of *Khandaſar*, in 1717, after a Reign of about ſeven Years.

His Countrymen made Choice of his Brother to ſucceed him, and that Brother was inclined to Peace, but *Mir Mahmud*, the Son of *Mir Vaez*, then about ſeventeen, conceiving that this would be prejudicial to his Intereſt, ſlipt into his Uncle's Room one Night when he was aſleep, and cut off his Head. He then ſummoned the People, charged his Uncle with being a Traitor to them, and produced Papers under his Hand, to prove his Deſign of ſubmitting to the *Perſians*. This had the deſired Effect, the People approved his Conduct, and declared him their Prince. But it is neceſſary to inform the Reader, who theſe People were, becauſe till about this Time their Names were never heard of in *Europe*. The *Afghans* are a Nation who inhabit *Khandahar*, and moſt of the mountainous Countries on the Frontier; we meet with large Deſcriptions of them in the *Perſian* Authors, but they may be all reduced to a ſingle Word, which will convey the Idea of them diſtinctly; they are Highlanders; their Dreſs, their Manners, their Clans, their Diſcipline, and their Hardineſs are preciſely the ſame; they only differ in Religion, for the *Afghans* are *Mahometans*, moſtly of the *Turkiſh* Sect, and zealous to the laſt Degree.

Mahmud was firſt for drawing in the reſt of the *Afghans* in the adjacent Countries to be his Confederates; but their Chiefs thought themſelves as good Men as he; upon which he reſolved to bring that to a Trial, and by beating them, made them ready to do what he would have them. When this was brought about, he reſolved to invade *Perſia*, though all the Men in his Country were not capable of furniſhing an Army any Way equal to ſuch an Undertaking. He executed it however with the Forces he could get together, advanced into the Province of *Kirman*, and ſurprized the Capital. Thus far Things went well, but the Shah having caſt his Eyes upon the Brother of his firſt Miniſter, *Luft Ali Kan*, and made him General of his Forces, he advanced with a numerous Army againſt the *Afghans*, defeated them totally, and drove them back to *Khandahar*. The Cabinet Council, apprehenſive that ſo great a Service might free the Prime Miniſter from his Dependance

pendance upon them, alarmed the *Shah* in the Night, pretended that Minister was coming to murder him, and obtained an Order to seize and put out his Eyes, and another Order for securing his Brother. Both these were executed; and as soon as *Mir Mahmud* was informed of it, he resumed his Design, and entered *Persia* a second Time with a much greater Army.

This second Invasion was in the Month of *January*, 1722, and was not at first attended with Success. He was baffled in the Siege of *Kirman*, his Forces being no Way fit for Sieges; but borrowing Courage from Despair, though many of his People returned home, he marched on towards *Ispahan*. In his Passage he met and fought the *Persian* Army, and by the Disagreement between the Generals, defeated them, and afterwards laid Siege to the Capital; which, however, he had never taken but for the Misunderstandings in the Place, and the Intrigues he entered into with some about the Shah, who at last betrayed him into his Hands, in Consequence of a scandalous Treaty, by which he agreed to resign the Empire to *Mahmud*, and to give him his Daughter, which he performed, and by this Means that Captain of *Baindtri* came to have the Title of Sultan *Mahomet*, *Oct.* 22, 1722.

His Conduct, after this unaccountable Success, appeared very unequal; sometimes he behaved with such Moderation and Prudence, that he seemed to deserve all that he had acquired; at others, he acted with such Fierceness and Barbarity, as disgraced the very Nation from whence he came; but the Murders he committed, and more especially his inviting three hundred of the *Persian* Nobility and Gentry to a Feast, and then cutting their Throats, was such an Act of Baseness and Cruelty, as ought for ever to stigmatize his Character, as the Reflection of it afterwards turned his Head. The Escape of *Mirza Sefi*, the eldest Son of Shah *Hussein*, increased his Fury; and on the 27th of *January* 1725, he caused most of the Princes of the Royal Blood to be massacred in his Presence, except two Infants, the Sons of Shah *Hussein*, whom that unfortunate Prince covered with his own Body, and had his Hand run through by parrying a thrust made at them, before he could place them behind him; which so mollified the Heart of the Usurper, that he suffered them to live. Not long after this he was seized with a Leprosy, and his lucid Intervals grew shorter and less perfect; upon which the *Afghans* sent for his Cousin *Ashruff*, whom he kept in Prison at *Ispahan* for Conspiracy, and made him their Prince.

He was the Son of that Uncle by cutting off whose Head *Mir Mahmud* made himself Prince of *Khandahar*, and in Return he ordered his Cousins to be cut off in the same Manner, which put an end to a turbulent Reign of about two Years and a half. *Ashruff*, who was now Master of *Ispahan*, is said to have put to Death a Son that *Mahmud* had by Shah *Hussein*'s Daughter; but it is certain that he married another Daughter of his himself, and treated the old Shah with much Lenity for some Time, though afterwards he caused him to be put to Death; but when or where, the Accounts we have hitherto had from this Country does not enable us to mention with Certainty.

About the Time that the *Afghans* besieged *Ispahan*, it was resolved to set up one of the young Princes as his Father's Lieutenant-General. *Mirza Sefi*, the eldest of them, had been tried before, and after having been at the Head of a small Body of Troops for about a Month, he declared himself incapable of publick Affairs, and retired again, of his own Accord, into the *Harem*. The second Prince had disobliged the Eunuchs, and they persuaded the old Shah to confine him; so that it was now resolved, that his third Son *Mirza Thamas* should be sent out to make an Experiment of his Fortune. He marched accordingly at the Head of five hundred Men, and had the good Luck to make his Escape. He showed some Bravery, but very little Judgment; for when he had got a few Troops about him, he differed with, and even attacked the Prince of *Georgia*, the only Person from whom he could have expected any Assistance.

We have no very distinct Account of his Actions while *Mir Mahmud* held the supreme Power; but it is certain that his Successor Sultan *Ashruff* drove him into *Mazenderan*, from whence, with some Difficulty, he got into *Khorasan*, and there he took the Title of Shah, on Account of his Father's abdicating the Government. His Affairs wore a very indifferent Aspect, till such Time as he placed *Fatteh Allah Khan Kajar* at the Head of his Army, who brought his Concerns into some Order. In 1726, he took *Nadir Kuli*, afterwards known to the World by the Name of *Thamas Kouli Khan*, into his Service, who insinuated himself so into his good Graces, that in the Spring of the Year 1728, he prevailed upon him to put his old General to Death, and to give him the sole Command.

His Affairs were then in a very indifferent Situation, the *Turks* were Masters of all the Western Provinces, *Ashruff* and his *Afghans* were in Possession of the Middle of the Empire, and the *Abdolee Afghans* had actually invaded *Khorasan*. His whole Army consisted only of twenty thousand Men, with which *Nadir Kuli* engaged and defeated the *Abdollees* totally. This awakened the Attention of *Ashruff*, who in *September* 1729, marched from *Ispahan* in order to attack him. *Nadir Kuli* posted himself with sixteen thousand Men in a very advantageous Camp, and there waited for the *Afghans*, who attacked him with great Fury; but, after an obstinate Dispute, were entirely routed. This raised his Reputation highly; and, as the greatest Reward the Shah could then give him, he bestowed his Name upon his General, who thence forward was stiled *Thamas Kouli Kan*.

The Fame of this Victory enabled him to increase his Army soon after to forty thousand Men, with which he defeated *Ashruff* a second Time; and this so much dispirited the *Afghans*, that they resolved to plunder, burn and abandon *Ispahan*; but the Shah did not give them Time to put this barbarous Design in Execution, but marched with such Vivacity towards the Capital, that they were obliged to leave it with great Precipitation, in the Month of *November* 1730. This great Stroke, that in all outward Appearance seemed to set him above the Reach of Fortune, was very soon followed by a Step that made Way for his Ruin. He thought that his General was slow in pursuing the *Afghans*, he therefore pressed him to use more Expedition. Upon this *Kouli Kan* told him roundly, that he was well informed of the Manner in which his Father's Generals had been treated; that when they were in the Field, they were ill supplied; and that he was resolved to lay down his Command, unless he would give him the Power of raising Money in what Manner he thought fit: To this, though with much Reluctance, the Shah consented; and, in Hopes of uniting his General more closely to him, gave him his Aunt in Marriage.

Kouli Kan then followed the *Afghans* to *Shiras*, tho' it was in the Depth of Winter, defeated them totally, took all their Baggage and Treasure, and *Ashruff* endeavouring to make his Retreat towards *Khandahar*, was surprized by a Body of the *Balluches*, who cut him and the few Troops he had about him to Pieces. *Shah Thamas* then turn'd his Arms against the *Turks*, but was unluckily defeated by *Achmet Bashaw*, who, soon after his Victory, offering reasonable Terms of Peace, the Shah accepted them. In the Month of *August*, 1732, *Thamas Kouli Kan*, having settled all the Eastern Provinces of the Empire, returned to *Ispahan* with an Army of sixty thousand Men, and intitled upon breaking the Peace with the *Turks*; to which the Shah showing some Unwillingness, *Kouli Kan* soon after seized his Person, and sent him Prisoner to *Mazenderan*. He next took his Son, though a Child in his Cradle, and declared him Shah by the Title of *Abbas* the IIId.

By this Means having secured the Tranquility of *Persia* for the present, he turned his Arms against the *Turks*, whom, in the Space of two Years, he defeated in various Battles, and at last dispirited them to such a Degree,

Degree, that they no longer kept the Field; upon which he determined to lay Siege to *Bagdat*.

While he was before this Place, he received Advice, that *Mahommed Kun Balluche* had revolted, and declared for *Shah Thamas*, and made himself Master of *Shiras*. Upon this he raised the Siege immediately, marched directly against this General, whom he treated as a Rebel, had the good Luck to defeat him; after which he plundered the City of *Shiras*, and put Numbers of People to Death. He then returned to *Ispahan*, from whence he soon after marched into *Georgia*, reduced the City of *Teflis*, which is its Capital; over-run *Armenia*, and by the very Terror of his Name, frighted the *Ruffians* out of *Cilan*, which Province they had seized during the Troubles in *Perfia*.

After all these Victories, he summoned the Chief of the *Perfian* Nobility to his Army, which then consisted of 150,000 Men, and there, partly by Fear, and partly by Promises, made them consent to the total Subversion of their Constitution, both in Church and State, by agreeing to make the Crown hereditary in his Family, to renounce for ever the ancient Line of their Princes, and to admit an Union between the two Sects of the *Sunni*'s and the *Schia*'s, which being opposed by the *Mullah Bafhi*, in a set Speech, he answered his Arguments, by strangling him upon the Spot, and on the 21st of *March*, 1736, he caused himself to be proclaimed Sovereign of *Perfia*, by the Title of *Nadir Shah*. The first publick Act of his Administration was to seize; or, as he was pleased to call it, resume all the Church Lands in *Perfia*; but finding that the Clergy were irreconcileable to him, he thought the Dispute would be less dangerous, if they were stript of their Property, which was very considerable, their Revenues amounting to a Million of *Tomans*, which is upwards of three Millions Sterling.

In *June* following he was crowned at *Caffbin*, and from thence he marched to *Ispahan*, where he staid about six Months, during which Time he was acknowledged by the Grand Signior and the Great Mogul. He spent his Time in preparing for his Expedition against *Khandahar*, and marching thither in the Beginning of 1737, he appointed his eldest Son *Reza Kuli Mirza*, to govern *Perfia* in his Absence, who fixed his Residence at *Mefched*, whither *Shah Thamas* was afterwards conducted, and, as it is said, by Order of the young Prince, who no doubt acted therein by his Father's Direction, was there put to Death, to prevent, as far as possible, any future Revolts in his Favour, or in Support of any of his Family. *Nadir Shah* was as fortunate in his Expedition against *Khandahar*, as in any of his former Undertakings, reducing it much sooner than could have been expected, considering the great Strength of the Place. And it was while he lay before this Place, that he received an Invitation from some of the Mogul's Ministers, to invade that Empire. As we have given a very large and full Account of this Transaction in our former Volume, in speaking of the Succession of the Descendants of *Timur Bek*, in the Empire of *Indoftan*, we shall not insist farther upon it here, but content ourselves with first giving the Reader a short View of the Life of this extraordinary Person, and then resuming the History of his Reign, at his Return from the *Indian* Expedition.

10. We have had various Reports in *England* concerning the Birth of this famous Conqueror, and tho' they are now grown ridiculous, there was a Time when they were better received. It must be allowed, that on one Hand, it is extremely difficult for us to obtain any true Accounts from Places at so great a Distance, and it is no less true, on the other Hand, that we are extremely careless in our Endeavours to procure them. The *Dutch* at *Batavia* require their Factors at different Forts throughout *India*, to send them Intelligence, and it is from these Letters, that they judge of the Abilities of the Persons they employ, so that by this Method they are able to give their Masters in *Holland*, a tolerable View of the whole State of Affairs in the East, once in the Year. It is but very lately, that we have had any distinct and true Account of this Hero, who was the Son of the Chief of one of the Clans of the *Afshars*, a *Turcoman* Tribe divided into three Families, of which his was the second, and inhabited a District of the Province of *Chorafan*. He was born in the Year 1688, and as he was the eldest Son of his Father, was considered, according to the Laws of that Nation, as his apparent Successor. In order to form a right Notion of this, the Reader is to be told, that there are several Tribes of the *Turcomans*, who inhabit this and other Provinces of *Perfia*, where they live after their own Manner, in Consideration of certain Services that from Time to Time they are called upon to render to the Government of *Perfia*; and the particular Service of his Family was to defend a Fortress commanding the Valley which they inhabit, against the *Ufbeck Tartars*. As to his Father's Name, we know it not; but that which he bestowed upon his Son at the Time of his Circumcision, was *Nadir Kuli*, which signifies literally, the Slave of the Wonderful, but the true Sense of it is, the Servant of God.

His Father dying in his Minority, his Brother, the Uncle of *Nadir*, became, according to the Custom of the *Turcomans*, the Tutor of his Son, and the Chief *pro tempore* of the Clan. He took Care of the Education of the young Man, whom he bred up a zealous *Mahometan*, according to the Sect of the *Sunni*'s, who are looked upon by the *Perfians* as Hereticks, and who, on their Side, consider that whole Nation in the same Light; he caused him likewise to be taught his Exercises, and showed him, for several Years, a great deal of Kindness and Respect. But when he came of Age, and would have taken upon him the Command of the Fortress and of his Clan, his Uncle did not care to resign; and being a Man of great Art, he had brought the People into such a Dependance upon himself, that his Nephew found they were little inclined to do him what he called Justice; and the Spirit of the young Man was such, that scorning to live in Subjection, in a Place where he conceived it his Right to rule, he resolved to put himself into the *Perfian* Service. It was for this Reason he went to *Mefched*, which has been considered as the Capital of *Chorafan* ever since Shah *Abbas* the Great instituted Pilgrimages thither, on Purpose to hinder his Subjects from visiting the Tomb of their Prophet at *Mecca*, before which Time the City of *Herat* had that Title. *Nadir Kuli* was well received by the Governor, who gave him a small Post in his Family, and another small Post in the Army. His Behaviour here was very regular, and very insinuating; he showed all possible Respect for his Superiors, was very kind and condescending to his Inferiors, and very exact in the Discharge of every Branch of his Duty.

By Degrees he gained the Confidence of the Governor to such a Degree, that he was raised to the Rank of a *Mim Bafhi*, a Command equivalent to that of a Colonel of Horse in our Service; and then it was that he began to display the extraordinary Qualities he received from Nature. He affected a very different Conduct from that of his Brother Officers, for he was as attentive to Discipline as they were negligent in it; he despised Perquisites, kept his Corps constantly full, and by doing strict Justice to Merit, made his Soldiers not only content with their Lot, but pleased with their Profession. He was often employed in Service, and was always successful, which was chiefly owing to two Things, the strict Discipline of his Troops, and his keeping them complete, which gave him a vast Advantage of the *Tartars*, and distinguished him from all other Officers, who for that Reason hated him heartily. The Confusion in the latter Part of the Reign of *Shah Hufsein*, as it encouraged the *Ufbecks* to make frequent Incursions into *Chorafan*, so it gave him many Opportunities of raising his Reputation, by repressing their Insolence, and obliging them often to retire, notwithstanding their Superiority of Numbers. But in 1720, the *Ubecks* invaded the Province with a numerous Army, to which the Forces of the Governor were so unequal, that in a great Council of War, the Officers were unanimously

nimously of Opinion, that it was impossible for them to look the Enemy in the Face; and therefore they advised the Governor to retire into the Heart of the Province, and act wholly upon the defensive. *Nadir Kuli* opposed this, he magnified the Spirit and Courage of the *Persian* Cavalry, and insisted, that notwithstanding their Superiority of Numbers, if they marched and attacked the *Tartars*, instead of waiting for them, there was the greatest Probability of their giving a Check to their Expedition in its Beginning; which might stop their Progress, and save the Country from Ruin. The Governor, who was a Man of Spirit, closed with his Sentiments, gave him the Command, and he very fortunately executed, even more than he had promised; for he totally defeated the *Tartars*, and pursued them with such Vigour in their Retreat, that not one half of them escaped into their own Country.

The Governor promised to use all his Interest at Court to procure *Nadir Kuli* a Recompence from the *Shah* equal to his Service; but the rest of the general Officers representing to the Ministry, that this new Hero was no Friend of theirs, an Order was procured to the Governor for dispossessing him of his Command, and giving it to that Nobleman's Nephew, who had never seen Soldiers in his Life but at a Review. *Nadir Kuli* was at this Time thirty two Years of Age, and yet his Resentment was so much stronger than his Reason, that taking Things according to their first Appearance, and without staying to enquire how far the Governor had been just to him, he went and expostulated with that great Man, in such rough Terms, that he ordered him to be bastinadoed on the Soles of his Feet, and turned him out of his Service. He was now totally undone, without Fortune, without Friends, and without Hopes. In these dismal Circumstances he picked up a Couple of Fellows as desperate as himself, and with them robbed a small Caravan, which put them in Possession of a considerable Sum of Money; with this they bought Horses, Arms and Ammunition, and in a short Time, they associated twenty daring and undone Fellows, with whom they committed many Robberies, and in the Space of a few Months, encreased their Number to five hundred Men. At the Head of these, he not only committed Depredations through the greatest Part of the Province, but laying hold of the Confusion of the Times, encreased his Forces to such a Degree, that the Government, instead of being in a Condition to punish him, really stood in Awe of him.

Things were in this Situation, when a Commander of Shah *Thamas*'s Army being traduced to his Master, and in Danger of his Life, fled to *Nadir Kuli* with fifteen hundred Horse. His Uncle having Intelligence of this, thought it was high Time to take some Method to reconcile himself to his Nephew; in order to which, he made Use of his Interest with the Shah to procure his Pardon; which was no sooner intimated to *Nadir Kuli*, than he promised his Uncle to repair to him, in order to make such Submissions as were necessary to cancel the Memory of his former Offences. This, however, was all Artifice; for being of an implacable Nature, he surprized his Uncle's Castle the first Night he lay in it, and put him to Death; notwithstanding which barbarous Action, he was now become so formidable, that the Shah, to save himself the Trouble of reducing him, confirmed his Pardon, and took him into his Service.

We have already shewn, how grateful and loyal a Return he made for this undeserved Favour, and in what Manner he assumed the Title of *Shah* in 1736; as also the principal Transactions that followed till such Time as he invaded the Mogul's Territories. He returned from hence in the Year 1739, contenting himself with the Cession of all the Countries to the West of the River *Attock*. He knew very well, that it was impossible for him to have preserved his Conquests in *India*, if he had intended it; and he knew as well, that if he did not keep them, it was impossible for him to provide better for his own Security, than by leaving them in the Hands of their own Possessor Sultan *Mohammed*, a weak, inactive Prince, and consequently least likely and least able to incommode him. Shah *Nadir*, on his Return to *Persia*, meditated several great Designs, but executed none of them effectually, except that of transferring the Capital to *Meshed*; for though he carried on the War against the *Turks* successfully, defeated them in several Battles, and wintered with his Army in their Dominions; yet he found himself so often disturbed with Insurrections, that he was never in a Condition to prosecute or improve his Victories.

He turned his Arms sometimes against the *Lesgis*, the *Curds*, and the *Georgians*, but without any Success, and these Disappointments increasing the natural Hastiness and Severity of his Temper, he began to make himself odious by a continual Series of Cruelties, some of which he exercised upon his own Family, causing his eldest Son *Riza Mirza* to be put to Death, at the Age of thirty two; and some Accounts say, that his second Son met with the same, or a worse Fate, that of having his Eyes put out. He grew insatiable also in Respect to Money, oppressing his Subjects to the last Degree.

He was always partial to his own Country, and to his own Nation. His little paternal Castle of *Calot* he endeavoured to render impregnable, and there he laid up all his Treasures; the Guard about his Person was entirely composed of *Assbars*, as supposing nothing could corrupt their Fidelity to their Chief. In this however he was mistaken, for his Nephew, who revolted against him, who is the Son of that Uncle he so basely murdered, had such an Interest among them, that he engaged them to make *Shah Nadir* Prisoner, and this occasioning a Disturbance, those who had seized him, to put an End to it, and to secure themselves, cut his Throat when he was in the twelfth Year of his Reign, and the fifty ninth of his Life. He had the two Sons that have been already mentioned, by Wives whom he married while he served as a *Mim Bashi*, under the *Beglerbeg* of *Khorasan*; by the Sister of *Shah Hussein*, whom he married at the Time that *Shah Thamas* declared him Generalissimo, he had only one Daughter; but by other Ladies in his *Haram* he left three Sons that were very young at the Time of his Decease, and of whom we shall have Occasion hereafter to make Mention.

11. When his Oppressions and Cruelties had rendered the very Name of *Shah Nadir* odious in all *Persia*, and when it was visible, that even his Soldiers rather feared him than loved him, many of the great Men began to consider whether it might not be possible, under Colour of Attention to the publick Good, to pluck the Crown from his Head. These Intrigues could not be so secretly carried on, but that he discovered some, and was informed of others; which produced such bloody Executions, that at Length, the Dissatisfaction to him became so general, as to induce *Ali Kuli Kan*, his Nephew, to think of setting up for himself; to which he was chiefly moved by three Considerations; the first, that the Discontent was become general amongst the Army, as well as the People; the second, that he was himself at the Head of a considerable Corps of Troops, on whose Fidelity he knew he might depend; the third, that his Uncle was grown suspicious of him, so that Submission was to the full as dangerous as Rebellion. Excited by these Considerations, about the latter End of last Year he began to recruit and increase his Army, to pay no Regard to the Orders that came from *Shah Nadir*, and to carry on a close Correspondence with some of the Officers that were near the *Shah*'s Person.

Amongst these was *Mahomet Kouli Kan, Kourtschibachi*, to whom, when he was in Readiness to march towards *Meshed*, he sent Orders to make himself Master of the Person of the *Shah*, which he performed; but finding that there was no keeping him with Safety, and that there began to be great Cabals amongst the Officers who commanded under him, he took a Resolution of putting him to Death, which he executed without Delay, and immediately dispatched an Express to *Ali Kouli Kan*, intreating him to hasten his March to *Meshed*.

On

On his Arrival there, that Prince was immediately ſaluted *Shah* by all the great Officers of the Crown, and the chief Commanders of the Army: He took Care to make himſelf Maſter of the Fortreſs of *Calot*, where he found all the immenſe Treaſure of his deceaſed Uncle, by raiſing of which he had made himſelf ſo many Enemies, and by a wife Diſtribution of which, his Succeſſor has made a Multitude of Friends.

The new Monarch, at the Time of his Inauguration, took the Name of *Adil Shah*, which ſignifies the juſt Prince, and one of the firſt Acts of his Reign was to publiſh a Manifeſto, from whence we have taken moſt of theſe Particulars, and in which, after inveighing bitterly againſt the Mal-Adminiſtration of his Predeceſſor, who, he ſays, received the juſt Reward of a Tyrant, he remits to the People all Arrears of the extraordinary Taxes impoſed upon them, exempts them from every Impoſition for two Years, and promiſes ample Reſtitution to ſuch as have had their Eſtates confiſcated under the former tyrannic Government. He is ſaid however to have thought it neceſſary to his own Security, firſt, to put out the Eyes, and then to poiſon his three Nephews. Time will ſhew whether this was an Act of Neceſſity, or whether it flowed from a Blood-thirſty Diſpoſition: In the mean Time he has given the ſtrongeſt Aſſurances to the Grand Signior, and to the *Czarina*, of his Intention to maintain the Peace and Friendſhip, ſubſiſting between their Empires and his own, and is at preſent exerciſed in ſettling his new acquired Sovereignty upon the only ſolid Baſis, that of the Zeal and Affection of all his Subjects.

CHAPTER III.

A Deſcription of the *North-Eaſt* Parts of *Aſia*, and the extenſive Empire of *China*, with the Countries dependent thereon, and the Manners and Cuſtoms of the ſeveral Nations that inhabit them.

SECTION I.

The Travels of his Excellency E. YSBRANTS IDES, Aambaſſador from *Peter* the *Great* to the Emperor of *China*, through *Great Uſtiga*, *Siriana*, *Permia*, *Siberia*, *Daour*, &c. to the Frontiers of *China*; containing an exact Deſcription of the Extent and Limits of thoſe Countries, the Nations by which they are inhabited; with a curious and copious Account of their Religion, Government, Marriages, Dwellings, Diet, daily Occupations, *&c.*

Faithfully tranſlated from the Author's Original Journal, printed under the Direction of the Burgo-maſter Witzen, *the greateſt Critick of his Time in* Holland, *and dedicated to the late Czar* Peter *the* Great.

1. *An Introductory Account of the Author, and of the Character and Credit of his Work; with the Reaſons for inſerting it in this Collection.* 2. *The Manner of his ſetting out from* Moſcow; *his Voyage down the River* Dwina, *with a curious Account of the Inhabitants of the Province of* Sirene. 3. *His Paſſage from thence to* Solikamſkoi, *with a large Account of the Salt-works in the Neighbourhood of that City.* 4. *The Author enters* Aſia, *and viſits the Country of the* Woguliſki Tartars, *whoſe Manners and Cuſtoms he deſcribes.* 5. *That Subject continued and concluded.* 6. *He continues his Journey through the Country of* Tumeen, *the Woods of which abound with a Kind of Animal that furniſh the richeſt Furs in* Ruſſia. 7. *A Deſcription of the City of* Toboleſk, *the Extent of the Country of* Siberia, *and the Manner in which it was reduced under the Power of the* Ruſſians. 8. *The River* Irtis *deſcribed; the Manner of training Dogs to draw Sledges, and a Deſcription of that Kind of Carriage over the Snow.* 9. *The Author's Arrival at the City of* Surgut; *an Account of the adjacent Country, and of the Foxes, Beavers, and other wild Beaſts.* 10. *The Courſe of the River* Oby *deſcribed; an Account of the* Oſtiacks *who inhabit its Banks, their Cuſtoms and Manner of Living.* 11. *The Author viſits one of their Princes, and gives a large Detail of the miſerable State of him and his Family.* 12. *The difficult and dangerous Paſſage of the River* Keta, *and the extraordinary Riſe the Author ran of periſhing thereon.* 13. *A very copious and curious Relation of the Manner of finding* Mammut's *Teeth, with Conjectures concerning the Nature of that Beaſt, which is inviſible during its Life-time.* 14. *An Account of the* Skammanſkoy *or* Negromantick *Water-Fall, and of the Manner in which Ships paſs down and are towed up it.* 15. *Our Author makes a Viſit to the* Schaman *or* Necromancer; *a large Account of him, and of the Methods he makes uſe of in deceiving the* Tunguſians, *with a Detail of the Manners and Cuſtoms of theſe People.* 16. *The Author's Arrival at* Buratſkoy; *the* Burattians, *a Pagan People, deſcribed, and a particular Account of their ſtrange Ways of Living.* 17. *A very large and diſtinct Account of the* Yehiam *or* Muſk-goat, *with the different Manners uſed in preparing that rich Perfume.* 18. *An Account of the Lake of* Baikol, *and a ſingular Inſtance of the Author's good Senſe and Courage.* 19. *He continues his Journey to the City of* Telimba; *his Adventures in that Journey, with an Account of the Country he travelled through, and the People he met with.* 20. *His Journey to, and a Deſcription of the City of* Nerzinſkoy, *the adjacent Territories deſcribed, as alſo the two Nations of* Tunguſians, *their brutal Manners and barbarous Cuſtoms.* 21. *Our Author proceeds to the utmoſt Limits of the* Ruſſian *Dominions in* Aſia; *of the Frontiers of which Empire he gives a very curious and copious Deſcription.*

1. AFTER giving an Account of the *Perſian* Empire, it was requiſite, that as we had deſcribed that of the *Mogul* in the former Volume, and given the Succeſſion of Princes down to our Times, to proceed to the fourth great Sovereignty of *Aſia*, the moſt extenſive and moſt celebrated Empire of *China*. But at the ſame Time we had this in View, it ſeemed alſo no leſs requiſite to give ſome Account of the Countries that lie between *Ruſſia* and *Perſia*, and the Frontiers of that vaſt Empire, the Omiſſion of which would have left a great Part of *Aſia* unſurvey'd. In order to attain this End, there ſeemed

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A New and Accurate Map
of the Whole
RUSSIAN EMPIRE,
as contained both in
EUROPE AND ASIA.
Drawn
from authentic Journals, Surveys,
and most approved Modern Maps;
Regulated by Celestial Observations.
By Thos. Kitchin.
NORTHERN OCEAN
FROZEN OCEAN
OR
ICY SEA
SIBERIA
WESTERN TARTARY
EEUTHS
CHINESE TARTARY
CHINA
COREA
GULF
JAPAN

to be no Method so proper, as giving the Travels of a Person who had passed through these Countries with a publick Character, who survey'd them at Leisure, had very extraordinary Opportunities of examining every Thing that was curious and worthy of Notice, and who afterwards composed his Work for the Information and Satisfaction of the Czar *Peter* the *Great*, of glorious Memory, to whom it was dedicated, and who was so well pleased therewith, that he testified his Respect for the Author, by honouring him with the Office of a Privy Counsellor. It is however requisite to observe, that in 1699, there was printed at *Amsterdam* an Account of this Embassy, and the Travels of the Ambassador, by one Mr. *Adam Brand*, who accompanied him in his Journey as one of his Domesticks; but whether it happened through Want of Care in keeping an exact Journal, from a natural Incapacity in the Author, or from his entring into too great Liberties, grounded upon the Licence that Travellers take, more especially such as pass through unknown Countries, or from whatever Cause it fell out, so it was, that this Relation contained a Multitude of Things equally inconsistent with Probability and Truth; notwithstanding which, it gained Credit for a Time, and passed current for a true Relation of this celebrated Embassy. But when our Author's own Work appeared, the Folly and Weakness of this surreptitious Account became manifest to the whole World, and *Brand*'s Romance has been ever since as much decried as the following Performance has been universally esteemed. There is no Need of saying any Thing more, either by Way of Introduction or Recommendation of a Piece that has been long in Possession of the highest Character from the properest Judges. All therefore that we shall add is, that the Reader has it here entire in the Author's own Words, compared with the last and best Edition of the Original.

2. The most illustrious Czars, *John* and *Peter Alexowitz*, having resolved to send a splendid Embassy to the *Great Bogdaichan*, or Sovereign of the famous Kingdom of *Kitai*, by *Europeans* commonly called *China*; this obliged me with a favourable Opportunity of travelling through Part of the famous, but hitherto unknown *Siberian* and *Kitaian* Countries, and informing myself by credible Witnesses of the Remainder of those Lands, as well as obtaining certain Knowledge of several Things with which the World hath not been hitherto truly acquainted. For by God's paternal Providence, and the particular Favour of their Czarish Majesties, I obtained the great Honour of being dispatched their Envoy to the *Chinese* or *Kitaian* Court, furnished with sufficient Credentials and other Necessaries.

The Preparation of my Retinue and Equipage took me up so much Time, that I did not set out before the 14th of *March*, 1692, when I went from *Moscow* in a Sled. The Beginning of my Journey proved very uneasy by the violent Rain which accompanied us from *Moscow* to *Vollogda*, and occasioned such an Inundation, that our Sleads almost swam over the remaining Ice of the Rivulets and Brooks, and deep Roads. However, by the Divine Assistance, though not without Difficulty, we reached the City of *Vollogda*, where I rested three Days in Expectation of better Weather, which happened according to my Wishes; for within two Days it froze so hard, and snowed so violently, that all the Water was froze up in four and twenty Hours; so that we could easily pass all the Rivulets and Ditches in our Sleads, without any Apprehension of Danger. The 22d of the same Month, I set forwards from *Vollogda* to *Suchina*, where I arrived on the 23d, and without stopping, advanced to the City of *Great Usliga*, where the River *Suchina* and *Irga* unite, and thereby compose the famous River *Dwina*; the Name of which imports a double River.

The Course of the *Suchina* is almost full North, thro' a fertile Country, and its Banks on each Side are adorned with well inhabited Villages, besides *Totma*, an indifferent City, situated on its left Shore; and several Travellers annually pass this River, going from *Vollogda* to *Archangel*, in small Ships well laden, as long as the River is open: But the Stream running in a stony Channel, those Ships which pass it must be provided with good Plank at both Ends, by reason of the hidden Rocks, and the Rapidity of the Stream, which would otherwise sink them to the Bottom. At the Mouth of this River is situated the City of *Great Usliga*, where I was obliged to stay about twenty-four Hours. Leaving that Place, I came the 29th of *March* to *Solowitzjegda*, a very large City, inhabited by many considerable Merchants and curious Artificers, especially in Silver, Copper, and Bone. Here are also a great many Salt-pits that yield vast Quantities of Salt, which are transported to *Vollogda*, and all over the adjacent Countries.

I set out from this Place on the first of *April*, and the same Day reached the Province of *Sirene* or *Wischt Usey*; the Inhabitants of which speak a Language that has not the least Affinity with the *Muscovite*, but is somewhat like the barbarous *German Livonian* Language; for some of my Retinue who understood that, could understand a great Part of the Speech of these People. They are of the *Greek* Church, and subject to his Czarish Majesty, to whom they pay their Tribute; though they are not under the Jurisdiction of any Viceroy or Waywode, but chuse their own Judges amongst themselves, and important Causes which cannot be decided before them, are removed to the foreign *Posalsche* or Ministers Court at *Moscow*, to be determined. The Stature and Habit of both the Men and Women are not very different from those of the *Russian* Peasants; all which considered, I cannot but think that these People might anciently transplant themselves hither from the Borders of *Livonia* or *Coral*. I asked some of them out of Curiosity, concerning their Original; but they were not able to give me any Account, whether their Ancestors came thither out of foreign Countries, or not; nor could they give any Reason why their Language has no Affinity with the *Russian*. They generally live by Agriculture, except that Part of them which are employed in the Manufacture of Grey Furs, near the River *Zisol*. They inhabit a considerable Tract of Land, which extends to the City of *Kaigorod*, and is about seventy *Sumkas* long, each *Sumka* being a large *German* Mile. These People do not live in Cities or Towns, but for the most Part in small Villages built in the large Woods, and their Houses are like those of the *Russians*.

This Country terminating in a great Forest, we were again infested with a violent Rain, and such a Thaw, as in the Space of one Night swelled the Waters to that Degree, that I could not pass them without great Difficulty. In this uneasy Condition I remained four Days, during which Time I was obliged to struggle with all the incident Inconveniencies; our Sleads swam continually, and the Rivulets and Brooks on each Side of the Woods poured in upon us, so that, as though we had been in a Sea, we could neither proceed forwards, nor return backwards: Nor would the Ice of the great Rivers bear any longer; notwithstanding which, by the Help of Bridges and other proper Means, at last, on the 6th of *April*, I reached *Kaigorod*, an indifferent large, but very strong City, on the River *Kama*.

3. From thence I designed to have set forwards immediately to *Solikamskoi*, the chief City of *Great Permia*, in order to prosecute my Journey to *Siberia* over the Mountains of *Werchaturia*; but the Thaw at the End of Winter continuing, forced me to alter my Resolution, and stay there several Weeks, till the opening of the River *Kama* favoured my Departure by Water; during which Time I made all necessary Preparations for my Journey. Another Thing which occasioned my Stay, was the great Damage that the City of *Kaigorod* had suffered lately by Robbers.

This Misfortune, which fell upon the Commandant of the Place who had that Post when I was there, happened in the following Manner: On a *Sunday* about Noon, several well mann'd Barks, with flying Colours, Drums and Hautboys, came sailing on the River *Kama* to the City; the Men leaped on Shore, whilst the innocent Inhabitants suspected no Harm in Time of Peace, and in a quiet Country, but took them

them for Friends and Acquaintance from the neighbouring Villages, met together to divert themſelves; but the Robbers ſet the South Part of the City on Fire, and falling upon the Inhabitants of the North Quarter, cut all of them to Pieces that came in their Way, and at laſt went to the *Waiwod*'s Apartment, which they plundered, and committed all Manner of Inſolencies and Outrages on his Servants; after which, carrying off whatever they pleaſed, they returned to their Boats, and ſailed down the *Kama*. But diligent Search being made after theſe Birds of Prey, they were found to be a Rabble of runaway Servants got together, ſome of which were at laſt taken, tortured, and puniſhed according to their Crimes. I cauſed Wood for Firing to be brought to warm me, and kept ſtill upon my Guard, appointing ſtrong Watch by Water and by Land.

After my Veſſel was equipped, and the *Kama* free of Ice, on the 23d of *April* we ſet forwards, and ſafely arrived on the 27th in the City of *Solikamſkoi*, from whence I ſhould have gone over the Mountains of *Werchaturia*, which is only practicable in Winter; the Multitude of the Moraſſes, and Deepneſs of the Roads, rendering that Way utterly impaſſable in Summer; for which Reaſon all Officers, as well as Merchants, are obliged to lie ſtill the whole Summer in *Solikamſkoi*, till they meet with hard Winter Roads. It is true indeed, that it is poſſible to ſail round theſe Hills; but for certain Reaſons that Paſſage is abſolutely forbidden, neither Commanders nor Merchants being allowed to go that Way. Notwithſtanding which, the Governor of *Solikamſkoi* knowing that my Embaſſy would admit of no Delay, ordered me to be ſupplied with as many ſmall Barks as were requiſite to paſs the River *Suzawaia*.

Solikamſkoi is a very fine large and rich City, where ſeveral very conſiderable Merchants reſide. Here are alſo many Salt-works or Pits, and very near fifty *Saline* Springs, from twenty-five to thirty-five Ells deep, out of which great Quantities of Salt are taken and boiled, and thence ſhipped off in great Tide-ſhips built for that Purpoſe; each of which will eaſily ſtow from one hundred to one hundred and twenty thouſand *Poods*, that is, from one thouſand ſix hundred to two thouſand Tun; mann'd with about ſeven or eight hundred Sailors, and Labourers, and furniſhed with Kitchins, Bagnio's, and all Sorts of Conveniencies. Theſe Veſſels are from thirty-five to forty Ells long, and carry a Maſt; to which is fixed a Sail of thirty Fathom broad, which they make uſe of to ſail up the River when the Wind is good; but when they go down, they only row, and that chiefly to keep the Ship's Head right, which the Rudder alone is not ſtrong enough to do. They are flat bottomed, and have no Nails, or other Iron-work in them, but are made entirely of Wood. They float along the *Kama* with the Tide, till it falls into the famous River *Wolga*, where they are forced to be towed up againſt the Tide, or ſail up if the Wind be favourable; but the Salt is unladen from *Kaſan* to *Niſna* on the *Wolga*, and at ſeveral convenient Places.

The 14th of *May* I ſet forwards from *Solikamſkoi* by Water, and paſſed on the *Uſolkat*, a ſmall River about half a Mile from the City, again into the *Kama*: On which River we drove entirely out of *Europe* into *Aſia*. So on *Whitſunday* I went on Shore, and upon a high and beautiful green Hill eat my laſt Dinner in that Part of the World on the Graſs. And after I had drank a Glaſs of Wine, as a Farewel to dear *Europe*, I immediately returned on Board, in order to proceed on our Voyage along the River.

4. Having thus entered the *Aſiatick* River *Suzawaia*, we found it far leſs agreeable than the beautiful *Kama*; which is a fine River, abounding with all Sorts of Fiſh, and from *Solikamſkoi* to this Place, adorned with very fine large Villages and Towns, ſeveral very expenſive Salt-works, fertile Corn Grounds, fruitful Lands, ſpacious Fields beautified with all Sorts of Flowers, Woods, &c. all wonderfully pleaſant. But tho' the Banks of the *Zawaja*, which falls weſtward into the *Koma*, are not leſs beautiful and fruitful; yet we found our paſſing this River very tedious; for by the high Water we made but a very ſmall Progreſs in ſeveral Days, being obliged to be towed along with a Line; however, at laſt, after twelve Days, and tireſome tugging againſt the Stream, we came to, and touched at a pleaſant Shore on the 24th of *May*, amongſt the firſt *Siberian Tartars*, called *Woguſſki*. I muſt acknowledge, that the well-peopled Countries on the Sides of this River, deſerve to be reckoned amongſt the moſt charming in the World. And when in the Mornings or Evenings I ſtepped on Shore to divert myſelf, and went within Land towards the Hills, I every where found the moſt beautiful Flowers and Plants, which emitted a moſt agreeable fragrant Scent, and all Sorts of wild Beaſts running about in great Multitudes. But the *Woguſſtian Tartars*, to which this River led us, are ſtupid Heathens, which induced me to pry more narrowly into their Religion, Manner of Living, and other Circumſtances; and for this End I went on Shore, and lodged a Night amongſt them.

They are naturally robuſt, and have remarkably large Heads. Their whole Worſhip conſiſts in making an Offering once a Year; when they go in Crowds into the Woods, and kill one of each Species of Beaſts, of all which they prefer the Horſe and Tyger as beſt; they flea off the Skins, hang up the Carcaſs on a Tree, and fall proſtrate to the Earth, and in their Way pray to it; after which, they eat the Fleſh together, and return Home; which done, they are free from the Trouble of praying for that Year. What Need of praying any oftner than once a Year? ſay they. They are not able to give the leaſt Account of the Original or Import of their Faith, but only that their Forefathers did ſo, and they think good to follow their Example.

I aſked them concerning their Knowledge of God; Whether they did not believe that there was a God and Lord in Heaven above, that had created, preſerved and governed all Things, and gave Rain and fair Weather? To which they replied; we may very well believe that, for we ſee, that the Sun and Moon, thoſe two bright Lights which we worſhip, and the Stars alſo are in Heaven, and there is one which rules them. They would not in the leaſt hear of the Devil, becauſe he never appeared, or revealed himſelf to them. They acknowledge a Reſurrection of the Dead, but are ignorant what Sort of Rewards to expect, whether corporal or not. When any of them die, they bury the Carcaſe without any Grave-ſtone; and be it Man or Woman, all his or her beſt Apparel and Ornaments, beſides ſome Money, according to the Ability of the Deceaſed, are buried with the Corps; to the End that he may have ſome Cloaths on, and ſomething to ſpend at the Time of the Reſurrection. They cry over the dead Corpſe in a diſmal Manner, and the Huſband is obliged to continue a Widower a Year after the Death of his Wife. If a Dog dies, that in Hunting or any other Way has been ſerviceable to them, they erect in Honour of him, a ſmall wooden Hut, on four Props of Earth; in which they lay the dead Dog, and ſuffer him to continue there as long as the Hut laſts. They take as many Wives as they can keep, and when any of theſe is pregnant, and near her Delivery, ſhe is obliged to retire into a Hut in a Wood, erected for that Purpoſe, where ſhe is delivered; and the Huſband and ſhe are not permitted to come near each other for the Space of two Months after.

5. When a Man deſires to marry, he is obliged to buy the Bride of her Father. They have very few Marriage Ceremonies beſides treating the neareſt Relations; after which the Bridegroom goes to Bed to the Bride. They have no Prieſts, nor marry any nearer than the fourth Degree of Conſanguinity. Amongſt other Diſcourſe I admoniſhed them, that it was Time to acknowledge Chriſt the Saviour of the whole World, and turn to him; which would ſecure their temporal and eternal Welfare. To this they anſwered; As for what concerns Temporals, we daily ſee vaſt Numbers of Poor *Ruſſians*, that can hardly get a Piece of dry Bread, and nevertheleſs ſome of them believe in Chriſt; and as for the eternal Things, they left them to themſelves; and at the ſame Time declared, that they would live and die in the Opinion of their Forefathers, whether

Pa. 920.

Wogulski Tartars on the Frontiers of Siberia

Pa. 924.

Ostiacks on the Banks of the River Oby

Pa. 929.

Nisovian Tunguzians in their Summer Dress

Pa. 929.

A Nisovian Tunguzian in his Winter Habit

Toboleski The chief City of SIBERIA.

pa. 928.

The Great rocky Waterfall call'd Skamanskoy.

right or wrong. The Habits of Men and Women, as well as theirs and their Childrens Shape, are expreſſed by the annexed Cut, which ſhews they are neither extravagant nor ridiculous.

Their Dwellings are quadrangular wooden Rooms, like thoſe of the *Ruſſian* Peaſants; only inſtead of Ovens they uſe Hearths, on which they burn Wood, and dreſs their Victuals. The Smoak-hole which is in the Roof, is covered with Ice, as ſoon as the Wood is burnt to a Coal; which keeps the Warmth in the Room, and the Light ſtrikes through the clear Ice. They have no Chairs, but inſtead of them a broad Bench round the Room, about an Ell high, and two Ells broad, on which they ſit like the *Perſians*, with their Legs acroſs under them, and ſleep on them at Night. They live upon what their Bow and Arrows furniſhes them. Their chiefeſt Game are *Elks*, whole Herds of which are found here; theſe they cut in Pieces, and hang in the Air round their Houſes to dry; if it happens to rain upon them, and they begin to ſtink abominably, they dry them again, and eat them as a Delicacy. They do not eat either Cocks, Hens, or Hogs. They have a pleaſant Way of catching wild Beaſts, for they place a Sort of great Bows in the Woods, faſtning a String to them, to which they fix ſome Corn, or other Bait, leaving only a Place for the Game to enter, ſo that the *Elk*, or any other Beaſt that comes in there, cannot paſs by without touching this Snare; and when the Bow lets fly, the Arrows enter the fore-part of the Body, and he preſently falls down. They alſo dig great Pits in the Woods, which they cover with Reeds and Graſs, ſo that if any Beaſt comes thither, he falls in and is taken. Theſe *Tartars* live in their Villages all along the River *Iuzawaia* to the Caſtle of *Utka*, and are under the Protection of his *Czariſh* Majeſty, to whom they pay Tribute, and live in Security and Peace. The Extent of Land, which they inhabit, reaches about 800 *German* Miles in the North part of *Siberia*, and even to the North *Samojedes*.

6. After leaving theſe Heathens, we arrived at the Caſtle of *Utka* on the firſt of *June*. This Place is a Frontier Fortification againſt the *Baſkirian* and *Uſſimiſchian Tartars*. When I was there, an *Uſſimiſchian Tartarian* Gentleman, an Inhabitant in his *Czariſh* Majeſty's Dominions, came thither in Search of his Wife, to whom he had been long married, and who had eloped without any Provocation. But when he could not find her amongſt the Peaſants, he comforted himſelf, ſaying, that he was the ſeventh Huſband ſhe had left, who were all alive; by which it ſeems that the Lady was lucky enough to meet often with new Lovers.

On the 20th of the ſame Month, ſetting forwards from *Utka* in Waggons drawn by Horſes, we paſſed the Caſtle of *Ajada*, and croſſed the River *Neuia*, which runs round it. After which we proceeded by the River *Reeſch* to the Caſtle of *Arſamas*, and from thence to the Caſtle of *Neuianſkoi*, on the above-mentioned River *Neuia*. This Journey by Land to *Neuianſkoi*, proved one of the pleaſanteſt in the World, ſince I met therein with moſt charming Fields, Woods, Brooks, and ſtanding Waters, as alſo extraordinary fertile and well tilled Grounds, perfectly well inhabited every where by *Ruſſians*, and furniſhed with all Neceſſaries at a very cheap Rate. At *Neuianſkoi* I again took Water, and we drove with the Tide, betwixt two populous Shores, adorned with well built Villages and Caſtles, inhabited by *Ruſſian* Chriſtians, down to the River *Tura*, which terminates Weſtward in the River *Tobol*.

On the 25th of the ſame Month we reached the City of *Tumeen*, which conſidering its Situation is ſtrong and populous, moſtly inhabited by *Ruſſians*; and the Remainder being about one fourth Part, with *Mahometan Tartars*, who drive a conſiderable Trade to the *Kalmick* Countries, *Bucharia*, *&c.* Great Numbers of theſe live diſperſt all round in the Country, ſubſiſting on Agriculture and Fiſhing. This and the neighbouring Places do not afford any Quantity of other Skins, than thoſe of red Foxes, Wolves and Bears; but a few Miles diſtant is a Wood called *Heetkoy-Wollok*, which abounds with the very fineſt Grey Squirrels, that keep their Colour both Summer and Winter; they are as large as the common Squirrels, beſides which the Leather prepared from them is very ſtrong, and they are not to be found any where in the whole *Muſcovite* Empire beſides. It is forbidden under a great Fine, to ſell them to Merchants; for they are ordered to be preſerved for the Uſe of the Czar. Theſe Beaſts are ſaid to have the ſtrange Quality of killing and eating all other Species of Grey Squirrels, that come into their Wood.

Whilſt I was in this City, its Inhabitants and all their Neighbours were in great Fear of the *Kalmakian* and *Koſack-Orda Tartars*, who had joined and made an Irruption into *Siberia*, laid ſeveral Villages waſte, cut the Inhabitants in Pieces, and alſo threatned this City, from which they were not above fifteen Miles diſtant. But the Governor very expeditiouſly raiſed a conſiderable Force out of *Toboliſka* and other Cities, and ſent them againſt theſe roving *Tartars*, whom they ſoon drove back with great Loſs.

For this Reaſon, I was not willing to ſtay any longer here, but as ſoon as I had obtained freſh Rowers, and Soldiers for Convoy, I left that Place on the 26th of the ſame Month, and went farther down the River *Tobol*, the Shores of which on each Side are low and moiſt Ground, which in the Spring is under Water, ſo that it is ſcarce, if at all inhabited; though for ſeveral Miles farther in Land on each Side, it is abundantly peopled, partly by *Mahometan Tartars*, and partly by *Ruſſians*; and the River produces all Sorts of excellent Fiſh.

7. On the firſt of *July*, I arrived ſafe at *Toboleſk*: Which City is ſurrounded with a large Stone Cloyſter, with high Watch-Towers, which may paſs for a Fortification. This Place is ſituated on a high Hill of a vaſt Circuit about, the Bottom of which, along by the River *Rhitiſch*, is inhabited by the *Mahometan Tartars*, and *Buchars*, who drive a great Trade up the *Rhitiſch* or *Irtis*, into the *Kalmakian* Territories, and carry their Goods to *China*; ſo that if it were ſafe to travel the *Kalmakian* Country, the moſt expeditious Way to *China* would be to paſs the *Jamuſchowa Oſera*, or *Jamuſchian Lake*.

Toboleſk, *Toboliſka*, or *Toboliſkoi*, is the chief City of *Siberia*, whoſe Juriſdiction extends Southward beyond *Baraba*, from *Werchaturia* to the River *Oby*; Eaſtward to *Samojedia*, Northward to *Oſtiaſki*, and Weſtward to *Uſſa* and the River *Zuzawaja*. This Province is every where very well peopled, as well by *Ruſſians* who depend on Huſbandry, as by all Sorts of Nations, particularly *Tartars* and Heathens, which pay Tribute to his *Czariſh* Majeſty. Corn is ſo very cheap there, that 100 *German* Pounds of *Rye* Flour may be bought for ſixteen *Cops*; and as for Fleſh, the Price of an *Ox* is commonly from two *Rixdollars*, to two and a half, about eleven Shillings *Engliſh* Money; and that of an indifferent large *Hog* is from thirty to thirty five *Styvers*. Beſides, the River *Irtis* produces ſuch a prodigious Quantity of Fiſh, that a Sturgeon, weighing forty Pounds, may be there bought for five or ſix *Styvers*; and theſe Fiſh are ſo far from being lean, that when they are boiled, their Fat appears of the Thickneſs of a Finger. Here are great Plenty of all Sorts of wild Beaſts, as, Elcks, Stags, Deer, Hares, *&c.* and of wild Fowl, *viz.* Pheaſants, Partridges, Swans, wild Geeſe, Ducks, and Storks; all which are cheaper than Beef. This City is defended by a ſtrong Garriſon, which upon Order from the Czars, can bring 9000 Men into the Field; beſides which are ſeveral Thouſands of *Tartars*, who ſerve all on Horſeback on Occaſion.

Incurſions into the Weſt Frontiers, are very frequently made by the *Kalmucks*, the *Koſack Orda*, and the Subjects of the *Teſtitcham* or Governor of the *Bucharian Tartars*: Beſides which the *Uffimur* and *Bakirian Tartars* commit ſuch like Inſolences ſometimes; but theſe are immediately oppoſed and repulſed by the *Toboleſkians*. This City is alſo the Place of Reſidence of the Metropolitan or chief Eccleſiaſtick, who is ſent from *Moſcow* hither, and exerciſes ſpiritual Juriſdiction over all *Siberia* and *Dauria*.

About an hundred Years ago, this City and the whole Province of *Siberia* became subject to the Czar, by the following Accident. *Jeremak Timofeiewitz*, a very famous Robber in the Reign of Czar *Ilem Waſilewitz*, having plundered theſe and all the adjacent Countries, had greatly injured the Subjects of his *Czariſh* Majeſty; when he was purſued, he and his Companions fled up the River *Kama*; and from thence into the River *Juzawoja*, which falls into the *Kama*, where lie the Lands of *Stroginoff*, famous for his vaſt Eſtate and Iron Works, which take up the greateſt Part of the Shore, and ſtretch to the Length of ſeventy *German* Miles. It was this rich Man's Grandfather that he applied himſelf to for Protection, and begged his Intereſt in obtaining his *Czariſh* Majeſty's Pardon, offering at the ſame Time by Way of Attonement, to reduce the whole Province of *Siberia* to be ſubject to the Czar. Purſuant to which he alſo obtained from the above-mentioned *Stroginoff*, Aſſiſtance of Barks, Arms, and neceſſary Workmen; and thus provided and accompanied with his Fellow Robbers in light Barks, he paſſed up the River *Serebrenſkoy*, which runs by the North-eaſt Part of the *Werchaturian* Hills, and falls into the *Juzawoja*; thence he conveyed his Equipage by Land to the River *Tagin*, on which he failed into the *Tura*, took the Fort of *Tumeen*, ſituate thereon, razed it to the Ground, and advanced up the River *Tobol* to *Tobolſka*, where then reſided a *Tartarian* Prince, aged about twelve Years, whoſe Name was *Altanai Kutzjumowitz*, whoſe Deſcendant is ſtill honoured with the Title of the *Siberian Czarewitz*. This City he likewiſe attacked and took with ſmall Loſs, after which he carried the Prince Priſoner to *Moſcow*, and put the conquered City into a better Poſture of Defence.

After this Succeſs he proceeded down the River *Jetiſch*; but was ſet upon in the Night by a Party of *Tartars*, not far from *Tobolſki*, who cut off a great many of his Men, and he himſelf endeavouring to ſtep from one Bark into another, leaped ſhort, and by Reaſon of his heavy Armour, ſunk to the Bottom; his Body was carried away by the Force of the Stream and never found. In the mean while *Stroginoff* had obtained the Czar's Pardon for *Jeremak*, and ſeveral hundred *Muſcovite* Officers and Soldiers came and garriſoned the Places which he had taken; and from this Juncture the Czar's Sovereignty over *Siberia* is to be dated.

The *Tartars* that live round *Tobolſka*, for ſeveral Miles, are all *Mahometans*. I being ſomewhat curious to ſee their religious Worſhip, the *Waiwode* went with me, and by Virtue of his Authority, gave me an Opportunity which they will not allow another Perſon. Their Meſſchets, called by other Authors Moſques, or Churches, had large Windows round them, all which were ſet open: The Floor was covered with Tapeſtry, beſides which there was no other Ornament. All Perſons at their Entrance leave their Shoes or Slippers at the Door, and ſet themſelves down in Rows, with their Legs under them: The Chief-prieſt ſat there in a white Callico Habit, and a white *Turkiſh* Turbant on his Head. Then I obſerved one behind the People cry with a hoarſe loud Voice, and after he had ſaid ſomething to them, they all fell on their Knees; then the Prieſt uttered ſome Words, and afterwards cried out, *Alla, Alla, Mahomet*, which the whole Aſſembly roared out after him three Times ſucceſſively, proſtrating themſelves on the Ground. This done, the Prieſt looked into both his Hands, as though he deſigned to read ſomething there, and repeated *Alla, Alla, Mahomet*: Then he looked firſt over his right Shoulder, then over his left, which all the People did after him, and ſo their ſhort Devotion was ended.

The *Muſti* or *Chief Prieſt* is an *Arabian*, whom they highly reverence; and they very much eſteem any Perſon that can either read or write the *Arabick* Language. This Prieſt invited us to his Houſe, which was near the *Metſchet*, and treated us with a Diſh of Tea. There are alſo in this *Calmackian* Country great Numbers of *Tartars* that are uſed for Slaves; as alſo ſome long impriſoned *Calmackian* Princes; all which are the Conſequences of Wars, which one Tribe of theſe barbarous Nations have carried on againſt another, and this in a deſert Country, more than wide enough for them all.

8. After I had provided myſelf with Barks, Soldiers for Convoy, and other Neceſſaries, I ſet forwards in the Name of God, on the 22d of *July* from the City of *Tobolſki*, falling down the River *Irtis*; paſſing *Tartarian* and *Oſtackian* Villages, and the Towns *Demianſkoy*, *Jamin*, *&c.* all on the South-ſide, where *Pennonka*, a ſmall River, falls into the *Irtis*. On the 28th of the ſame Month, we arrived ſafe at *Samaroſky-Jam*, where I took in freſh Rowers, and ordered the Maſts to be erected in our largeſt Veſſels, in order to ſail up the River *Oby*, if the Wind proved favourable; for the *Irtis* diſcharges itſelf into the *Oby*, not far from this Town of *Samaroſky-Jam*.

The River *Irtis* appears to be a white light Water; it riſes from the Hills into the *Kalmactian* Country; its Courſe is from the South to the North-Eaſt; and it paſſeth down through the two Lakes of *Kabako* and *Saiſan*. Its whole South-Eaſt Shore, from Beginning to End, is all high Hills, on which grow ſome Cedars diſperſed here and there. The North-Weſt Shore is low Paſture Ground, and on this Side are a prodigious Number of great Black Bears, Wolves, and Red and Grey Foxes. Not far from *Samaroſkoy-Jam* is a Rivulet, called *Kaſunka*, which runs into the *Oby*, and upon its Banks affords the beſt Grey Squirrils in all *Siberia*, (except only the Wood of *Heetkoy Wollock*) which are called from the River, *Kaſurka*.

Here I am to relate what the Inhabitants told me as a Truth: That laſt Year, in Harveſt-Time, early in the Morning, an extraordinary large Bear broke into one of the Cow-Houſes in this Town, ſeized a Cow, held her faſt by the Shoulder with his two fore Feet, and carried her off, going on his hinder Feet only. Upon the Lowing of the Cow, the Owner and ſeveral of the Neighbours came out, ſaw it, and all run at the Bear with Fire-Arms and Clubs; notwithſtanding which, he would not part with his Prey till they fired and killed the Cow.

Moſt of the Inhabitants here are *Ruſſian Jemſticks*, who are in the Pay of his *Czariſh* Majeſty, for which they ſupply the *Waywodes* that are ordered this Way, and all other Perſons who travel on the Czar's Affairs in *Siberia*, with free Carriages and Men to work; and are obliged to carry them by Water in Summer, and over the Ice in Winter, as far as *Surgut*, ſituate on the *Oby*, at a very reaſonable Price. Theſe People keep great Numbers of Dogs, which they make uſe of to travel with in Winter, for it is utterly impoſſible to paſs this Country with Horſe-Sleads, by Reaſon that ſometimes the Snow on the *Oby* is above a large Fathom deep, ſo that no Horſe could travel.

Theſe Dogs are yoaked two to each Narta or Slead, which is for that Purpoſe made very light and thin; and carry from two to three hundred *German* Weight. The Slead nor the Dogs are not hurt by the Snow, but both run very ſwiftly over, leaving a Trace only of the Depth of a Finger's Breadth. Some of theſe Dogs know beforehand, whether there is like to be any Work for them, as we were vainly told; and if they are likely to be employed, they herd together in Crouds, and howl in a diſmal Manner, whence their Maſters draw their Preſages. If when they are on the Way, they are inclined to hunt, the Maſter takes his Gun on his Shoulder, and puts on his long ſliding Shoes, with which he goes over the Ice, takes his Dogs with him, and ſteps a little Way into the Wood, turns up all Manner of wild Game, perhaps a fine black Fox; and then they divide what is taken fairly, for the Skins of the Game are the Maſters, and the Fleſh belongs to his Dogs. Thus they make a very profitable Uſe of theſe draught Dogs; which are middle ſized, ſharp noſed, with long erected Ears, and carry their Tails crooked; ſome of which are very like Wolves or Foxes, inſomuch that as they lie aſleep in the Woods, they are ſometimes by Miſtake ſhot for one of thoſe two Species: To countenance which, it is alſo affirmed, as a Thing certain, that theſe Dogs mix their Strain, by a promiſcuous Copulation with that of Wolves and

Foxes;

Pa. 922.

Ruſsians Traveling with Dog Sleads in Siberia

Pa. 929.

Burattians Hunting

Pa. 930.

A Mongalian Lady and Priest

Pa. 933.

A Tunguzian taking a Solemn Oath

Foxes; whence, as our Informers aſſerted, whenever a Courſing Match happens among the Inhabitants, they find a great Number of both Species near the Villages, as has been frequently obſerved.

Having all Things prepared by the *Samaroſſchian Jemſchicks* in order to advancing on my Journey, I departed thence on the 29th of *July*, and with my two large *Doſchenicks* or Tide Ships, I drove down the moſt convenient Arm of the *Irtis*, to the celebrated River *Oby*, which I reached early the next Day. I found her Eaſtern Shores abounding with Hills; but the Weſt intirely flat Land, as far as was viſible to us. The *Oby* was half a Mile over at this Place.

9. On the 6th of *Auguſt* we reached the City of *Surgut*, ſituate on the Eaſtern Shore of the *Oby*: The inland Country for ſome Diſtance Eaſtwards of *Surgut* as alſo farther up the *Oby*, about or near the City of *Narun*, produces Sables, ſome of which are pale, and others as black as Pitch, the fineſt and largeſt Ermines in all *Siberia* and *Ruſſia*, and above all black Fox-Skins, which are the very fineſt and richeſt any where: Among the beſt of theſe Fox Skins, which are reſerved for his Czariſh Majeſty, there are ſome which are valued from two to three hundred *Rubles* a Skin, that are ſo very black, that the blackeſt *Daurian* Sable is not comparable to them. Theſe Foxes are caught by Dogs; of which the Inhabitants related the following very remarkable Accident, in ſtrong Terms, but let the Reader believe as he pleaſes.

Laſt Year, near a Village adjacent to *Surgut*, by Day-light, an extraordinary fine Fox diſcovered himſelf, upon Sight of which a Boor let looſe his Dogs: The Fox was within Sight of the Peaſant, and the Dogs ſoon got up to him; but when this ſubtle Animal ſaw that it was impoſſible to eſcape the Hounds by Flight, he fawning run to meet them, tumbled on his Back before them, and licked their Mouths, run backwards and forwards and played with them; the unexperienced Dogs ſoothed by his fawning Treatment, did the ſly Fox no Manner of Hurt, but ſuffered him to eſcape into the Wood; ſo that the poor Peaſant having no Fire-Arms at Hand, notwithſtanding all his Vigilance, did for that Time loſe Sight of this rich Booty.

But two Days afterwards the ſame Fox returned to the ſame Place; which the Peaſant was no ſooner aware of, but he took another, and his beſt Dog with him, which was white haired; and full freight with freſh Hopes of this rich Game, he runs this Dog at the Fox, but the black Dogs flew towards him, and while he was fawning on them, the white Hound was ſo cunning as to fawn at firſt, but being come within Reach, he took a good Leap at *him*, and had certainly ſeized him, if he had not, by leaving a Piece of his Side behind him, ſprung nimbly from him, and eſcaped into a thick Wood, where it was in vain to look for him.

The Boor was at laſt however too hard for this ſubtle Fox, for he coloured his white Dog all over black, that the Fox who was become ſhy of him, might not know him; which done he went the third Time on this Courſe with his dy'd Dog, and was ſo fortunate that his Hound ſmelt him out; upon which the Fox ſeeing the diſguiſed Dog, fawn'd on him without the leaſt Fear, taking him for one of the firſt black Hounds, with whom he deſigned to play again; and in this Poſture they approached each other, when the Dog watching his Opportunity, graſped the careleſs Fox, and ſo caught this ſly Beaſt with his fine Skin, which proved very well worth the Peaſant's Trouble, he ſelling it for an hundred Rubles.

Here are great Numbers of thoſe which are called Croſs-Foxes, whoſe Skins are of a mixt black and grey, but very few perfect black. Red Foxes and *Hyæna*'s, as alſo Beavers are very plentiful in this Country; but the *Hyæna*'s are very miſchievous and live on Prey.

They, like the *Linx*'s, place themſelves in the Trees, lie very ſtill and cloſe, till a Hart, an Elk, a Doe or an Hare runs under the Tree; from which they leap upon him, eat a Hole in his Body, and continue gnawing, till the Beaſt by Force of Pain falls down, and conſequently comes to their Share. One of the *Waiwods* kept a Hyæna alive for his Diverſion, which he put into the Water, and let two Water Dogs looſe at him; but he immediately leaped upon the Head of one of them, and held him ſo long under Water till he drowned him; after which he ſwam to the other, whom he had treated in the ſame Manner, if he had not been interrupted by throwing Wood at him, till the Dog, taking his Opportunity, ſwam out.

But with Regard to the Beavers, which herd here in great Numbers, ſome very ſtrange Particulars are related as Truths, though they ſeem ridiculous; wherefore I take it to be worth my Pains to touch a little on their Properties, of which the following are all ſeriouſly averred to me. The greateſt Part of their Food being Fiſh, they harbour on the Shores of thoſe Rivers which abound moſt with Fiſh, and which are not much troubled with Paſſengers. In the Spring they not only herd together, but aſſemble themſelves into a Society, and pick out ſome, and ſeize others as Priſoners, whom they carry to their Holes, and oblige them to ſerve as Slaves. They fell Trees with their Teeth, carry them to their Dwellings, and there hack out their Wood to a certain Length, which they artificially fix together like Joyners-work, and Cheſts, and there they lay up ſeparately all their Summer-ſtore of Proviſions. And about the Seaſon of this Preparation, the Time of the Female Beavers Bringing-forth approaches; upon which the Inhabitants told me improbable Things of their Practices. They ſay, that againſt that Juncture the whole Neighbourhood go together, and frequently gnaw a Tree of above an Ell Circumference, for the Length of above two Fathom, even to the inner Pith, till it falls down; that they are expert enough to bring it to their Holes by Water, and that they can rear it upright before the Entrance of their Holes, ſo artificially, that the Tree ſtands perpendicularly in the Water above an Ell deep, and yet touches no Ground; and that ſo firm and immoveable in its Line or Centre, that though the Wind blow ever ſo hard, the Tree remains firm in its Place. All which ſeems unnatural; and yet all the *Siberians* that I ever diſcourſed unanimouſly affirmed it; and added ſeveral other Things concerning theſe Beaſts, which ſeem rather the Effects of human Reaſon, than within the Compaſs of that Inſtinct which guide irrational Brutes; all which I ſhall not trouble myſelf to deſcribe at large.

At the ſame Time, ſome aſcribe this Erection of the Tree before the Beaver-holes, to the Conjuration of the *Oſtiacks*, and other Heathens, who live in all Parts thereabouts. Whether it is ſo or not, God knows; but it is certain, that theſe Beaſts have Slaves amongſt them, which in all Parts here are known to the Peaſants, by reaſon they are lean, and their Furr worn off by Labour.

The *Ruſſians*, as well as the *Oſtiacks*, which go out a Beaver Hunting, always avoid the Deſtruction of a whole Neſt or Kennel; for if they kill or ſhoot all the reſt, they leave a Couple, Male and Female remaining, in order to furniſh them with freſh Game in the ſame Place the next Year.

10. Having paſſed ſeveral Miles up the *Oby*, Part of which we ſailed, and towed the reſt with a Line, on the 13th of *Auguſt* we paſſed by the Mouth of the *Wagga*, which riſeth out of the *Truganian Mountains*. This is a large River, its Water is brown, and its Courſe North-North-Weſt into the *Oby*, on this Side of *Narun*, at which City we arrived on the 23th of the ſame Month. It is ſituated on the Side of the River in a fine Country, and is provided with a Fortreſs or Caſtle, and an indifferent Garriſon of *Coſſacks*. All the Country around this City abounds with Croſs and Red Foxes, Beavers, Ermines, Sables, *&c.* which afford fine Furs.

The Banks of the *Oby* to this Place are inhabited by a People called *Oſtiacks*; who worſhip Terreſtrial Gods, but acknowledge, that according to Nature there muſt be a Lord in Heaven, that governs all; nevertheleſs, they do not pay any Worſhip at all to him, but have their own Gods made of Wood and Earth, in ſeveral human Shapes. Some of the richeſt amongſt them dreſs theſe Deities in ſilken Cloaths, made after the Faſhion of thoſe of the *Ruſſian Women*. All of them have

have theſe Idols placed in their Huts, which are made of Barks of Trees, ſewed together with Harts Guts. On one Side of the God hangs a Bunch of human and Horſe Hair, and next that a wooden Veſſel with Milk Pap, with which they daily ſupply their Idols, and thruſt it into their Mouths with a Spoon made for that Purpoſe; but in as much as theſe Idols cannot ſwallow this their Milk Diet, it runs out again at both Sides of their Mouth, down their whole Bodies, in ſuch a filthy Manner as is ſufficient to diſguſt one from eating of that Food. When this nice God is to be worſhipped or prayed to, his Adorers ſtand bolt upright, and toſs their Head up and down, without bending their Backs in the leaſt; beſides which, they chirrup or whiſtle thro' the Lips, as we do when we call a Dog; and in theſe Fooleries conſiſt their Devotion.

They call their Gods *Saitan*, and might indeed very well ſay *Satan*. Once ſeveral *Oſtiacks* came on board the Ship in which I was, to ſell us Fiſh, and one of my Servants had a *Nurenburgh* Bear in Clock-work, which, when wound up, drummed and turned his Head backward and forward, continually moving his Eyes till the Work was down. Our People ſet the Bear at play a little; and as ſoon as ever the *Oſtiacks* ſaw it, all of them performed to it their cuſtomary Religious Worſhip, and danced exceſſively to the Honour of the Bear, nodding their Heads, and whiſtling at a great Rate. They conſidered our Bear as a right *Saitan*, crying out, What are our *Saitans* which we make? If we had ſuch a *Saiten*, we would hang him all over with Sables and Black Fox Skins. They alſo aſked, whether this Clock-work was to be ſold; but I ordered it out of their Sight, to avoid adminiſtring any Occaſion to Idolatry.

As for what farther concerns theſe Heathens, they have as many Wives as they can maintain, and marry their near Relations without any Scruple: If a Relation dies, they cry inceſſantly for ſeveral Days, covering their Heads, and ſitting on their Knees in their Huts, and will not ſuffer themſelves to be ſeen; but they carry the Corps on Poles to the Ground to be buried. They are a poor People, and live very miſerable in ſorry Huts. They might, indeed, live very happily and well, ſince all Parts near the *Oby* abound with great Quantities of rich Furrs; beſides that, there is extraordinary good Fiſhing in that River, in which are very fine Sturgeons, Jacks, *&c.* inſomuch that twenty great Sturgeons may be bought of them for three Penny-worth of Tobacco; but they are ſo horrid lazy, that they do not deſire to get any more than will barely ſuffice them annually for the Winter: For when they travel, they eat moſtly Fleſh, eſpecially when they are on the Water fiſhing, for then they live on nothing elſe. They are all of a middle Stature, moſt of them yellowiſh or red hair'd, and their Faces and Noſes diſagreeably broad; they are weak and unable to labour hard, not at all inclined to Wars, and unfit for Military Exerciſes. Bows and Arrows are their Weapons, with which they ſhoot wild Beaſts, tho' they are not much addicted to this neither. Their Cloaths conſiſt of Sturgeon and other Fiſh Skins; they uſe neither Linnen nor Woollen; their Shoes and Stockings are faſtened together, and they wear a ſhort Coat with a Cape and Hood, which in Caſe of Rain they pull over their Heads. Their Shoes are alſo made of Fiſh-ſkins, and are ſowed faſt to their Stockings, but not cloſely; ſo that their Feet muſt neceſſarily be always wet, when they are upon the Water. Notwithſtanding the Thinneſs of their Cloathing, they will bear extraordinary great Cold; for if it be but a common Winter, they are no better clad than has been mentioned; but if the Winter prove hard, thoſe who are thus clad are compelled to put another Coat of the ſame Sort of Fiſh-ſkins over that; and they expreſs this ſevere Weather amongſt one another, by ſaying, *Do you like the Winter that forces one to wear two Coats of Skins?* They ſometimes go a Hunting in the Winter with a ſingle Coat only, and their Breaſts bare, depending upon warming themſelves quickly with ſliding and running over the Ice in their Schaits or ſliding Shoes; but if, as it ſeveral Times happens, they are overtaken by an extraordinary ſevere Froſt, and it ſeems utterly improbable to eſcape it, or ſave their Lives, they with the utmoſt Haſte throw off their Fiſh-ſkin Coat, fling themſelves into the deep Snow, and voluntarily freeze to Death; the Reaſon why they pull off their Coat is, only that they may die the ſooner, and with leſs Pain.

The Womens Cloaths are almoſt like the Mens; the Mens greateſt Diverſion is Bear-hunting, to which Sport they gather together in Crowds, armed with no other Weapon than a ſharp Iron like a large Knife, fixed to a Stick about a Fathom long. As ſoon as they have put up a Bear, they run at him with theſe ſhort Spears, and having killed him, they cut off his Head, ſtick it upon a Tree, run round it, and pay the profoundeſt Reſpect to it: After which, they run to the dead Body with repeated Cries, aſking the Bear, *Who killed you?* The *Ruſſians*, they anſwer, themſelves. Who cut off your Head? *A* Ruſſian *Ax.* Who cut up your Belly? A Knife which a *Ruſſian* made. And more ſuch-like Follies. In a Word, the *Ruſſians* bear all the Blame, and they are entirely innocent of the Murther of the Bear.

11. They have a Sort of Petty Princes amongſt them, one of which is called *Kneſka*, or Prince *Kurza Muganak*, whoſe Authority extends over ſome Hundreds of Huts; and he lays on and collects the Tribute which they are obliged to pay to the *Waiwodes* of his Czariſh Majeſty. This Potentate came with all his *Princely* Family and Servants on board me, paid his Compliment, and brought me a Parcel of freſh Fiſh as a Preſent; which I requited by preſenting him with ſome Brandy and Tobacco, with which he went on Shore very well contented; but returned immediately, and invited me to his Princely Palace. I being very curious to ſee this great Lord in his ſumptuous Place of Reſidence, went thither, though I had no great Appetite to his Entertainment. Coming on Shore, the introductory Ceremonies were not very particular. He acted the Maſter of the Ceremonies himſelf, and without much Solemnity brought me to his magnificent Apartment, which, like the other Huts of the *Oſtiacks*, was compoſed only of Barks of Trees ſlightly ſewed together. I found here four of his Wives, two old and two young; one of the young ones had a red Cloth Coat on, and was ſet off with all Sorts of Glaſs Corals about her Neck and her Middle, and in the Curls of her Hair, which hung down on both Sides of her Head, in two Rows; ſhe had alſo in her Ears great Thread-wrought Rings, with long Strings of Coral hanging at them. Each of theſe Princeſſes preſented me with a Barrel made of Birch-Bark ſewed together, and full of dry Fiſh; but the youngeſt gave me a Barrel of Sturgeon Fat, which was as yellow as Gold. After I had received theſe Preſents, I cauſed them to be treated with Brandy and Tobacco, which is a great Delicacy amongſt them. In this whole Princely Building, I ſaw no other Furniture than ſome Cradles and Cheſts made of Barks of Trees ſewed together, in which the Bed-Cloaths lay, being of planed Wood-Shavings, which yet were almoſt as ſoft as Feathers. Theſe Cradles ſtand at one End of the Hut, to avoid the Fire which is kindled in the Middle, and the Children lie naked in them. I alſo ſaw a Copper Kettle there, and ſome other Veſſels compoſed of Barks of Trees ſewed together, in which they boil their Victuals on the live Coals or Embers, for in the Flame they cannot do it.

To ſmoke Tobacco, (to which all, both Men and Women, are very much addicted) inſtead of Pipes they uſe a Stone Kettle, in which they ſtick a Pipe made for that Purpoſe, and at two or three Drawings, after they have taken ſome Water in their Mouths, can ſuck out a whole Pipe; and they ſwallow the Smoak, after which they fall down and lie inſenſible, like dead Men, with diſtorted Eyes, both Hands and Feet trembling for about Half an Hour. They foam at the Mouth, ſo that they fall into a Sort of Epilepſy; and we could not obſerve where the Smoak vented itſelf, and in this Manner ſeveral of them are loſt. For as

they are upon the Water travelling, or ſitting by the Fire, ſome of theſe violent Smoakers fall into the Water and are drowned, or into the Fire and are burned; but ſome, after they have ſucked in the Smoak, let it out at their Throats again, and theſe are in a better Condition than the other, tho' ſome weaker Conſtitutions are ſometimes ſuffocated even thus with the Smoak which they let down into their Bodies.

It is further obſervable, that they are very angry, if any of their Relations, though long dead, are named or mentioned. They are utterly unacquainted with all Things before their own Life-time, and do not pretend to give any Relation of them; nor can they either write or read; and though they are very fond of Bread when they meet with it, they never trouble themſelves with the Tillage of Land, or Culture of Gardens.

They have neither Temples nor Prieſts. Their Shipping or Boats, on the Outſide, are Barks of Trees ſewed together, and the Inſide Ribs of very thin Wood; theſe are two or three Fathom long, and but an Ell broad; and yet they can ſecure themſelves in them in great Storms till they get on Shore. In Winter-time theſe *Oſtiacks* live entirely under Ground, there being no other Entrance to their Caves, but a Hole left open on the Surface of the Earth to let out the Smoke: If, as is frequent, a great Snow falls, and it happens that, as (according to their Cuſtom) they lie aſleep naked round the Fire, Part of their Body which lies a little diſtant from the Fire, is two or three Fingers thick covered with Snow; when they perceive themſelves cold, they turn about to the Fire, and beſtow the beſt Place on the cold Part of their Body a little while, and ſo take no more Notice of it, being a very hardy People in reſpect to the Variation of Weather.

When an *Oſtiack* is jealous of one of his Wives with another Man, he cuts ſome Hair from the under Part of a Bear's Skin, which he carries to the Man whom he ſuſpects: If he be innocent, he then accepts it, but if he be guilty, they believe he dare not venture to touch it, but muſt acknowledge the Truth, and then amicably makes up the Buſineſs with the Huſband, and the Wife is ſold; for if any ſhould preſume to be ſo raſh as to take the Hair though he was guilty, they tell us they are aſſured, that the Bear's Skin from whence that Hair was cut off, will again become a living Bear, which, after the Expiration of three Days, will appear in the Wood, and tear the perjured Wretch to Pieces. On this Occaſion they invoke Bows, Arrows, Axes, and Knives, and firmly believe that if the guilty Perſon takes any of theſe, he ſhall certainly be killed by thoſe individual Inſtruments which he accepts, within the Space of a few Days; which is not only averred by themſelves, but unanimouſly vouched alſo by the *Ruſſians* who live in the Neighbourhood of theſe Parts. But enough of theſe *Oſtiacks*. The Shore of the River *Oby*, on which they live, is all untilled Land from the Sea to the River *Tom*, by reaſon of the extreme Cold; ſo that no Corn, Fruit, or Honey, is here produced; there being only a few Nuts which grow on the Cedar-trees.

12. After having paſſed ſome Weeks on the River *Oby* amongſt the barbarous *Oſtiacks*, we went by the City of *Keetſkoy*, ſituate on the River *Keta*, which falls North-weſt into the *Oby*. On the 28th following, I paſſed by the Cloiſter of St. *George*, and the 3d of *October* I went by the Village of *Worozeikin*; and on the ſame Day died *John George Weltſel*, a Painter, one of my Retinue, who was born at *Slefwick*, after he had kept his Bed fourteen Days on Account of a Swelling juſt above his Heart, which was aggravated by a Fever.

On the 7th of *October*, I ſafely arrived at the Village *Makofkoi*, and there cauſed *Weltſel*'s Corps to be buried on a Hill near the River, in the Middle of the Village. I muſt own that this Voyage upon the River *Keta* was more irkſome and melancholy than all the whole Way before; we were obliged to labour for five Weeks againſt the Stream, without ſeeing ſo much as any Man, beſides now and then an *Oſtiack* that appeared, and immediately hid himſelf in the Woods. This Sort of *Oſtiacks* ſpeak a different Language from thoſe on the *Oby*; but their Idolatry is the ſame.

In this tedious uneaſy Paſſage, I was expoſed to much Care and Anxiety; for our Proviſions, and eſpecially the Meal, grew very low, by reaſon I had not recruited otherwiſe than with Fiſh ſince my Departure from *Tobolſka*, and had been too charitable to the *Oſtiacks* on board our Ship, who, when we found it requiſite, were obliged to tow us along with a Line; by which continual Fatigue they were become ſo weak, that we were obliged to keep a perpetual Watch over them to prevent their Deſertion.

Notwithſtanding all this Care, no Day paſſed in which ſome did not run away. And at laſt the Coldneſs of the Seaſon, and their perpetual Labour, render'd them perfectly unſerviceable; and if I had not before-hand written to the Governor of *Jenizeſkoy* for Men to aſſiſt me, which he diſpatched away to meet me with the firſt Opportunity, I and my Retinue had been probably loſt; for not being within thirty Miles of the Village when the Aſſiſtance came, we had been certainly frozen up in the River, and had periſhed by Famine, and the deep Snows which fall there; for this River is utterly unnavigable in Winter.

I was ſcarce got from *Mak-ſkoi* before the River froze up. The Courſe of this River is, for the moſt Part, through an even Country, abounding with Woods and ſmall Shrubs; the Water in ſome Places runs in ſuch a crooked Channel, that where we dined at Noon, we were obliged to ſup at Night, or at leaſt not far from thence. Here are great Quantities of Woodcocks, Pheaſants, Partridges, and other Wild fowl; and it was a very diverting Sight to ſee great Flocks of Woodcocks and Pheaſants come to the Brink of the River to drink, which gave us an Opportunity of ſhooting as many as we pleaſed in our Paſſage, and when our Proviſions grew ſcarce, afforded us no ſmall Aſſiſtance. Here grow alſo Strawberries, black and red Currants and Black-berries; but the River doth not yield great Quantities of Fiſh.

13. Amongſt the *Hills* which are ſituate North-eaſt of, and not far from hence, the *Mammuts* Tongues and Legs are found, as they are alſo particularly on the Shores of the Rivers *Jenize*, *Trugan*, *Mongamſea*, *Lena*, and near *Jakutſkoi*, even as far as the *Frozen Sea*. In the Spring, when the Ice of this River breaks, it is driven in ſuch vaſt Quantities, and with ſuch Force by the high ſwollen Waters, that it frequently carries very high Banks before it, and breaks off the Tops of Hills, which falling down, diſcover theſe Animals whole; or their Teeth only, almoſt frozen to the Earth, which thaw by Degrees. I had a Perſon with me, who had annually gone out in Search of theſe Bones; he told it to me as a real Truth, that he and his Companions found the Head of one of theſe Animals, which was diſcovered by the Fall of ſuch a frozen Piece of Earth. As ſoon as he opened it, he found the greateſt Part of the Fleſh rotten, but it was not without Difficulty that they broke out his Teeth, which were placed in the Fore-part of his Mouth, as thoſe of the Elephants are; they alſo took ſome Bones out of his Head, and afterwards came to his Fore-foot, which they cut off, and carried Part of it to the City of *Trugan*, the Circumference of it being as large as that of the Waiſt of an ordinary Man. The Bones of the Head appear'd ſomewhat red, as though they were tinctured with Blood.

Concerning this Animal there are very different Reports. The Heathens of *Jakuti*, *Tunguſi*, and *Oſtiacki*, ſay that they continually, or at leaſt, by Reaſon of the very hard Froſts, moſtly live under Ground, where they go backwards and forwards; to confirm which they tell us, that they have often ſeen the Earth heaved up when one of theſe Beaſts was upon the March, and after he was paſſed, the Place ſink in, and thereby make a deep Pit. They further believe, that if this Animal comes ſo near to the Surface of the frozen Earth as to ſmell the Air, he immediately dies, which they ſay is the Reaſon that ſeveral of them are found dead on the high Banks of the River, where they unawares came out of the Ground.

This is the Opinion of the Infidels concerning these Beasts, which are never seen.

But the old *Siberian Russians* affirm, that the *Mammuth* is very like the Elephant, with this Difference only, that the Teeth of the former are firmer, and not so straight as those of the latter. They also are of Opinion, that there were Elephants in this Country before the Deluge, when this Climate was warmer, and that their drowned Bodies floating on the Surface of the Water of that Flood, were at last washed and forced into subterraneous Cavities; but that after this universal Deluge, the Air, which before was warm, was changed to cold, and that these Bones have lain frozen in the Earth ever since, and so are preserved from Putrefaction till they thaw, and come to Light; which is no very unreasonable Conjecture. Though it is not absolutely necessary that this Climate should have been warmer before the Flood, since the Carcasses of the drowned Elephants were very likely to float from other Places several hundred Miles distant, to this Country, in the great Deluge which covered the Surface of the whole Earth. Some of these Teeth, which doubtless have lain the whole Summer on the Shore, are entirely black and broken, and can never be restored to their former Condition: But those, which are found in good Case, are as good as Ivory, and are accordingly transported to all Parts of *Muscovy*, where they are used to make Combs, and all other such like Things, instead of Ivory.

The abovemention'd Person also told me, that he once found two Teeth in one Head that weigh'd above twelve *Russian* Pounds, which amount to 400 *German* Pounds; so that these Animals must of Necessity be very large, though a great many lesser Teeth are found. By all that I could gather from the Heathens, no Person ever saw one of these Beasts alive, or can give any Account of its Shape; so that all we heard said on this Subject, arises from bare Conjecture only.

But to return to my Travels, in which I durst not venture to proceed any farther by Water, but was obliged to go by Land from the abovementioned Village of *Makofskoy*. After I had advanced sixteen Miles, on the 12th of *October* I safely arrived at the City of *Jenizeskoy*, where I rested for some Time, being obliged to wait till the Roads were sufficiently frozen to be passable with Sleads; though in the Interim, I prepared to proceed on my Journey as soon as I should be informed that the Rivers *Tunguska* and *Jenizea* were intirely frozen up. This Delay furnished me with an Opportunity of thoroughly observing the City of *Jenizeskoy*.

It is so called from the River, and in Order to make the adjacent Country the more distinctly known. The River which runneth by and below the City, is called *Jeniza*, ariseth out of the *Calmackian* Mountains, and takes its Course Northwards, almost in a direct Line, to the *Tartarian* or *Frozen Sea*; very different from the *Oby*, which discharges her Water out of her Bosom, which is afterwards conveyed to the Sea by indirect Branches. Below the City the River is a full third part of a Mile over; its Water is white and light, but doth not much abound with Fish. Somewhat above seven Years past the Citizens of *Jenizeskoy* fitted out a Ship, and sent her on the Whale Fishery; but the Enterprise did not succeed, and they never yet heard where their Ship was lost. Wherefore they imagine that it was swallowed up in a violent Inundation of Ice. But from the City of *Fuganai*, situated lower down this River, several Persons go out yearly on the Whale-Fishery; but they carefully watch their Opportunity, when the Wind blows from the Land, and the Ice drives towards the Sea, at which Season they pursue their Fishing very successfully, and without Danger. The City of *Jenizeskoy* is large and populous, and the Fortress indifferently strong. Several Villages and Cloisters extend themselves for the Space of some Miles round the City: And the Land is very proper for Agriculture. Corn, Flesh, Cattle, and wild horned Beasts, and Fowl are very plentiful here. Subject to the Jurisdiction of this City are several *Tunguzian* Heathens, who mostly live on the *Jenizea*, *Tunguskay*, and the Inland Neighbouring Country. These pay a Tribute of Furs to the Czar for every Bow, taking that to be a Man and Woman reckoned together. No large Fruit-Trees grow here, by Reason of the extream Cold, and the only Fruits are black and red Currants, Strawberries, Gooseberries, and such like.

14. After a long Stay at this Place for the Sake of Refreshment, I set forwards in a Slead, and on the 20th of *January* reached the Island *Ribnoy*, which signifies *Fish-Land*. This Isle is situated in the Midst of the River *Tunguska*, which is plentifully stored with Fish: Here are Sturgeon, Jacks, and Roach of an extraordinary Size. The Island is chiefly inhabited by *Russians*. On the 25th of the same Month we came to the City of *Ilinskoy*, situate on the River *Ilni*, which runneth from the South South-West to the North North-West, and falls into the *Tunguska*. Thus far the River *Tunguskey* is a little inhabited by *Tunguzians* as well as *Russians*.

Some Days Journey from hence is the great rocky Waterfall, called *Schaman Schamanskoy*, or the Necromantick Fall, because of a famous *Schamen* or *Tunguschian* Conjurer who lives there. This Waterfall is a Descent of half a Mile long. Its Shore is covered with high Rocks, so that the whole Ground of this Water is pure Stone, which indeed affords a hideous Prospect, and makes such a dismal loud Noise, that its rapid Course over both visible and invisible Rocks, may in still Weather be heard at the Distance of above three *German* Miles. The *Doschanicks* or Ships which are obliged to come up against the Stream, require five, six or seven Days, though empty, to tow up this dangerous Water, by casting of Anchors and the Help of several Men; nay farther in some shallow Places where the Water is very low, and the Rocks lie high, they are obliged to tow a whole Day before they can get forwards so much as a Ship's Length, and the Ship frequently stands an End on the Stem; a Thing incredible almost except to Eye Witnesses.

The Ships which pass up and down, are always unladen, and their Cargoes carried by Land till they get past this dangerous Place, when they are again loaded. I have myself seen the Ships which sailed down this Torrent, perform it in twelve Minutes; so prodigious rapid is this Descent: And there are very few either *Russians* or *Tunguzians* that know how to bring down the Ships, which must be provided with a Rudder fore and aft, and Rowers on both Sides; the Pilots give their Orders very dexterously to the Rowers by a Handkerchief; for no Voice can be heard, by Reason of the Noise of the Water. The Ships are also close shut every where, that the Waves which frequently fly over them, may not find Entrance into, and consequently sink them. Several Ships, notwithstanding these Precautions, are cast away here every Year, especially when unexperienced Pilots undertake the bringing them down, being very often shattered to Pieces against the hidden Rocks. And the Men are in such Cases inevitably lost, and immediately stifled by the rapid Stream, or dashed to Pieces by the Rocks; wherefore their Bodies are very rarely found; and the Shores are full of Crosses, erected in Remembrance of those drowned there. In the Winter Season, the Water of this River is so high that it stands almost level with the Flood, and it hath been so overflowed from the Icy-Sea, that several have passed over it with Ice-Sleads: But in the Summer the Water is very low, as we have already hinted.

Some Miles from hence live several *Tunguzians*, amongst others, their famed *Schaman* or *Diabolical Artist*. The Reports which passed concerning this Cheat made me very desirous to see him. Wherefore, in order to gratify my Curiosity, I went to those Parts, to visit him and his Habitation. I found him a tall old Man, that had twelve Wives, and one who was not at all ashamed of the Art he pretended to: He shewed me his Conjuring Habit, and the other Tools which he used. First I saw his Coat, made of joined Iron-work, consisting of all Manner of Representations of Birds, Fishes, Ravens, Owls, *&c.* besides several Beasts and Birds Claws, and Bills, Saws, Hammers, Knives, Sabres, and the Images of several Beasts, *&c.* so that all the Parts of this Diabolical Robe, being fix'd together by Joints,

Religious Ceremonies of the Nisovian Sunguzians

The Hairy Bull of Buratskoy

Inhabitants of Buratskoy

Yehiam or Musk Deer

might at Pleaſure be taken to Pieces. He had alſo Iron Stockings for his Feet and Legs ſuitable to his Robe, and two great Bears Claws over his Hands. His Head was likewiſe adorned, with ſuch like Images, and fixed to his Forehead were two Iron Bucks Horns. When he deſigns to conjure, he takes a Drum made after their Faſhion in his Left-Hand, and a flat Staff covered with the Skins of Mountain-Mice in his right Hand; thus equipped he jumps croſs-legg'd, which Motion ſhakes all theſe Iron Plates, and makes a great Clangor; beſides which, he at the ſame Time beats his Drum, and with Eyes diſtorted upwards, and a ſtrong bearish Voice, makes a diſmal Noiſe. Theſe were the Prologues: But his Conjurations were performed in the following Manner.

If the *Tunguzians* have any Thing at any Time ſtole from them, or deſire to be informed of any Thing, in the firſt Place, he muſt be paid before Hand: After which he plays ſuch Tricks as are already related, jumps and roars till a Blackbird comes and ſits on the Top of his Hutt, which is open above to let out the Smoak: As ſoon as he gets Sight of the Bird, he falls into a Swoon, and the Bird vaniſhes immediately: After he hath remained bereft of his Senſes for about a Quarter of an Hour, he comes to himſelf, and tells the Queriſt who hath robb'd him, or anſwers his Queſtion of what Sort ſoever; and they tell us, that all that he ſays proves true. His Robe was ſo heavy, that I could ſcarce lift it with one Hand. This Conjurer had a great Quantity of Cattle, which Crouds of People that flock to him from very diſtant Places had preſented him, they always giving him his full Demands.

Theſe Heathens are called *Niſovian Tunguſians:* They are tall and ſtrong Men, and have long black Hair, which being bound up in the Shape of a Horſe's Tail, hangs upon their Backs: They are broad-faced, but their Noſes are not ſo flat, nor their Eyes ſo ſmall as the *Calmackians*. Both Men and Women go naked in the Summer, except only a leather Girdle of three Hands Breadth, that they moſtly cut in the Shape of Ribbands, which they wear about their Waiſt, and cover their Privities. But the Women adorn their Hair with Coral and Iron Figures. Both Men and Women carry a Pot on their left Arms, continually furniſhed with old ſmoaking Wood; which preſerves them from the Biting of the *Moſchitoes*, or *Gnatts*, with which the Country along the River *Tunguſky* and the Woods are ſo abundantly peſtered, that if not only the Face, but the Hands and Legs are uncovered, their biting becomes inſupportable; which however the Natives do not feel ſo much as Strangers, becauſe their Skin being all over bitten by them becomes thereby hardened. Theſe People are Admirers of Beauty, according to their Notion of it. To improve which, they adorn their Foreheads, Cheeks and Chins in the following Manner: They with a Needle run Threads greaſed with black Greaſe through the Skin, in Repreſentation of ſeveral Figures, and leave the ſaid Threads therein for ſeveral Days; after which they draw out, and leave their Traces behind them, and very few of them are without this Embelliſhment.

Their Winter-Habit is a Coat made of Doe-ſkins, which is bordered at the Extremities with Dog-ſkins, beſides which they have alſo a Breaſt-piece hung with Tails of Horſe-hair. They are wholly unacquainted with either Linen or Woollen Cloaths; but to ſupply their Neceſſities, they make Nets and ſowing Thread of Fiſh-ſkins. Inſtead of Caps on their Heads, they wear a Roebuck's Skin, with the Horns ſticking upon the Crown of their Heads, eſpecially when they go a Buck-hunting; by which Means they eaſily deceive their Game, which they creep cloſe to in the Graſs, and the unwary Animals miſtaking them for their own Species, void of Fear, never remove their Station, whilſt they having their Bow and Arrow ready, and being gotten ſo near, are ſure to ſhoot him down. When they are inclined to divert themſelves together, they form themſelves into a Ring; and one of them ſtands in the Middle, having a long Staff in his Hand, with which, in turning round, he ſtrikes at the Legs of one of the Company, who ſo nimbly lifts them up, and ſo dextrouſly avoids the Blow, that it is very ſeldom that any of them are hit; but if any one is touched, he is duck'd till he is all over wet.

They lay their Dead upon the Trees, and after they are rotten, their Bones are buried in the Earth.

They have no other Prieſts but their Conjurers. They have in their Huts carved wooden Idols, about half an Ell long, with the Repreſentation of human Faces, which they feed as the *Oſtiacks* do, with their beſt Sort of Food, which runs out of their Mouths over their Bodies. Their Huts are hung round with Horſes Manes, Tails, and other Baubles, and are made of Birch-Bark: Before which they hang their Bows and Quivers, and very few of them are found without ſeveral dead young Dogs hanging near them. Their Boats or Canoes are made of Birch Bark ſewed together, which notwithſtanding will carry ſeven or eight Perſons; they are long, ſlender, and without any Benches; they ſit in them upon their Knees, and make uſe of a Sort of Oars broad at both Ends; which they hold in the Middle, and row or paddle, firſt with the one, then with the other End; and when they row all together, the Boat goes at a great Rate. With theſe ſlight Canoes they can bear up againſt violent Storms without any Danger. They generally ſubſiſt themſelves in Summer by Fiſhing, and in Winter by hunting all Sort of furred Game, Bucks, Does, *&c.*

16. I left theſe People without any other Occurrence remarkable, and arrived on the 1ſt of *February* at the Fort *Buratz*, which Place, and all along to the Lake *Baikal*, is watered by the River *Angara*, and inhabited by the *Burattans*, a *Pagan* People.

On the 11th of the ſame Month we reached the Fortreſs of *Bulagan'ski* in this Country, ſituate between the Hills and the Vallies, in a Champion Ground, on which live ſeveral *Burattians*, who are ſtocked with Cows, and a hairy Sort of Bulls. They all live in low Dwellings made of Wood joined together, and covered with Earth; on the Tops of which a Hole is left to let out the Smoak. Their Fires are made in the Midſt of theſe Apartments. They are utterly ignorant of all Sorts of Agriculture, or the Management of Gardens: Their Houſes, as in Villages, ſtand next each other, and are commonly ſituated near the River; but they do not change their Habitations like the *Tunguzian*, and other *Heathens*. Cloſe by their Doors ſeveral Poles are ſtuck into the Ground, on ſome of which are ſtuck Bucks, on others Sheep, and ſome faſten Horſe-hides on them. In Spring and Autumn they go out by Hundreds in a Troop on Horſeback, to hunt Stags, wild Sheep, and Roebucks, which they call *Ablawo*. When they have found a Place where there is Game, they range themſelves in a circular Order, ſo that they can eaſily come near one another, by which in ſuch a Ring they will hunt together and encompaſs ſome hundred of Beaſts; and having once got them within the Reach of their Bows, every one lets fly, ſo that very few eſcape, each Hunter being ſo well provided as to make thirty Shot ſucceſſively.

After the Hunting, each Sportſman eaſily finds his own Arrows by their peculiar Mark; but there is a very great Misfortune which attends this Way of Hunting, which is, that in ſuch a confuſed Mixture, they unawares frequently ſhoot one another, and ſeveral Horſes are wounded. They flea their Game, cut the Fleſh from the Bones, and dry it in the Sun; on which Proviſion they live as long as it laſts, and when it is done, go out a Hunting again. Here are vaſt Quantities of wild Beaſts, and I have for the Diſtance of a Quarter of a Mile been able to ſee nothing elſe but wild Sheep, which like Snow covered all the Hills; but in the Country for five or ſix Miles round hereabouts, very few furred Beaſts are found, except only a few Bears and Wolves, which ſometimes appear, but very rarely.

Thoſe who want Oxen or Camels of an extraordinary Largeneſs for their travelling to *China*, are obliged to buy them of theſe People, who will not deal for Money, but receive in Exchange of the Buyers, pale Sables,

bles, Pewter, Copper Baſons, red *Hamburg* Cloths, Otters-Skins, *Perſian* ſhaggy Silk of all Colours, and Gold and Silver Bullion: In which Commodities the Price of an Ox that weighs from 800 to 1000 *German* Pound Weight, is not above four or five Rubles, and a Camel is not valued at more than ten or twelve Rubles. Both the Men and Women of this Country are robuſt, large, and, according as Beauty goes here, have handſome Faces, being a little like the *Chineſe Tartars*. In the Winter both Sexes wear long Coats made of Sheeps-ſkins, with a broad Girdle tipped with Iron. They have a Sort of Caps that they call *Malachaves*, which they can draw over their Ears in cold Weather. In Summer ſeveral of them wear Coats of ſlight red Cloth. Comparatively ſpeaking, their Faces and their Bodies look like young Devils, by Reaſon that they know, or at leaſt practiſe, Nothing of Waſhing at any other Time than when they are born; nor ever cut the Nails of either their Hands or their Feet.

The Virgins whole Head of Hair ſticking faſt together in Plaits, ſtands on End, and makes them look juſt as Envy is repreſented by the Painters. The Women have only two Plaits, which hang down on each Side of their Heads, adorned with all Sorts of Tin Figures. When any of them die, they are buried with their beſt adorned Cloaths, Bows and Arrows. Their Religion conſiſts in the worſhipping dead Bucks and Sheep, which are ſpitted upon the Poles before their Doors, at ſeveral Times in the Year, as long as they continue unputrified. Their Adoration of them is performed by bowing the Head, whilſt they ſit on their Knees with claſped Hands, without either Prayers or ſo much as ſpeaking one Word. This is the only divine Service that they are acquainted with, nor will they ever hear of any other: They have indeed ſeveral Prieſts, which, when they think fit, they kill firſt, and afterwards bury them, together with Cloaths and Money, alledging, that it is neceſſary to ſend them before to pray for them, and that, leſt they ſhould be driven to Neceſſity, they ought to have Money to ſpend, and Cloaths to wear.

If they are obliged to the taking of any Oath amongſt themſelves, they go to the Lake *Baikol*, near which is a Hill that they eſteem ſacred, to which they can ride in two Days. Upon this high Mountain they take their Oath, and firmly believe the falſe Swearer ſhall never come down alive. To this Hill they frequently offer up all Sorts of ſlaughtered Cattle, and have paid a Veneration to it for many Years. But upon what Tradition this Reverence is built is not known.

17. In this Neighbourhood *Muſk-Cats* are alſo found, which are ſhaped more like a Goat. This Animal is almoſt like a young Buck, without Horns, with this Difference, that its Hair is a little black, and the Head inclines more towards that of a Wolf. The Muſk is contained in a certain Swelling at the Navel, like a little Purſe, which is compoſed of a thin Skin, covered with a very fine Hair. The *Chineſe* call this Animal *Yebiam*, which is *Muſk-Hart*, by Reaſon of its Likeneſs to a Stag; but beſides the Diſſimilitude of the Head, it hath alſo two Tuſks like thoſe of a wild Boar, which ſtick out of its Mouth.

Philip Martinus, in his *Chineſe Atlas*, reports, that this Animal is chiefly found near the City of *Leao*, in the Province of *Xanxi*; as alſo in that of *Xenxi*, and more eſpecially in that of *Hanchungfu*; and that there are alſo ſome in the Province of *Suchuen*, the ſecond Diviſion of *Paomingfu*, about the City of *Kiating*, near the ſixth fortified City *Tienciven*; in ſeveral Parts of the Province *Junnan*, and ſeveral other Places Weſtward. He further gives us the following Deſcription, which may contribute to the Satisfaction of the curious Reader. "The Muſk Cat, ſaith he, is almoſt like a young "Hart or Doe, only that he is ſomewhat browner, "and ſo ſlow and unactive, that the Hunter's greateſt "Difficulty is to put him up; for that once done, he "is immediately ſhot, for he ſuffereth himſelf tamely to "be killed, without either defending himſelf or ſtirring. "The Muſk, of which there are various Sorts of different Value, is prepared from this Beaſt in the following Manner;

"After he is taken, all his Blood is drawn off and "reſerved; and from under his Navel is taken off "a Bladder, that is filled with Blood, or ſome other "odoriferous Liquor there concreted; after which the "Animal is flea'd and cut to Pieces.

"When the *Chineſe* deſign to make the beſt Sort, "they take the hinder Part of the Animal, beginning "from the Kidneys, which they ſtamp and bruiſe to a "Jelly, which they dry, and therewith fill the ſmall "Bags, which they make of the Skin of the Beaſt.

"But if they deſire a ſlighter Sort of Muſk, which "ſhould yet be very good, and not at all ſophiſticated, "they then beat all the Parts of the Animal together, "without any Diſtinction, to a Jelly, with a little of "his Blood, in a Mortar, with which, as before, they "fill up the Bags made of the Hide.

"Beſides theſe two, there is another Sort of Muſk, "which is alſo highly valued, though not ſo good as "the precedent. This is prepared from the Fore-part "of the Animal to the Kidneys, which they particularly lay by the reſt of his Body in order to make the "common Muſk; ſo that none of this Creature is "thrown away, but all Parts of it are good; whence "it is ſaid to be better dead than alive." Thus far *Martinius*; but whether theſe Barbarians make the ſame Uſe of the Muſk-Cat as the *Chineſe*, is not certainly known.

After travelling ſome Days amongſt this Nation, I arrived at *Jektuſkoi*, a City ſituate on the River *Angara*, the Courſe of which is from the North to the South, but its original Source is the *Baikol-Meer*, about eight Miles diſtant from this Place. This City not long ſince was rebuilt and ſtrengthened with very ſtrong Fortifications. The Suburbs are very large: All Sorts of Grain, Salt, Fleſh, and Fiſh are very cheap here, a hundred Pound (*German* Weight) of Rye not yielding above ſeven Kopties or Styvers; for round about this City, and to *Wergolenſko*, ſome Miles diſtant from thence, the Land is very fruitful, and Corn grows in great Abundance; beſides great Numbers of *Ruſſians* have ſettled here, and taken up ſome hundreds of Villages, all which with great Induſtry and Succeſs promote Agriculture.

Oppoſite to the City on the Eaſt-ſide is a *Burning-Cave*, which for ſeveral Years burnt very violently, but now ſeems extinct, very little or no Smoak iſſuing out at preſent. It is a large Cleft in the Earth, whence the Flame formerly aſcended vehemently, which now ceaſes; but if a long Pole be put into it, it feels very warm.

Over againſt this City, where the River *Jekut* falls into the *Angara* and ſo runs to the *Meer*, is a very fine Cloyſter. Earthquakes are here frequent in Autumn, which yet don't prove very prejudicial. Here reſided a *Taiſſcha* or *Mongalian* Baron, who had put himſelf under the Protection of their Czariſh Majeſties, and embraced the *Greek* Chriſtian Religion.

He had a Siſter, which, according to the *Mongalian* Cuſtom, lived in the devoted ſpiritual State, and was almoſt enclined to receive the Chriſtian Faith. When ſhe was diſcourſed on that Subject, ſhe replied, "I am "ſatisfied that the Chriſtians God muſt neceſſarily be a "ſtrong God, ſince he hath beaten our God out of "Heaven: But he will return thither, though he ſhall "the ſecond Time be beaten down." When ſhe enters the Chamber, ſhe ſalutes no Perſon, as the *Mongalians* are yet accuſtom'd to do, but her Order doth not admit of it. She had a Roſary or String of Beads in her Hand, which ſhe continually paſſed round through her Fingers. I found a *Lama* or *Prieſt* with her, who had alſo ſuch a String of Beads in his Hand, according to the *Mongolian* and *Calmackian* Faſhion, which he very ſwiftly and inceſſantly turned over through his Fingers, continually moving his Lips, as though he were at his private Devotions; and with this perpetual telling of his Beads, his Thumb was worn through the Fleſh and Nail up to the Knuckle; which rubbing off by ſlow Degrees did not at all pain him.

After a ſhort Stay to reſt myſelf in *Jekutskoi*, on the firſt of *March* I ſet forward by Land in Sleads, to the

the Lake or *Meer* of *Baikol*, which I reached on the 10th of the ſame Month, and found it frozen up very hard.

I paſſed over this Lake and ſafely arrived at *Kabania*. This *Meer* is about ſix *German* Miles broad, and forty long: The Ice in it was full two Ells thick, and is very dangerous when the Paſſengers are overtaken by a great Snow, or a high Wind; and the Horſes which draw the Sleads muſt be very ſharp ſhod, by Reaſon the Ice is all over very ſlippery, and even on Land here is no Snow found to lie, but it is immediately driven away by the Winds. Here are ſeveral broken Places or Wind-holes, that are not frozen up, which prove very dangerous to Travellers when ſurpriſed with tempeſtuous Winds; for the Horſes, if not ſharp ſhod, by the Fury of the Winds are driven on ſo violently that they cannot tread ſure, but ſliding and falling on the glib Ice, are hurried on by the Wind, till they and the Slead too are ſwallowed up in one of theſe open Places; by which ſeveral Men and Horſes are loſt: Beſides, to augment the Danger, the Ice of this Lake is ſometimes torn open ſeveral Fathoms by ſudden Winds, which make a Noiſe as loud and terrible as Thunder-claps, but after the Expiration of a few Hours, the Ice joins again, and becomes quickly as cloſe as before.

The Camels and Oxen, which Travellers take with them for their Journey to *China*, are alſo obliged to go this Way from *Jekutſkoi*, in order to which the Camels have a Kind of Boot tied about their Legs, which is very ſharp at Bottom: The Oxen alſo are provided with ſharp Irons ſtruck through their Hoofs, without which it would be impoſſible for them to go forwards. The Water of this Lake taſtes very freſh, is clear, and yet of a deep Green, like that of the Ocean. Where the Ice was open we often obſerv'd a great many Sea-Dogs, all blackiſh, and not variegated, like thoſe in the white Sea. Here are alſo great Multitudes of Fiſh, as large Sturgeons and Jacks, of which I have ſeen ſome that weighed two hundred *German* Pounds. The only River that iſſues from this Lake is the *Angara*, whoſe Deſcent is to the North-North-weſt: But amongſt the Rivers which fall into it, is the *Silinga*, the principal River, the Source of which is in *Mongalia*; the Remainder are ſeveral Rivulets which fall from the Hills: There are alſo ſome Iſlands in this Water. Its Shore and adjacent Country is inhabited by *Burattians*, *Mongalians*, and *Outkotians*. In all Parts hereabouts there are very fine black Sables, and *Caberdines* are alſo frequently caught here.

I obſerved, that when I entered upon this Sea, and left the Cloyſter of St. *Nicholas*, ſituated at the Entrance of the *Angara*, on the Sea-ſhore, I was very zealouſly entreated by ſeveral Perſons, that when I came upon this dangerous Water, I ſhould not call it a ſtill Water or Lake, but a Sea; alledging, that formerly ſeveral conſiderable Perſons, who had been on this Sea, and ventured to call it an *Oſer* or ſtanding Water, were immediately overtaken by violent ſtormy Winds, and were in Danger of their Lives: But I could not help laughing at this wild Notion, that the Waters ſhould reſent Affronts, and ſtand up for their Honour. However I went forward in the Name of God, and being got to the Middle, I called for a large Glaſs of Sherry, and drank a Health to all ſincere honeſt good Chriſtians, and my Friends in *Europe*, adding, *which I take you* Oſera, *or ſtill Water, to witneſs*; and the Wine proved very refreſhing, and I obſerved, that the farther I went, the Wind, which before was ſomewhat rougher than ordinary, began to decreaſe; ſo that I landed with Sun-ſhine and clear Weather, at the Caſtle of *Kabania*, the firſt *Daurian* Fortification beyond the *Meer*, without having the leaſt Satisfaction taken of me. I heartily laughed at the Folly of thoſe, who gave Credit to ſuch ridiculous Superſtitions, and truſt not in God, who created and governs all Things, to whom the Sea and all the Winds are obedient, either to ſerve or deſtroy them for their Sins, or perhaps to chaſtiſe and terrify them to Righteouſneſs; ſince otherwiſe the Sea is deaf and ſtupid, and utterly incapable of reſenting or revenging.

19. Leaving the Caſtle of *Kabania* the following Day; on the 12th of *March* we arrived at *Ilinſkoy* or *Bolſoy Saimka*, a very large Town, moſt of whoſe Inhabitants are *Ruſſians*, which in the Winter go a Sable-hunting, not tilling any more Ground than Neceſſity requires; wherefore the Land is every where deformed with great barren Hills, which, by an induſtrious People, might be rendred pleaſant and fruitful.

Departing thence, on the 14th of the ſame Month, we reached the Caſtle of *Tanzienſkoy*, which was provided with a ſtrong Garriſon of *Coſſacks*, to cover this Country from the Incurſions of the *Mongalians* which border on it. Without any Delay I went forwards with the firſt Slead that went off, and on the 19th Inſtant came to *Udinſkoy*, which City or Fortreſs is ſituated on a high Hill; but moſt of its Inhabitants live below the Fortreſs, at the Foot of the Hill, on the River *Uda*, which falls into the *Silinga*, about a Quarter of a Mile Weſtward below the City, which bordering on the *Mongalians*, is conſtantly ſupplied with a ſtrong Garriſon of *Ruſſian Coſſacks*.

The City of *Udinſkoy* is accounted the Entrance of the Province of *Daur*, and in Summer-time the *Mongalians* frequently come hither, and carry off the Horſes of the Inhabitants, which are graſing in Sight of the City; and beſides a little Paſture, this Land, which is every where mountainous, is very improper for Tillage; tho' it plentifully abounds with Cabbages, Turneps, Carrots, and ſuch-like Vegetables, which belong to the Culinary Garden: But here is not a Tree to be ſeen.

After having reſted here ſome Days, one Night at Nine of the Clock happened a violent Earthquake, which terribly ſhook the Houſes of this City, thrice within the Space of an Hour, but went off without any Damage.

The River *Uda* yields very little Fiſh, beſides a few *Jacks* and *Roach*. But annually in *June* from the Lake *Baikol*, great Shoals of a certain Fiſh ſwim hither againſt the Tide: The Inhabitants call them *Omuli*; they are as big as Herrings, and proceed no higher up this River than the End of this City, by a fallen Mountain, where they ſtay ſome Days, and then return back. During which Time they ſwim ſo incredibly thick and cloſe, that the Commandant told me, he threw ſeveral Lime-ſtones into the Water, which did not ſink, but continued lying on the Shoals of Fiſh. When the Inhabitants are deſirous to catch them, they uſe no other Net than a Bag, a Shirt, or a Pair of Linen Stockings; with which they go to the Shore, and draw greater Quantities than they want of theſe Fiſh on Land. I was obliged to a tedious melancholy Stay here, before my Camels and Horſes were ready, and was indeed very glad, that at laſt I got from hence on the 6th of *April*.

On the 26th of the ſame Month we travelled by Land to the River *Ona*, which flows from the North-North-weſt, and falls into the *Uda*.

On the 27th I reached the River *Kurba*, which alſo proceeds from the North-North-Weſt, and falls into the *Uda*. We travelled hither upwards on the River *Uda*, at about half Flood, but were frequently obliged to go off from it, and ſometimes to ſuch a Diſtance, that we loſt Sight of it.

On the 29th of the ſame, I had the good Fortune to put an End to my Travels in this uncouth, uninhabited Road, and to reach the Fortreſs of *Jarauna*. I was not a little glad that I once more came within Sight of Towns, for from *Udinſkoy* to this Place is wholly uninhabited, and we were obliged to travel over high and diſmal Rocks. The Caſtle of *Jarauna* is garriſoned by *Coſſacks*, and alſo inhabited by ſeveral *Ruſſians*, who depend upon Sable-hunting. The Heathens, which poſſeſs this Country, are called *Komni Tunguzi*, being a Sort of *Tunguzians* which live along the Banks of the River *Angara*; though their Language is entirely different from all others. If any one of them die, he is buried with his Cloaths and Bows under Ground; upon his Grave, Stones are laid, and a Pole erected, to which is faſtened his beſt Horſe, being firſt ſhot to Death. They live entirely on Sable-hunting, and the

Furrs of these Animals are extraordinary black in this Place: Here are also very fine Linxes, and a Sort of Squirrels, the Furrs of which were formerly taken off by the *Chinese*. On the North-side of this Cattle are three large Lakes near one another, each of which is full two Miles in Circumference, and are plentifully stored with Fish, more especially with Jacks, Carps, Pearch, and such-like. From hence there are two Roads which lead to *Zitinskoy* or *Pathiscka*. I ordered Part of my Retinue to go one of these Roads; but the Caravan and Convoy went directly Southwards, along the Lake *Schackze-Ofer*, which plentifully abounds with Fish; and the other proceeded forwards over the *Jablusney* or *Apple-Mountains*, on which, though they bear that Name, there grow no Apples, but only a Sort of red Fruit on the Trees, which indeed taste very like them. But I myself, accompanied with a Retinue of Forty Men, took the other Road, which proved very morassy, and lay betwixt high Rocks, which continue all the Way from *Jarouna* to the City of *Telimba*. In this last Fortification live several *Russians*, who in Winter go out a Sable-hunting; and indeed this Country yields such rich black Sables, that better are not to be found in the whole Province of *Siberia*.

Lodging here one Night, a *Tunguzian* Knezets or Prince, whose Name was *Lilulka*, came to visit me; he had prodigious long Hair, which for that Reason he bound up in a Leathern Band, and wound three Times about his Shoulders. I was very curious to satisfy myself, whether his Hair was really so long as I was told; to which Purpose I caused him to be intoxicated with Brandy; by which Civility I obtained the Favour of having his Hair loosened, and I found it to be all his natural Hair only, for I examined it very narrowly, and measuring it with an Ell, to my great Surprise, was convinced that it was four *Dutch* Ells long. He had a Son of six Years of Age, whose Hair growing in Imitation of his Father's, hung down over his Back the Length of an Ell wanting an eighth Part. This Sort of *Tunguzian* Heathens live on the Hills in great Multitudes. Part of them grow rich by catching the most fine and beautiful Sables, for which they receive great Sums of Money.

We were obliged to travel two Days from hence over high rocky Hills, running North-West and South-East. Very far Northward there rises a Spring, from whence the River *Kenele*, afterwards called the *Witim*, proceeds, which runs North East, and falls into the River *Lena*, that empties itself into the North *Frozen-Sea*; and about half a Mile beyond the high Hills, the River *Zita* arises, which falls into the River *Ingoda* or *Amur*, and pursues its Course on to the *Amurischkan* or *Eastern Sea*, into which it flows.

Arriving safely on the 15th of *May* at *Platbischa*, which Place the Caravan also reached the next Day, having run through several Dangers, by Reason that the withered dry Grass was burned off the Fields every where, the Fire of which was very prejudicial to the Caravan, and often catched the Horses Tails; besides which, the Beasts wanted Forage, and were frequently obliged to go a Mile out of the Way in Search of some Grass, which was not yet burned on the Side of the Hills, to relieve the poor Cattle.

We were obliged to stay several Days in the Village *Platbischa*, situate on the River *Zita*, partly to refresh our Beasts, and partly to make Floats, to drive down the Rivers *Ingoda* and *Shilka*, to *Nerzinskoy*, this being a very shallow Water, on which no other Sort of Shipping can be made use of. And even these Floats can scarce pass over the rocky Places without Danger, two of ours being broken to Pieces in our Passage, so that we had Trouble enough to save our Goods.

20. All Things being ready, I caused the Camels, Horses, and Oxen to go first over the Mountains for *Nerzinskoy*; but I went from thence on the 18th of the same Month, and on the 19th reached the River *Onon*, which runs Northward, taking Rise in the South out of the *Mongalian Pool*, and, after it is united with the *Ingoda*, takes the Name of *Schilka*. The Water of this River is very white, and its Shore is inhabited by great Numbers of *Mongalians*, who make frequent Incursions over the *Schilka* to *Nerzinskoy*, though not always with Success; for sometimes they are not only driven from their Prey, but catched themselves, and punished as Robbers; and the *Russian Cossacks* themselves, by way of Reprisal, make Sallies up the *Onon*, destroying whatever comes in their Way.

But through Divine Mercy we arrived, without being once attacked, on the 20th Instant at *Nerzinskoy*, which lies on the River *Nerza*, that runs from North North-East, and about a Quarter of a Mile from the City falls Southward into the *Schilka*. The City is tolerably strong, provided with several Brass Guns, and a great Garrison of *Daurian Cossacks* both Horse and Foot. It is situate between high Mountains, notwithstanding which it has Champion Ground enough for the Inhabitants to graze their Camels, Horses and Cows; and some Parts of the Hills afford Spots of Ground a Mile or two over, that are very proper for Tillage, and afford Room to plant and sow enough to supply their Necessities.

From four or five Miles upwards to ten, below on the River *Schilka*, live several *Russian* Gentlemen and *Cossacks*, who subsist on Tillage, Grazing of Beasts, and Fishing: Amongst these Hills, and round the City, are likewise several very fine Garden-Trees and Plants, as also *Rhaponticum* or *Bastard Rhubarb*, of an extraordinary Thickness and Length, and very fine white and yellow Lillies. Here are vast Quantities of red, and also of Snow-white *Paonies*, which diffuse an extraordinary fragrant Scent, and several other Flowers, with which I was unacquainted. Here are Rosemary, Thyme, Marjoram, Lavender, and several other odoriferous Plants unknown to me, which grow spontaneously in great Abundance: The Fruits here are only red and black Currants, *&c.* agreeable to the Climate.

Here are two Sorts of Heathens which have for a long Series of Years lived in Subjection to the Czar; the *Konni-Tunguzians*, and *Olenni-Tunguzians*: The former of which are obliged to be ready on Horseback, at the Command of the *Waywode* of *Nerzinskoy*, or whenever any Incursions are made on the Frontiers by the Roving *Tartars*. And the *Olenni-Tunguzians* are obliged on all Occasions to be ready on Foot, and appear armed on any Exigence in the City. The Chief of the *Konni-Tunguzians* is the *Knees Paul Petrovitz Gantimur*, whose *Tunguzian* Name is *Catana Gantimur*, born in the Country of *Nieuheu*; he is an old Man, that was formerly a *Taifcha* or Baron there, subordinate to the Emperor of *China*; but falling into Disgrace, and being displaced, he, attended with his entire *Horde* or Clan, retired to *Dauria*, put himself under the Protection of their Czarish Majesties, and embraced the *Grecian* Religion. This *Knees Poul Catana* can on any grand Occasion in one Day raise three thousand Horsemen, well equipped and provided with good Bows, all which are valiant and fearless Soldiers, of whom it is frequently observed, that fifty of them attack four hundred *Mongalians*, and very frequently beat them. All of these Heathens which live near the City subsist themselves by grazing, but those on the River *Schilka* and *Amur* depend on Sable-hunting, because the Beasts in the Forests are there very black, and their Furrs valuable.

They all live in Huts, called in their Language *Jurten*, the Inside of which is composed of wooden Poles jointed together, that whenever they are willing to remove their Dwellings, as they frequently do, they may conveniently pack them up and carry them altogether.

This wooden Work when set up is thatched all over with Hair and Rubbish, except only the Smoak-hole left open at the Top. They place their Fire in the Midst of their Huts, and sit round it upon Turves. Their Religion is the same with that of the *Daërn* or *Daurians*, from whence they pretend to be descended: So that indeed throughout all Great *Tartary*, to the Beginning of the *Mongalian Tartars*, there is a very great Similitude in Religion, as I shall hereafter evince. Both Men and Women in this Country are very strong, broad faced, and both Sexes, not excepting the young Girls,

A Tunguzian Prince whose Hair was Four Dutch Ells Long and his Sons near an Ell Long.

The Knez Paul Petrowitz Gantimur Chief of ye Konni Tunguzians Subject to the Czar.

A. The Wooden Castle Inhabited by the Governor. B. The Church.
The Inhabitants of this City are all Soldiers who trade to China & have great Immunities.

ride on Horseback, and are equally armed with Bow and Arrows, in the Use of which they are very expert. The Female Dress is the same with the Male's of both which our Print drawn from the Life is an accurate Representation. Their common Drink is Water; but the better Sort drink *Kara't Za*, or Black Tea, which is a particular Species of that Plant, the Infusion of which, instead of greenish, tinctures the Water blackish. They boil it in Mares-Milk and Water, to which they also add a little Lard or Butter. They also draw off a Sort of Brandy from Mares-Milk, which they call *Kumuz*, or *Arak*, and is distilled in the following Manner. The new Milk is first boiled, then put into a Pot, to which is added some stale Milk, and this Mixture is stirred every Hour: After which this soured Milk is put into a Pot, and closely covered with another Pot which shuts tight upon it, into which a Reed is stuck, and the Pot firmly luted, and set over the Fire to distill as in *Europe*: But the Spirit must be twice drawn off; then it is fit to drink, being as clear, and strong, as Malt Spirits, and very soon intoxicates. It is really very surprising that none of the Cows in *Siberia* and *Dauria*, as long as their Calves suck them, will ever permit themselves to be milked, nor will they after the Calf is removed from them give any more Milk: Which is the Reason why Mares Milk is so much used by these People, which is also richer and more agreeable than Cows-Milk.

In Spring and Autumn these Heathens go a Hunting, like the *Tartarians*, in order to provide themselves against Summer and Winter with sufficient Store of Flesh, which they also as well as that Nation dry in the Sun. Instead of Bread they gather the Pods of yellow Lillies, which they call *Sarana*, and having dried and beaten them to Meal, they dress them several Ways to eat. They are very expert at Shooting Fish in the Water with a Sort of Arrows, which are round, solid, and about three Fingers thick at the Head; at the End of which, under the Iron Point, is a Ball of Bone bored through, which occasions a loud whistling Noise in its Flight. These Arrows are so heavy that they do not shoot them farther at most than fifteen or twenty Fathom, and chiefly at large Fish, as Jacks and Trouts, which harbour in clear Water on the rocky Ground near the Shore. And when these Arrows hit, they make a surprizing large Orifice, which looks as if it were a Cut given by a Hatchet.

These Heathens have a very odd Custom of taking solemn or testimonial Oaths: An Instance of which appears in the following Story of two noble *Tunguzian* Hostages at *Nerzinskoy*. To illustrate which Relation, the Reader ought to be informed that it is usual on these frontier Places (by Reason a great many Sorts of People put themselves under his Czarish Majesty's Protection, which live dispersed *in Siberia*) to keep some Children of the principal Men, and, if they are very great, themselves, in the *Amanditser-aisbey* or Hostage-Court for some time, all the while providing them amply with Eatables and other Necessaries; which is done by Way of Security that they shall not desert, and that when they have staid sometime, others shall come in their Places. It happening that two of these *Tunguzian* Hostages falling out, one accused the other before the *Woywode*, of having conjured his deceased Brother to death. The *Woywode* asked the Accuser if he would, according to the *Tunguzian* Custom, put the Accused to his Oath? To this he answered in the Affirmative; after which the Accused took a live Dog, laid him on the Ground, and with a Knife stuck him into the Body, just under his left Leg, and immediately clapped his Mouth to the Wound, and sucked out the Dog's Blood as long as he could come at it; after which he lifted him up, laid him on his Shoulders and clapped his Mouth again to the Wound, in order to suck out the remaining Blood, as the Prince expresses it. An excellent Drink indeed! And this is the greatest Oath, and most solemn Confirmation of the Truth amongst them; so that on Credit of this the Accused was set free, and the Accuser punished for his false Accusation. Thus far concerning the Customs of these Heathens, which, barbarous and ridiculous as they are, plainly prove these People apprehend the Necessity of Oaths to determine Differences, and that Providence will interpose to preserve Innocence, and punish Perjury. Thus we clearly discern, that the Brutality of this Nation does not arise from their Want of intellectual Faculties, but from their Sapineness, Negligence and Nonusage of those Faculties.

21. I was obliged to stay some Weeks at *Nerzinskoy*, and furnish myself with Camels, Horses, Oxen, Provision and all other Necessaries for the Prosecution of my Travels. All which being carefully performed, I set forwards from thence in God's Name, on the 18th of *July*, passed the following Day by the River *Borshofska* over the *Schilka*, and after ten Days travelling, on the third of *August* safely arrived at the Castle of *Argunskoy*; which is the last Fort and utmost Frontier of the Czar's Dominions, towards the East Country. This Fortress is washed by the River *Argun*, which flows from South-West to North-East, and falls into the River *Amur*, and divides his Czarish Majesty's Territories from those of the Emperor of *China*: And on the other, or Eastern Side of the River, the great uninhabited *Tartarian* Wilderness hath its Beginning. I was obliged to stay here some Days, to get a good Number of Carts with two Wheels, for the farther Pursuit of my Journey; and this was the first Time that this Way from *Argun* through *Tartary* was ever travelled with Waggons.

The Way from *Nerzinskoy* hither was mostly over high, stony, and mountainous Land, though in some scattered Places interfected by fine large Valleys, and little Rivulets, which Intervals are richly overspread with all Sorts of fine Herbs, Flowers, Grass, lofty Cedars, and Woods of Birch-trees. This Country is also very populous, by Reason the *Tunguzians* (which, though Heathens, are all subject to his Czarish Majesty) live in great Multitudes throughout all Parts of this Country where there are Rivers, and pay a voluntary Tribute to that potent Emperor.

In several scattered Places in the Valleys, I observed Hundreds of old, and, in Part, fallen Castles, built with Rock-stones, which, as the *Tunguzians* told me, were built by several Warriors long since, when the *Mungalian* and *Western Tartars* made joint Incursions into this Kingdom of *Nieuchew*. Which Monarchy, according to their Computation, comprehended the whole Land from *Nerzinskoy* to *Nieuchew*, as the *Chinese* call it, and from the River *Amur* down to the *Albanian* Mountains and *Lacoting*. And it is not long since that Waggon Wheels bound with Iron, and large Millstones, were found in this Country; from whence I conjecture, that the *Nieuchewers*, which border on the said Province of *Lacoting*, formerly followed their Trade and manual Employments in this *Russian Dauria*, since they make use of these Waggon-wheels bound with Iron, which are no where else to be found amongst the *Mongahans*, &c.

I also saw several *Tunguzian Tombi* covered with many Stones, by which great Stakes were placed, and several dead and putrified Horses upon them. Besides which, I observed that the River *Argun* separates two very different Sorts of Lands. On our Way to this River, the Hills abounded with Woods, but on the other Side of it Nature varies, and very few or scarce any Woods are to be seen, but only inconsiderable Numbers of scattered dry Trees.

About eight Miles from *Argunskoy*, from which I departed the 5th of *August*, the River *Zerebrenkoy*, or the Silver River, called in the *Mongalian* Dialect *Mongagol*, falls into the River *Argun*. This Silver River is so called, because that formerly, about two Miles up that Water, there were Silver Mines, out of which the *Nieuchewers* and *Mongalians* dug immense Quantities of that Metal; and great Numbers of Pits, in which the Metal was melted, are at present to be seen; but these Mines, by the Course of Time, and lying unwrought for many Years, are now fallen in, and covered with the Hills which have tumbled upon them. Notwithstanding all which, I brought a Proof of their Metal into *Muscovy*, and doubt not but to restore them, if his Czarish Majesty would immediately order a Begin-

a Beginning to be made, it being very well worth the Pains, and they are very conveniently situated in a Place where there is no Want of Wood.

In the Year 1693, on the 8th of *Auguſt*, we were obliged to croſs the River *Argun*, and paſs two whole Days on our Way with the Merchants which were with us; and on the 9th at Night, we again travelled South Eaſtward, upwards in the great *Tartarian Wilderneſs*, all the Way betwixt Hills and Vales, and next Day reached the River *Calzbu*; which being but a ſmall one, we eaſily forded it with our Horſes, Camels, and Waggons. This River ariſes out of the Hills, and falls Weſtward into the *Argun*. It was obſervable, that it was ſo cold this Night, that the Ice froze the Thickneſs of a Crown-piece.

On the 12th of this Month we reached the River *Terbu*, which is alſo but ſmall and ſhallow, and likewiſe falls Weſtward into *Argun*. On the next Day we came to the River *Gan*, which occaſioned us a very troubleſome Paſſage, it being ſo deep by reaſon of the ſwollen Waters, that no Camel could reach the Bottom; ſo that we were forced to ſearch for Trees, (in this deſolate uninhabited Wilderneſs, where no other Hope was left) which having felled, we bound in Couples, to carry over our Goods and travelling Proviſions: And for our own Paſſage we alſo made a Sort of Boats of ſmall Twigs, which we covered with Ox-hides ſewed together, which proved tolerable Barks, and would carry about a thouſand Pounds Weight. The Horſes, Oxen and Camels were ſwam over, which indeed the laſt did very eaſily; for as ſoon as they loſe Footing on the Ground, they turn themſelves on one Side, without ſtirring their Feet, like a floating Leathern Bag; no more Care being neceſſary, than to bind five or ſix of them faſt together by the Bridles and Tails, and let ſome body ſwim a Horſe before them, which is faſtened to the Bridle of the firſt, and conſequently towes him along, without which Precaution they would drive ſeveral Miles down the Stream before they got over; and even notwithſtanding this, they drove conſiderably downwards. This tedious, uneaſy Paſſage coſt us ſome Days Time, the River being broad, and the Tide rapid and ſtrong. This River comes out of the Eaſt, and falls Weſtward into the *Argun*.

Breaking up from thence on the 19th of the ſame Month, on the 21ſt we reached the River *Mergeen*, which admitted us without the leaſt Uneaſineſs or Interruption to ford it, being but ſmall and ſhallow. It alſo comes from the Eaſt, and falls Weſtward into the *Argun*; and thus we travelled to this Place off and on, betwixt Eaſt and South. On the 23d we came to another River called *Kailar*, the Water of which being low, we paſſed it without any Trouble. This River falls alſo from South-South-Eaſt, Weſtward into the *Argun*. On the 25th we as eaſily paſſed the River *Zadun*, which riſeth in the South-Eaſt, and falls North-Weſt into the *Kailar*.

Before this Book of our Author's was publiſhed, we had no diſtinct or clear Account at all of theſe Countries, the very Names of which were ſcarce mention'd in our Hiſtories, and the Countries themſelves appeared only as a vaſt Deſert in our Maps. Yet here we find, that theſe Parts are very far from being either uninhabitable or uninhabited, and that though their Cities are not very thick, yet ſome of them are pretty conſiderable Places, as for Inſtance, *Nerzinſkoy*, of which we have late'y ſeen his Deſcription, and which, though the very Name of it may be new and ſtrange to us, is ſo well known notwithſtanding in thoſe Parts of the World, that there are few Places more famous. In this City was held a Congreſs for determining the Diſputes between the *Chineſe* and *Ruſſian* Empires, the laſt of which was in 1689, when Father *Gerbillon* ſigned a Treaty of Peace there, by which the Limits of both Empires were plainly ſettled, and the River *Amur* made the common Boundary on that Side.

As this River falls into the Eaſtern Ocean or Sea of *Japan*, the *Ruſſians* were always very deſirous of being entirely Maſters of it, and for that Reaſon they attempted, notwithſtanding the Treaty, to ſettle on the other Side of the River, ſuppoſing that the *Chineſe* would be ſometime before they had perfect Intelligence of this Infraction of the Treaty, and that they would not incline to commence a War immediately, but rather ſet on Foot a new Negociation, for amicably terminating their Differences. In this it ſeems the *Ruſſian* Miniſters were, however, ſomewhat miſtaken, for the *Chineſe* quickly made Complaints of the Progreſs of the *Ruſſian* Troops; and finding theſe Complaints made no Impreſſion, they ordered their Subjects the *Mongals* to take Poſſeſſion of the Country lying on the South of the River *Amur*; and as this intirely overturned the Schemes of the Court of *Peterſbourg*, they found the Taſk of Negociating turned upon themſelves, which was one of the principal Motives to their ſending our Author on this Embaſſy.

The Reader, perhaps, may not be diſpleaſed at meeting with theſe Remarks at the Cloſe of the Section, which we choſe to place here, rather than interrupt the Thread of our Author's Narration, who, in this Part of his Travels which we have already given, has deſcribed the *Ruſſian* Dominions lying in *Aſia*, with much more Accuracy than any other Writer whatever: The making ourſelves acquainted, at leaſt in ſome Meaſure, with theſe hitherto ſo little regarded Countries, will be very ſoon found to be both of great Uſe and conſiderable Importance, ſince it is on this Side that the *Ruſſians* are proſecuting thoſe Diſcoveries, upon which the Eyes of all *Europe* are turned at preſent. In theſe Countries likewiſe they have, within theſe few Years, diſcovered very rich Silver Mines, of which we have a Hint in our Author; and if theſe can be wrought, it will quickly change the Face of Things on this Side, and, in the Space of forty or fifty Years, our Poſterity will find ſome of theſe Countries repreſented in a Manner very different from that in which they have been heretofore ſet forth. But let us now return to our Author's Travels, and attend him in his Progreſs through the *Chineſe* Dominions.

SEC.

SECTION II.

Travels through the Countries of the *Mongal Tartars*, lying between the *Ruſſian* and *Chineſe* Empires, the Paſſage thro' the famous Wall, and from thence thro' ſeveral conſiderable Places to the City of *Peking*, the Capital of all *China*; with Obſervations Hiſtorical, Phyſical, Topographical, Critical, and Political, on the ſeveral Nations converſed with by our Author, and the Countries by them inhabited; with ſome Conjectures alſo as to their former Inhabitants.

Taken from the Original Journals of his Excellency Everard Yſbrants Ides.

1. *The Author's Reception at the firſt* Chineſe *Guard, an Account of the* Targaſinian Tartars, *their Cuſtoms and Manner of Living, with a brief View of the beautiful and pleaſant Country they inhabit.* 2. *He is met by a* Chineſe Mandaryn, *at the Village of* Xixigar; *the great Civility and Politeneſs of his Reception, and of the mutual Courteſies that paſſed between the two Miniſters.* 3. *A Deſcription of the Country of the* Mongals, *and of the Inhabitants, their Hoſpitality, reſpectful Behaviour, and the Manner in which they live under the* Chineſe *Emperors.* 4. *The Author, in Company with the* Chineſe Mandaryn, *paſſes through a Country in which there are ſeveral decayed and abandoned Cities, of which he gives a very curious and copious Account.* 5. *They arrive at a* Chineſe *Village inhabited entirely by* Lama's *or* Tartarian *Prieſts; a Deſcription of it, and of the Country round it.* 6. *The Manner in which the Emperor of* China *hunts annually in this Neighbourhood for ſome Weeks, with an Account of the Game, and other Particulars.* 7. *The Author's Arrival at the famous* Chineſe *Wall; a very curious and circumſtantial Deſcription of it, and of the Materials of which it is compoſed.* 8. *The Author's Arrival at* Galkan, *his magnificent Entertainment there by a* Chineſe Mandaryn, *the Cuſtoms of the* Chineſe *People of Quality on ſuch Occaſions, and an Account of a Play he ſaw acted.* 9. *The City of* Xantunnung *deſcribed, the Idol Temple of* Jugangu, *and a City which is inhabited entirely by the Emperor's Concubines.* 10. *He proceeds to the Cities of* Kixu *and* Tunxo; *a Deſcription of the latter, and of the famous Market for Porcelain or* China *Ware that is held there.* 11. *A Digreſſion in reference to the Excellency, Origin, and Hiſtory of that Manufacture; interſperſed with ſeveral new and curious Obſervations, by way of Supplement to the Author.*

1. THE Plainneſs and Simplicity of our Author's Relation gives us the greateſt Reaſon to believe, that he pays a ſtrict Regard to Truth; for it is worth obſerving, that he never magnifies his own Courage or Conduct, or talks loudly of the Dangers he has run through; but very modeſtly ſets down what occurred to him in his Journey, and very carefully diſtinguiſhes between what fell immediately under his own Inſpection, and what he received from the Report of others. What is contained in this Section, relating to that vaſt Tract of Country bordering upon *China*, appears to me extremely curious, becauſe out of this Country originally proceeded that famous Race of *Mongal Tartars*, which aſſumed the Empire of *Aſia*, and, after conquering *India*, *Perſia*, *Aſſyria*, and a conſiderable Part of *Europe*, threaten'd an Irruption into *Germany*; and had very probably conquered all *Muſcovy* and *Poland*, if they had not been diverted partly by their Civil Wars, and partly by the Invaſion of *China*. One cannot help therefore being pleaſed with our Author's Deſcription of the original Seat of theſe mighty Conquerors, at the ſame Time that it very much confirms what we meet with in the Writings of *Marco Polo* and other ancient Travellers, whoſe Relations we have inſerted in our former Volume. We may from hence be taught not to be too raſh in cenſuring what we cannot immediately reconcile either to our Reaſon or our Experience: One of the beſt Leſſons that the former teaches us is, its own Weakneſs; and there is nothing that we learn with ſo much Certainty from the latter, as that without due Care we may be eaſily deceived. All that has a plauſible Appearance is not therefore to be accounted Reaſon; nor is every Thing that we hear or read, to be looked upon as Experience. If there is nothing abſurd or impoſſible in what a Man of a fair Character relates as an Eye-Witneſs, his Teſtimony ought not to be ſlighted; and when we ſit down to learn what paſſes, or what has paſſed in Countries with which we have been hitherto unacquainted, it is irrational to expect, that all we meet with ſhould be ſmooth, clear, and intelligible. When we are Children, we read with Aſtoniſhment of the great Actions of the *Greeks* and *Romans*, and theſe are impreſſed upon our Minds ſo, that as we grow up, they paſs for inconteſtable Proofs; yet read theſe Hiſtories to illiterate People, and they will make more Difficulty of believing them, than we do at receiving what is delivered concerning the Natives of theſe Eaſtern Countries, where Empires have riſen without our Notice; and, after flouriſhing for many Ages, have ſunk again before they came to our Cognizance. But let us dwell no longer on Reflections, it will be better to attend our Author on his Journey, who, in ſpeaking of the Proſecution of it towards *China*, proceeds thus.

On the 1ſt of *Sept.* I came to the *Jaliſchian Mountains*, lodged there, and found my Poſt-Meſſenger, who was a *Ruſſian* Gentleman that I had diſpatched to *Xixigar*, was returned and arrived here before me, and had already waited ſome Days for me. He was accompanied with a *Chineſe* Captain and ten Men, which were ſent to meet me. When I ordered him to be brought to me, he complimented me from his Lords, who had expreſsly ſent him to meet me; and in their Name preſented me with ſome neceſſary Refreſhments, as fifteen Sheep, ſome Tea, Loaf-Sugar, and twenty Horſes for my Uſe, which I thankfully accepted, and in Return made the Captain ſeveral Preſents.

Theſe Hills are called the *Jaliſchian Mountains*, from the River *Jalo*'s riſing amongſt them; its Source being united to ſeveral Rivulets which fall from the Hills; and the Head of this River being not above two Fathom broad. As we climbed up theſe high Mountains, on the North Side we found them not one third Part ſo ſteep as at our Deſcent on the South. Beſides

which, we observed a very remarkable Alteration of the whole Country on the South side of the Hills.

From the River *Kailar* to these Mountains, we travelled thro' steep Rocks and high Hills, with which the Valleys, which we passed thro', were encompassed on both Sides. There are also a few small Thickets scattered up and down, besides which the whole Way is void of all Trees or Wood; which sometimes gave us the Trouble of carrying the Wood which we wanted for our Kitchen, from one Lodging place to another.

These Valleys are wholly covered with fine Grass, as the Mountains are stocked with all Sorts of Herbs and Flowers; besides which, this Country plentifully abounds with large Harts, Roebucks and wild Sheep, which frequently appear in great Herds of many Hundreds together. Here are also large Flocks of wild Geese, Ducks, wild Turkies, and Partridges; but none of the Rivers, which I passed from the *Argun* to this Place, abound with Fish, excepting only Roach and Jacks. The Air is temperate, or rather cool. But on the 2d of *September*, quitting the Hills and travelling along the Side of the River *Jalo*, we were entertained with the Sight of very fine Oak and Lime trees, as well as a great many Hazel Bushes, which will not grow above an Ell above Ground, and yet bore vast Quantities of Nuts. We proceeded two Days in such an agreeable Road, and on the 4th Instant, to our mighty Satisfaction, reached the first *Chinese* Guard, which was placed upon a high Mountain, that afforded them a very large View, and commanded the whole adjacent Plain. As soon as this Watch espy any Persons, they summon them, and conduct them to their main Guard, under their Commanders on the *Morgan*, as they also did by us.

Without any farther Interruption, we proceeded on our Journey, and on the 5th Instant got Sight of the first *Targazinian* Huts; and the next Day we passed by the last of them. The *Targazinians* are a separate independent Horde or Clan, which are obliged to pay Tribute to the Emperor of *China*: They are governed by their own Chief, but obey those who are most potent in *Tartary*. They are an Infidel Heathen Nation, and are said to worship the Devil: They are of a middle Stature, and broad-faced like the *Mongalians*. Their Summer-dress is composed of Blue *China* Callicoe and Tanned Leather; but it being cold betwixt the Mountains here in the Winter, they wear Coats made of Sheep Skins. Their Language is very little different from the *Tunguzians*; and they live in Huts made of thin *Bamboes* or Reeds. They depend chiefly on the Tillage of Land for the Production of Barley, Oats, and Millet; the Remainder of what they do not consume themselves, they transport and sell amongst the *Xixigarian* Villages. Their Cattle are chiefly Horses, Camels, Bulls, Cows and Sheep; the last of which are very fine and large, the Tail being a large Span thick, and two Spans long, all of which is fat, and they are so very heavy, that they cannot go fast, much less run. These People ride very commonly upon Oxen; and are very expert Archers; they make great Quantities of Bows, which are esteemed the very best in all *Tartary*, and are therefore sold very dear. We passed by these People on our Journey on the charming Banks of the River *Jalo* with the utmost Pleasure; but now turned our Eyes from thence downwards towards the South. I cannot help owning, that the Side of this River is perfectly a Paradise, as consisting of beautiful Pasture-Grounds, Silver Streams, and the pleasantest Woods in the World; and the most delicious Entertainment of the Eye is not a little improved by the Prospect of the rising Ground, and beautiful towering Hills, which offer themselves to our View, at about a Mile and half Distance on each Side, and are a perfect Warren or Park of Wild Game; Great Numbers of Wild Swine, Harts, and vast Herds of Tygers and Panthers harbouring under these shady Mountains. Here are Multitudes of Wild Ducks; a small Sort of Geese called *Turpani*, adorned with all Sorts of variegated Feathers, like those in *India*; and a particular Sort of extraordinary beautiful Partridges, the Feathers of which are of several Colours, their Tails about an Ell long, which prove very delicate, being in Taste, as well as Size and Shape, like Pheasants: They harbour in plain Fields, in the long Grass, and in low Nut-bushes; and being sprung, in their Flight clap their Wings with a Noise as loud as a Stork.

On the above-mention'd Day being obliged to leave this charming River, I turned off on the Left, from it to the South-East, and spent the 8th, 9th and 10th Days in Travelling betwixt Mountains and Rocks on each Side, where we were afflicted with the Want of Wood and Water, being obliged to content ourselves with what the Pits yielded of the latter, which was of a deep brown Colour and almost stunk. But on the 11th we got out of the Hills, and came to a Plain, but so barren a Field, that nothing at all grew upon it; the best was that we had but one Day's Journey to *Xixigar*, to pass in this desert Field, so that we held our Night Encampment this Evening not above half a Mile from that Place.

2. Having under the Protection of Heaven reached the Borders of *China*, I immediately dispatched away a Messenger Post to the *Alagganda* or *Mandaryn*, who had been sent from *Pegu* to receive me, and on the 12th, early in the Morning, I set forwards, having ranged my Retinue in good Order; and was quickly informed by the Return of my Messenger, that the *Mandaryn* accompanied with eighty Men, would ride from the Town of *Xixigar* to meet me, and was already advanc'd on his Way.

We approached each other but slowly, and met about a Quarter of a Mile short of the Town, where I was very civilly welcomed by the *Mandaryn*; and after mutual Compliments were passed, we rode forwards together in Order, (making a very good Appearance) till we reached the Town, where a very good House was provided for me, and those of my Retinue were well lodged suitable to their Characters, as well as the *Cossacks* which I had with me, in the best Houses in the Town.

This Province is situated in a very variable, and withal unwholesome Climate. About Noon generally rises a high Wind, that continues about two Hours; but otherwise the Sky is very seldom overcast, so that the Sun continues to shine very hot almost always, by Means of which, and the constant Wind the Earth is so dried, and driven upwards, that the subtile white Dust is scarce supportable. I was very particular in my Observation of the Alteration of the Air, when I came from betwixt the Hills. About five Miles from *Xixigar*, I perceived the Air to be cloudy as far as the Mountains extended, but no farther; and particularly, where the Hills ended, the Air was clearly and visibly separated by a windy Arch, from the West to the East, towards the *Abanian* Mountains; a very extraordinary Phænomenon, which I assert as an Eye-witness.

As for what happened to myself, the *Mandaryn*, who was an agreeable well bred Man, very civilly invited me to take a Meal with him on the 14th Instant, at which I was received with particular Expressions of Kindness, and splendidly treated: The Entertainment was composed of good Soops, savoury Herbs, roast and baked Meats, all which were followed with a Banquet of Sweet-Meats and *Chinese* Fruit. His Men and Soldiers were all disposed in the best Order, each as perfectly and respectfully knowing and taking his Station as is possible in *Europe*. What alone was very uneasy to me, was, that I was obliged to sit with him on the Tapistry, with my Leg across and under me, which is to Strangers a very troublesome Custom.

On the 15th, I treated the *Mandaryn* in Return, having caused him to be invited the Day before. I entertained him in the *European* Manner, and put a Glass of good Sack briskly about, causing the Trumpets and other Musick to play; all which wonderfully pleased this Gentleman, so that he and his Company returned Home pretty mellow, and mightily satisfied with *European* Civility.

On the 25th, the same *Mandaryn* again entertained us,

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Targazinian Tartar
on Ox-Back

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Nixegarschian Tartar
with his Wife and Daughter

pa. 940

The Temple Jugangu

pa. 953

Samojedes Travelling with
Harts Steals

us, and the following Day dined with me. During which Interval of Time, I cauſed all neceſſary Preparations to be made for me and my Retinue, in order to our Proceeding on our Journey to *Peking*. I informed the *Mandaryn* that I was ready, who immediately anſwered very civilly, that, purſuant to the Order of his *Amologda Chan* or King, as many Coachmen or Waggoners as were neceſſary were prepared to wait on me, if I pleaſed to accept of his Company, and ſet forwards on the 28th Inſtant. Before I invite the Reader to accompany me in this Journey, I think myſelf obliged in few Words to deſcribe what appeared to me remarkable amongſt the Inhabitants of this Province of *Xixigar*.

3. About a Quarter of a Mile from this Frontier Town, runs the River *Naun*, on which is ſituate the City of *Naunkoton*, lately built, and encompaſſed with earthen Walls, well lined, and covered on the Outſide with maſſy Timber. The Inhabitants of this City, and the ſix large Southern Villages ſubordinate to it, are call'd *Daori* or *Old Dauri*; and at preſent this Country is called *Dori*, by the *Tartars* which inhabit all along the River *Nauna* and *Jallo* to *Albazin*. Theſe People have very rich manured Lands, and all Sorts of Garden-Fruits, and ſeveral Tobacco Plantations; but their Religion is impious and Diabolical; for according to their own Report they are all *Schammans* or Conjurers, which invoke the Devil. Several Neighbours of both Sexes frequently aſſemble together about Midnight; one of them lies with his Body extended on the Earth, and the By-ſtanders with exalted Voices make a diſmal Howl: Others beat on a Sort of Drums; which ceaſing for a ſmall Interval, the Howl is renewed, and ſometimes laſts for two Hours, until he that lies on the Earth, ſeems returned to his Senſes, and after a tedious Howling, riſes up and relates where he hath been, and what he hath ſeen and heard; after which, whatever any of the Company are deſirous to be informed of concerning future Events, or other Particulars, is propoſed to him; and while I ſtaid there, no Night paſſed without this hideous Howling of theſe Diabolical Miniſters.

They keep their Dead three Days in their Houſes, then bury the Corps in a high-rais'd Grave in the Gardens or Fields; after which it is daily viſited by the Relations of the Deceaſed, a Hole being left open at the Head, to which Place they bring the Dead all Sorts of Victuals and Drink, conveying theſe Edibles by a Spoon made for that Purpoſe to the very Mouth of the deceaſed; but leave the Drink ſtanding in ſmall Tin Cups round the Grave: This Practice laſts for ſeveral Weeks; which ended, they bury the ſtinking Carcaſs a good Way deeper in the Earth.

They live in Houſes of Clay or Earth, covered with Reeds or ſmall Bamboes, ſomewhat like the Peaſants thatched Houſes in *Europe*. The Walls on the Inſide are partly white, being plaiſtered with Lime. The Middle of the Houſe is furniſhed with an erected Pillar, about which are wound the Entrails of Beaſts, by which hang a little Bow and Arrows, Pikes and other Arms; to all this they ſometimes, by bowing and Proſtrations, pay an idolatrous Sort of Worſhip. Their Houſes are not partitioned into Chambers, nor have they any Garrets; but almoſt one half of the Houſe cloſe to the Walls is taken up all round with a large Bench of an Ell high, and about two Ells broad, covered with red Matts; under theſe Benches paſs a Chimney, through which the Fire is kindled by the Door of the Houſe, and the Smoke goes out at the other Side of it. And this Chimney in Winter ſerves inſtead of a Stove, though the Habitation is not much warmed by it; but the Inhabitants which ſit on this Bench in the Day Time, and lie on it at Night, are indeed ſomewhat the better for it. There are conſtantly in theſe Dwellings two fixed Iron Kettles, in one of which is warm Water to make Tea, and the other is reſerved for Boiling of Victuals. The Houſe is all round provided with ſquare Windows, which are latticed with Paper inſtead of Glaſs, and in warm Weather they are ſet open with a Stick to make Way for the cool Breezes to paſs through the Apartment.

Theſe People are generally well-ſhap'd, but more eſpecially the Women. The Men, Women and young Girls, wear the ſame Habit as the *Manjiourian Tartars* in *China*. The Secretaries of the *Mandaryns*, which are in the Service of the *Chan*, and are ſent hither or to any other Place in *Tartary*, whenever they are inclined to Venereal Pleaſures, ſeize for their own Uſe as many Wives as well as young Virgins as they like, at Pleaſure; and I have frequently ſeen them carry off the moſt beautiful Creatures on Waggons, as to the Slaughter. Some Men being obliged to ſend their Wives after theſe Courtiers, boaſt of it as a very particular Favour, that they have the Honour to have ſuch a Lord for their Brother-in-Law; but others, though perhaps not very well ſatisfied with this Cuſtom, for Fear of falling into Diſgrace and being puniſhed, are obliged to bear it patiently, though a barbarous Practice, eſpecially amongſt a polite People.

Leaving this frontier Nation on the 28th Inſtant, and ſetting forward with the *Mandaryn* from *Xixigar*, by the Evening we reached a Village where we paſſed that Night. On the 29th we paſſed through ſeveral Villages, and arrived on the other Side of the *Jalo*, where it falls into the *Naunda*. We forded the *Jalo* without any Difficulty, it being but ſhallow, but the *Naunda* is very broad, ſtrengthened with a high Sand and Earth Bank on each Side. The Stream is not very rapid, by reaſon it is deep; its Water looks brown; it abounds with Sturgeon, Jacks, and ſeveral Sorts of ſmall Fiſh; and ſeveral Mother of Pearl Shells are found on its Shoars.

On the 30th we turned off from the River *Naunda*, and left it on the Left; its Courſe is farther extended downwards, Eaſt-South-Eaſt, between large Mountains; but we travelled over Mountains of Sand and Earth till the Evening, when we firſt reached the *Mongalian* Rivers. Theſe *Mongalians* are ſubject to the Emperor of *China*. Here we were obliged to content ourſelves with the Water we took out of Wells or Pits, which did not indeed look very well; and about twenty Huts were erected in the open Field, and covered with Felts, for me and my Retinue; in each of which Cottages an Iron Kettle was ſet on the Fire, and a *Mongalian* appointed for our Service.

Near this Place we found three *Ooſeres* or ſmall Lakes of ſtanding Water, which were utterly uſeleſs, by reaſon the Water was brackiſh in Taſte, and in Colour as white as Milk. Here the Land began to appear high and mountainous towards the Weſt, whilſt Eaſt and Southward the Low-downs preſented themſelves to our View; and we were forced to make ſhift with Well or Pit-water, which was very bad, there being no Rivers near.

4. After four Days travelling without the Sight of ſo much as one Houſe, we came to an old ruined City, encompaſſed with a Quadrangular Mud-Wall, about a *German* Mile in its Circumference. The Land appear'd hitherto both Eaſt and Weſt as before; and after ſix Days more travelling over a Hilly Country utterly deſtitute of Houſes, we reached another old deſolate City, called *Taimingzingh*, fortified with a ſquare Wall, and Bulwarks: There are in it two Towers or Turrets, one very high and the other leſs: The largeſt was an *Octagon*, the Front of which was built with Brick, and about ten Fathom from the Ground, there was, on each of the eight Sides, Stones placed, on which were carved ſeveral Hiſtories. Upon ſome of them are expreſſed ſome great Perſonages or Kings, as big as the Life, ſitting with their Feet under them, and Attendants on each Side of them: Others ſhew us ſeveral Figures which ſeemed to repreſent Queens folding their Hands together, with their Servants on each Side; the Queens having Crowns on their Heads, and the other being adorned with Rays or Luſtres, as Saints are commonly painted, and alſo folding their Hands; all which ſeems to hint that this Tower muſt be built by Chriſtians.

Other Parts of it repreſented Warriors with Pikes, after the *Chineſe* Manner, and the King bare-headed, in

in the middle with a Scepter in his Hand, and all the By-ſtanders appearing with hideous Diabolical Viſages, and the Proportion of all theſe Images ſo exactly obſerved, that they looked like the Works of *European* Maſters.

This Turret was perfectly cloſe on all Sides, with no Kind of Aſcent without, or Entrance into it. Several large Heaps of Bricks lay in the City, beſides a great many Stone Statues as big as the Life, in the Figures of Men and Idols, Grave-Stones, great Stone Lions, and Tortoiſes of an uncommon Largeneſs; by all which this ſeemed to have been a Place where ſome *Chan* or King had formerly reſided.

One Part of the City was divided from the other by an earthen Wall; the Bulwarks were extraordinary large and high, and this great City had but four Ports or Entrances, into which ran Multitudes of Hares, as far as the Graſs grew, there being ſcarce any Men in the Town, or rather Village erected within the Town of late by the *Tartars*.

The *Chineſe* relate, that many hundred Years paſt, *Utaichan*, or *Un-Chan*, a *Tartarian* King, governed here, but was conquered and driven out of his Country by a *Chineſe* King. The City, as near as I could gueſs, was above a *German* Mile in Circuit.

In ſeveral Places amongſt the Mountains we obſerved Brick Turrets ſtanding, which ſeemed to be ancient Burying-places of the *Tartars*. In theſe Hills I obſerved an infinite Variety of known and unknown Plants, extending for the Space of ſeveral Miles as thick with Thyme and Marjoram as Graſs.

After having travelled four Days farther, we came to *Burgan Koton*, or *Idol* City, as it is called, which is likewiſe utterly laid waſte: It takes its Name from being a Place where formerly only the principal Heathen Prieſts lived. It had a Mud-Wall, moſt of which is at preſent fallen down. In the Middle of the City is a high octangular Stone Turret, built in the *Chineſe* Manner, and hung with ſeveral hundreds of ſmall Iron Bells, which whenever the Wind riſes a little, chime with a Silver Sound, which is very agreeable. There was an Entrance into this Steeple, by which I ſent ſome of our People up, to ſee what was to be found in it: They informed me, that in ſeveral dark Holes, they ſaw many thouſands of *Chineſe* or Heathen Idols of ſeveral Shapes and that they were very glad they were got back again. On one Side of this Turret were ſeveral Holes, out of which the Stones had fallen by the Decay of Time; and theſe Holes were filled with Inſcriptions by the *Mangols*, in the *Eaſt Tartarian* Language, which were placed there by the Travellers that paſſed by that Way, particularly by their *Lama*'s or Prieſts; for others who cannot write ſatisfy themſelves with ſetting up Figures moulded in Clay.

5. Half a Mile from hence is a *Chineſe* Village, moſtly inhabited by *Lama*'s, (for where the Corps is, thither the Eagles flock) they entertaining all *Tartars* travelling this Way, and inſtructing them in the dark Errors of their ancient Idols. We paſſed on over ſandy and downy Land, on which was a low Hill, with ſome old Birch-Trees ſtanding on it: This Hillock is according to their Manner eſteemed ſacred by the *Mongalians* and the Neighbouring *Tartars*. And thoſe who travel by it, as a religious Offering in Honour of this Place, in order to obtain a good Journey, hang ſomething which they have about their Body here, either Caps, Cloaths, Purſes, Boots, Breeches, Shirts, Switches, *&c.* upon the Trees, which from the Top to the Bottom are ſo full charged with this Trumpery, that they ſeem to be Shops; and it is thought very ſcandalous to remove any of them, for they muſt hang and rot upon the Principle of their Religion.

At laſt we came to the River, which is called *Schara Murin* or *Yellow Horſe*; which proceeds from the Weſt, and falls Eaſtward into the River *Karga*: It is about thirty Fathom broad, and fordable with Camels and Horſes. Advancing farther we came to the River *Logaa*, which riſes in the South, and falls into the mentioned *Schara Murin*. The Land here on each Side is rocky, but in the Valleys are ſome fine Villages, and well cultivated Grounds. Proſecuting our Journey we came to a large Village, in which was an old fallen *Chineſe* Idol-Temple, without any *Idols* in it; as alſo another in which a great Lord lived, who was married to one of the reigning Emperor of *China*'s Daughters. After this we reached a ſmall City called *Kara-Katon* or *Black City*: Which is Quadrangular, and encompaſſed with Oaken Palliſadoes driven into the Ground; which ſerve rather to defend it from Tygers and Leopards than the Enemy: The Land all about being covered with high Rocks, on which grow Thickets of Oaks, and great Quantities of Graſs, where Multitudes of thoſe Beaſts harbour, as well as wild Swine and Harts; for which Reaſon, from hence to the great Wall, is thought ſo dangerous, that no Perſons venture to travel it by Night: And all the Horſes, Aſſes, Camels, and Cows have Iron Bells faſtened about their Necks, which ſomewhat frightens the Tygers. The Inhabitants told us alſo, that frequently, Men that have only gone amongſt the Hills in Day time, have been torn to Pieces: Wherefore the *Mandaryn* cautioned me to give Order that none of my Attendants ſhould venture to turn out of the Road, or go amongſt the Hills, that they might not be devoured by theſe wild Beaſts, who by Day harbour on the Mountain Tops, and by Night go in ſearch of their Prey, and are then exceſſively bold and ravenous.

6. The Emperor of *China* annually in *Auguſt* comes a Tyger-hunting to this Place, accompanied with two or three thouſand of the beſt Archers in *Tartary*, and a Party of Lancers. When the Tygers are to be put up, the Emperor himſelf goes to the Foot of the Hill along with the Men that attend him armed with Lances, Bows, and Arrows, who inveſt the Hill, and beſet it very well up to the Top; and when they find the Tygers there, they ſeeing themſelves beſet, endeavour by Leaping to break through the Croud, but are hunted with Drums and Bells till they come to the Place where the Emperor himſelf is, who ſhoots down the Game with Bow and Arrow, without any Hazard of his Perſon; for if there happen but the leaſt Danger, he is encompaſſed with ſo many Men, that they eaſily defend him from the wild Beaſt with their Lances. The Emperor paſſes ſome Weeks in this Sport; by Intervals putting up alſo ſome edible wild Game, as Swine, Harts, Roebucks, Hares, beſides Wolves and Foxes. And this I have heard not only from the Inhabitants, but from the Jeſuits, two or three of which were obliged to go this Progreſs with him.

We obſerved hereabouts, in the Fields and Trees, a Sort of Birds, in Size and Shape very like a Heron, the Feathers of which are very beautiful, their Neck and Breaſt being white, their Wings and Tail of a bright Scarlet, their Fleſh firm and very good Meat; we law alſo another Bird which was as big as a Parrot, his Bill crooked, his Tail a full *Ell* long, and chequered with all Sorts of fine Colours, but he is ſo very wild that he will not ſuffer any to come near enough to take him: Here are likewiſe Partridges with long Tails and beautiful variegated Feathers.

Not far from hence we came to a ſteep Rock, the Aſcent of which was very crooked and winding, and was far above two hundred Fathom hewn through by Men, and a Way cut which was ſeven Fathom broad, probably for the Convenience of Travellers, the other Side of this Rock, by Reaſon of the deep Moraſs, being impaſſable. We paſſed hereabouts continually by ſteep Rocks, furniſhed with Oaks and Limes, and in the Vales Cheſnut and large Nut-trees as well as Vines grew Wild. From hence we went forwards and came to a very high Rock, ſharp-pointed at the Top, and, by reaſon of its Steepneſs, impoſſible to be climbed: On one Side of which, about half Way up, is an Idol Temple hewn out of the Rock: It hath four Windows, and inſtead of Idols, we ſaw four Stone Statues in a ſitting Poſture. It is not a little to be wondered how it was poſſible for Men to come there, and perform ſuch a great Piece of Work; the Rock on that Side being ſo extraordinary ſteep, that a Mouſe cannot get up it. This Temple, according to the Report of the Inhabitants, hath been built ſeveral hundred Years.

7. On

A. *The Embassador.*
B. *His Retinue.*
C. *Convoy of Tarrfchian Cozacks.*
D. *The Caravan of Laden Horfes & Camels.*

THE EMBASSADORS ENTRY THROUGH THE FAMOUS CHINESE WALL

Near 1200 Miles in Length.

E. *The City* XOGON KOTON.
F. *An Idol Temple.*
G. *The Chinefe Guard & Watch Towers.*
H. *Idol Temples on the Walls.*

7. On the 27th of *October* we reached ſome Watch-Towers on the Pinacles of the Rocks, from whence we got Sight of the *Zagan Crim*, that is, the great Wall, which we came to on the ſame Day. This really ſeems to be one of the Wonders of the World. About five hundred Fathom from this famous Wall is a Valley, each Side of which was provided with a Battery of hewn Stone, from one of which to the other a Wall about three Fathom high is erected, with an open Entrance. Paſſing through this Fore-wall, we came to the Entry of the great Wall, through a Watch-Tower, about eight Fathom high, arched over with hewn Stone, and provided with maſſy Doors ſtrengthened with Iron: The Wall runs from Eaſt to Weſt, acroſs the Valley and up extraordinary high Rocks, and about five hundred Fathom diſtant from the other hath on the Rocks on each Side of it a Tower built on it. The Foot of this Wall was of large hewn Quarry-ſtone for about a Foot high, and the remaining upper Part was compoſed of Brick and Lime, but, as far as we can ſee, the Whole was formerly built with the ſame Stone. Within this firſt Port we came into a Plain full one hundred Fathom broad; after which we came to another Guard-Port, which had a Wall on each Side, and like the firſt Wall, was carried quite acroſe the Vale; and this, as well as the firſt Port, was guarded by a Watch of Fifty Men. On the firſt or great Wall ſtands an Idol-Temple, with the Enſigns of the Idol and the Emperor flying on the Top of it. The Wall is full ſix Fathom high, and four thick, ſo that ſix Horſemen may eaſily ride a-breaſt on it, and was in as good Repair as if it had not been erected above twenty or thirty Years ſince; no Part of it being fallen, nor annoyed by the leaſt Weed or Filth, as other old Walls are obſerved to be.

8. After this laſt Watch-Tower, we came into a Vale about three hundred Fathom over, on which grew ſome large Willows, and on the Weſt-ſide, at the Foot of the Rock, was a magnificent Temple; a Muſquet-ſhot from whence we came to the City of *Galcban*, which is encompaſſed with a high quadrangular Wall, but is not very populous. Here I was welcomed by the Diſcharge of three Iron Guns, and continued all Night in the Suburbs. The Streets were ſo beſet with the Concourſe of People, that it was difficult to paſs them, being drawn together by the Sound of our Trumpets and Bagpipes, which ſeemed very ſtrange to them, they never having heard any ſuch Muſick before. In the Evening the *Mandaryn* ſent to compliment me, and invited me to ſup with him at the Royal Palace, where the Emperor reſides when he paſſes this Way. Upon my coming thither, beſides the *Mandaryn*, I found there the Governor and the greateſt Officers of the City; and after we had drank ſome Diſhes of Tea, I was entertained with a noble Supper, all the Action of a Play, and a Specimen of Muſick, after their Faſhion, conſiſting of all Sorts of Kettle-Drums and ſtringed Inſtruments, which made a hideous, confuſed Noſe; ſo that I could have rather wiſhed myſelf at a Diſtance, than near it. They ſate on Stools by Couples, no more than two at each Table. Theſe Tables were finely japanned, and covered with exquiſite Needle-work Silk Carpets. They uſe no Table-cloths, Napkins, Knives, Forks or Plates; but only two ſmall round Sticks of Ivory or Ebony were laid upon the Table, which was its whole Furniture; but indeed they are ſo wonderfully expert in the Uſe of theſe Sticks, that they can with them take up any Thing, though of the Size of a Pin's Head. They hold them in the Right-Hand betwixt the Thumb and the two Fore-Fingers. All their Victuals, whether Soops, Rice, ſtewed or roaſted Meats, are brought to Table in *China* Veſſels, and not in Diſhes: Each Sort of Roaſt is ſerved up alone, cut into ſmall Pieces; but the Banquet of Sweet-meats and Fruit was diſhed up in little *China* Baſins. Their Soops and Pottages are extraordinary grateful to the Taſte, as being enriched with very delicious Herbs and Spices, as Mace, Cinnamon, *&c.* The Herb they boil in their Soops grows on Rocks in the Sea, and, being boiled, appears ſlimy, and when dried is green, as it alſo looks in the Soops. This Plant hath no Leaves, but grows with interwoven Branches, and is of a very agreeable Taſte, and eſteemed very wholeſome; ſome think it to be abortive *Satyrion* or Birds-Neſt. They alſo dreſs ſtripped Shrimps, and Pigeons Eggs with the Whites tinged red and yellow; they have beſides fine Salleting, eſpecially Endive cut in ſmall long Slips, being very agreeable both to Taſte and Smell; this they lay uppermoſt in their former Diſh. Their Soops are not to be mended by our *German* Cooks, or perhaps any other.

Inſtead of Saltſellers, they have ſmall Saucers of Pickle or Brine, into which the Meat is dipped. By reaſon they uſe no Spoons, each Perſons takes the Cup of Soop ſet before him, and ſups it up; but that Part, which is too groſs, he guides to his Mouth with the round Sticks, that nothing may run beſides or foul their Cloaths, uſing no Napkins, though indeed their Handkerchiefs hang by their Sides, with which they only wipe their Mouths.

In the publick Eating-houſes or Ordinaries the Carver ſtands at the Table with the Roaſt-Meat before him, which, in Preſence of the Gueſts, he cuts into ſmall Bits, put them into little Cups, and ſets them on the Table. This Carver makes Uſe of no Cloth to wipe his Hands, but cuts off what is beſt dreſſed round the Bone as long as he can, and tears off the Remainder with his Hands, which are greaſed up to the Elbows ſo plentifully, that the Sight of them alone is enough to give the Spectators a Meal, more eſpecially ſuch as have ſqueamiſh Stomachs.

Their Drinks are Brandy, which they call *Arakka*, and a Sort of Wine they drink warm, called *Taraſu*, which is a Decoction of green or half-ripe Rice; and after it hath been kept a Year or two, in Colour, Taſte, and Strength, is very like the beſt *Rheniſh* Wine.

Whilſt we were at Table, the Maſter of the Band of Players upon his Knees preſented the *Mandaryn* with a Book of red Paper, containing a Liſt of Plays written in black Letters; which the *Mandaryn* peruſing, told him which Play he choſe; after this, bowing his Head to the Earth, he aroſe and began the Performance immediately.

Firſt entred a very beautiful Lady, magnificently dreſſed in Cloth of Gold, adorned with Jewels, and a Crown on her Head, ſinging her Speech, with a charming Voice, and agreeable Motion of the Body, playing with her Hands, in one of which ſhe had a Fan. The Prologue thus performed, the Play followed, the Story of which turned upon a *Chineſe* Emperor long ſince dead, who had behaved himſelf well towards his Country, and in Honour of whoſe Memory the Play was written. Sometimes he appeared in Royal Robes, with a flat Ivory Sceptre in his Hand, and ſometimes his Officers ſhewed themſelves with Enſigns, Arms, and Drums, *&c.* and by Intervals a Sort of Farce was acted by their Lacqueys, whoſe antick Dreſs, and painted Faces, were as well as any I have ſeen in *Europe*; and, as far as was interpreted to me, their Farce was very diverting, eſpecially Part of it, which repreſented a Perſon who had in his Marriage been cheated by a debauched Wife, and fancying her conſtant to him, had the Mortification to ſee another make Love to her before his Face. They alſo, according to their Manner, danced to the Lute; and after three ſeveral Plays were acted, and it grew towards Midnight, I took my Leave, rid Home, ſet forwards on my Journey the following Day, and over a floating wooden Bridge paſſed the River *Lungo*, which comes from the Weſt, and flows South-Eaſtward into the Sea of *Corea*.

9. Upon my Arrival at the City of *Xantunung*, near that of *Lania*, we were welcomed by the Diſcharge of ſeveral Guns, and lodged in the Suburbs. The *Mandaryn* ſent to compliment and invite me to Supper, a Compliance to which, in Company with the Governor and principal Officers of the City, I went accordingly, where I was ſplendidly entertained at the Emperor's Country Palace, and again diverted with Farces. On the ſame Day we paſſed the *Xungo*, which alſo riſes

in the West, and flows Eastward near the City of *Lania*, and happily reached the City of *Xantunnung* Time enough to lodge there, where, as in the other Cities, I was entertained by the *Mandaryn* at the Imperial Apartment with a Supper and Play till Midnight. Next Day I went on, and passed a Morass, over which lay a very fine Stone Bridge, with numerous Arches, all of square Stone, and adorned with all Sorts of Imagery, but especially Figures of Lions. We passed through several considerable Towns and large Villages, all of which were very populous, and very conveniently provided with Horses and all Manner of Necessaries for Travellers; here we observed more especially great Numbers of Inns, Cooks-Shops, and Tea-Houses. In the Evening we came to the City of *Xungunxa*, where the *Mandaryn*, as before, invited me to Supper; but being indisposed, and very much tired with a tedious Day's Journey, I civilly refused him, and staying at Home, refreshed myself with the charming Fruits of that Country, such as Grapes, Limons, Oranges, Apples, Pears, Chestnuts, large and small Nuts, *&c.* all exquisite in their respective Kinds.

The following Day we travelled up a high Rock, passing by the Temple called *Jugangu*, the Front of which appeared very beautiful, being all of square Stone, and seemed to be a strong Fort or Castle. Next Day we passed on the left Hand or East Side over a high Mountain, by a beautiful Cloyster, and several Towns and Villages. This Temple is in the Province of *Peking*, and very famous, by Reason the Image of an ancient *Chinese* King, or false God, is kept there, which induces several Husbandmen, not only from the neighbouring Villages, but even as far as the great Wall, to come hither in Pilgrimage in the Spring to implore a fruitful Summer, and after Harvest to thank their Deity for a good Crop; to perform which Office whole Villages and Families resort hither with their Priests. The Women, being dressed in their best Apparel, ride on Asses in the Middle of the Procession. The Priests carry painted and metallick Representations or Images of several Idols; and some of the Men carry a Sort of long Trumpets, others Flutes, Drums and Kettle Drums, with which they make a horrid Noise. They are all followed by a *Lama* or Idolatrous Priest, with a Basket fastened to his Body, in which he carries triangular folded Papers, some gilded and others silvered over; these he scatters on the Way about 100 Fathom from the Cloyster, in Honour of this *Wonder-worker* or *Idol*. Another carries burning perfum'd Tapers, which last till they come to their designed Place. These Pilgrims stay several Days there, passing their Time in all Manner of Diversions as well as Devotions.

Prosecuting our Journey we passed by a City inhabited only by the Emperor's Concubines, and their Retinue, where that Monarch stays several Days when he goes a Hunting. The City is not large, but hath a great many fine Stone Palaces covered with red Tiles; is full of Idol Temples, and encompassed with a high Stone Wall. About three Cannon Shot West of this Place is a Spring of boiling hot Water, of which a hot Bath is made.

10. After having passed many Towns and Villages, we came the next Day to *Kixa*. Here the Hills on both the East and West Sides of us began to disappear; though on the Mountains, on the South-East and Western Sides, we could yet see the great Wall. Going from hence we passed over a Stone-Bridge on the River *Xangu*, and reposed that Night at *Xangole*.

On the 2d of *November* we passed through several Towns and Villages, and over a Stone Bridge over the River *Tungo*, which brought us to the City of *Tunxo*, which is fortified by a great Wall, and is situate close to the River *Tungo*. About as far as the mentioned Bridge, the Governor of the City and principal Officers, with a great Train of Horsemen, came to welcome me. The *Mandaryns* told me that this Governor was a very great Nobleman, by Birth a *Mongalian*, or *East-Tartar*, and a very affable, well-bred Man. He invited me and the *Mandaryns* to Dinner, and gave us a noble Entertainment, suitable to his Quality and Character.

The City of *Tunxo* is very large, populous, and a Place of great Trade, by Reason of the Water-Carriage from thence to *Japan* and the Provinces of *Nanquing* and *Corea*. On this River, and haled on Shoar by its Sides, lie a great many Jonks; besides several which belong to the Emperor, and are richly adorned with carved Work, Galleries, and Windows. In these Barges the Governors of Places are carried to their appointed Cities, landed, and afterwards brought Home again. Those Jonks which are haled on Shoar are inhabited in Winter like Houses, though there is indeed but very little Winter here, nor doth the River ever freeze up, though sometimes Ice appears on the Shoar. These Jonks or Barks are indifferent large, and built very strong. When they lie on the Wharfs the Joints, instead of Pitch and Tarr, are stopped and smeared over with a Sort of Clay mixed with some other Ingredients, which once dried keeps faster and firmer than any Pitch. The Masts are a Sort of *Bamboes*, hollow within, but yet very strong; and some of them are as thick as an ordinary Man's Waist. The Sails are a certain Sort of Rushes woven together, that when furled, fold up as pliable as Flags, which is somewhat surprizing. The Forepart of these Ships is very flat, being built Archwise from Top to Bottom, and very conveniently fitted for the Sea. Insomuch that, according to the Report of the Inhabitants, with a good Wind, in one of these they can reach the *Koreaschian Sea* in three or four Days; and supposing the Wind favourable, can in four or five Days Sail, gain from thence to the Kingdom or Empire of *Japan*; so little are they Novices in Sailing.

Passing thro' this City, I rode thro' the *China* Earthen Ware Market, where I saw vast Quantities of the finest *Porcelain* in the World. I also observed Abundance of *Pagods* or *Idol Temples* and Cloysters; and after I had lodged a Night in the Suburbs, and got every Thing in good Order, departed next Day, and proceeded forward till I entred *Peking*, this being the last Lodging-Place in my Way to that celebrated Capital of this extensive Empire.

As our Author contents himself with speaking only of those Things that he has seen, and says no more of them than what he has seen, I thought it would not be disagreeable to the Reader, if, upon his mentioning so great a Market for *China* Ware, I took the Opportunity of inserting a short Memorial, that has lain some time by me, upon this Subject, as it may otherwise run the Hazard of being lost; and as I am persuaded, that, upon Perusal, it will be thought worthy of a better Fate, the rather, because at present we have nothing very distinct or very methodical upon this Subject, except in *Du Halde*'s History of *China*, where it is spun to such an excessive Length, that very few People will be at the Pains to read it, and I know some that have repented of their Perseverance. Without farther Introduction then take this Memorial, which runs thus.

"There are very few Subjects that deserve more Attention or Care to be bestowed upon them, than "the Efforts of the human Understanding, in producing "and perfecting useful Arts. Amongst these there are "but few that deserve the Preference of Porcelain or "*China* Ware, so universally admired upon its first Appearance, which has kept its Credit now for the Space "of two Centuries, and which is generally esteemed, not-"withstanding the vast Quantities of it that are con-"tinually imported, as much as when it was first known. "It is indeed true, that a great Part of its Value is "derived from the Opinion of the Ladies; neither can "I think that this is any Objection to it, for on the "one Hand, they are the most conversant with it, and "on the other they are the best Judges.

"Their Sentiments therefore ought to fix it in our "Esteem; but while they consider it in the Light of "a beautiful Curiosity, it may deserve our Pains to "enquire into the principal Points that regard it, which "cannot be done without a tolerable Share of diffe-"rent Kinds of Learning. I dare not therefore presume "to hope I shall be able to set the Subject in the ful-"left and most perfect Light; but if I lead the Way, "and trace out a proper Method of Handling it, "I conceive that I shall not lose my own Time, and

Inside of the Temple Jugangu in the Province of PEKING.

CHINESE Pilgrimage of a Whole Village to the Temple JUGANGU to obtain a fertile Year

" that possibly I may excite some Master of a better " Pen to do it that Justice which so entertaining and " useful a Subject deserves.

" In the first Place, we will consider the Excellency " of *China* Ware, a Thing that has struck some of " the learned so much, that according to their usual " Custom, they would needs entitle the Ancients to it, " just as they have bestowed upon them the Use of the " Compass and of Telescopes, without considering that " their leaving no clearer Testimonies of their Titles to " such admirable Inventions, does them infinitely more " Discredit than the Notion of their Want of them. " According to the Sentiments, or rather to the Whim " of those who doat upon Antiquity, the *Vasa Myrrhina* ought to be translated Vessels of fine *Porcelain*. " These were first seen at *Rome* in the Triumph of *Pompey*, and were afterwards esteemed valuable, I might " say invaluable Curiosities.

" This gives us indeed a very high Notion of the " Excellency of *China* Ware, but I am very much afraid " no very just one; for if *Pliny*, who with Respect to " Things he had seen, was certainly a very just and a " very exact Author, has given us a right Description of " these Vessels, they were of a Kind of precious Stone, " which had a white Ground, interfected with Veins of " different Colours, which Stone was found, as the same " Author tells us, in some Parts of *Persia*; so that, ex- " cept their being very fine, of a vast Price, and com- " ing from the East, there are no Arguments to prove " that they were *Porcelain*. But however that Matter " may be, most certainly if the Ancients had any Know- " ledge of this Kind of Ware, they thought it inimi- " table, for as yet I have not met with any Antiquary " that has ventured to assert the *Romans* themselves " made any Thing of this Kind, and yet they were not " Novices either, in the Art of Earthen Ware.

" It is true, that in *Persia* they carried such a Manu- " facture to a great Height, neither is it yet lost among " the Inhabitants of that Country, who make a very " fine Sort of Earthen or Stone Vessels, which would " be imported, and highly valued in *Europe*, if, not- " withstanding their Beauty, they did not fall very far " short of *China*. In *America* also, and especially in the " very Heart of *Mexico*, they make extraordinary hand- " some Vessels, of a Kind of red Earth, little, if at all " inferior to that of the same Kind which we receive " from the *Indies*; but still this is nothing to the Pur- " pose, for with Respect to the Fineness of the Grain, " the perfect Transparency, the snowy Colour of the " White, the wonderful Beauty of the other Colours, " Blue especially, the Dexterity with which they are " laid on, or rather wrought in, and the Strength and " Soundness even of the thinnest Pieces, no Manufac- " ture that has been hitherto seen, can be truly said to " vie in Excellency, if I may be permitted that Ex- " pression, with the Ware of *China*.

" The *French* indeed have boasted, for what is there " which they will not boast? that they have come up " to it; but it is in their Eyes only. At present great " Part of the World is persuaded to prefer the *Dres- " den* Manufacture, for which, the best Reason that " can be given is, that it is more costly. But with re- " gard to the Properties before-mentioned, for as to " other Properties I contest not, *Chantilli* and *Dresden* " must both yield. Yet if we consider what a Spirit " of Imitation the bringing over this Ware has excited, " what wonderful Advances our Potters have made, " and what a new Field of Industry this has opened in " *Europe*, I presume there are few Politicians who will " not agree with me, that we have no great Reason to " regret the Silver it has cost us. In this Light, when " we consider Luxury, we perceive that the Wisdom " of Providence continually extracts Good from Evil, " and that Nicety, Elegance, and even Profusion, are " made the Parents of Labour, Diligence, and a com- " fortable Subsistence to the Poor, who at first Sight " seem to be injured by those Vices, which, in Reali- " ty, and without the Intention of the Vicious, turn to " their Benefit and that of the Publick.

" But not to dwell too long upon moral Reflections, " which however have their Use, and serve to convince " very well-meaning People, that the Notions they re- " ceive, under an Appearance of Truth, are at the " Bottom frequently groundless. I say, to leave these " Reflections, let us consider next the Antiquity of " *China*. It was first imported by the *Portuguese*, and " came from *Lisbon*, in very small Quantities, to the " several Courts of *Europe*. *Cavendish*, the famous " Traveller in the Reign of Queen *Elizabeth*, is held " to be the first that presented his Royal Mistress with " Vessels of that Ware, which came directly to *England*. " Thus far our Journey is easy, but at the same Time, " it is very short: We have traced its Naturalization, " but the Difficulty is to fix its Origin in its native " Country, which is a Point of Difficulty indeed. Those " who pretend to be best acquainted with the *Chinese* " Story, cut the Knot which they cannot untie, and " tell us very bluntly, that there are no Records of this " Invention extant. Men of more Modesty perhaps " would have said, that hitherto no such Record had " reached their Hands, for some other Accounts that " they give us, leave us not altogether without Hopes, " that this Tale may be one Day contradicted.

" A Person, well versed in *Chinese* Learning, assures " us, that there is not a Province, a District, not even " a City of *China*, where they have not a natural, a " civil, and a political History of the Place; in the " former, they set down all that Nature produces, and " all the Improvements made upon her Productions by " Art. In the Second, they give Place to all the re- " markable Persons, Male and Female, that, in the " Course of Ages, have dwelt therein, and the Acts for " which they became famous. In the third, they " preserve the Succession of their Governors, the most " remarkable Events that happen, the Privileges they " obtain, and the Misfortunes they suffer. Now and then, " it is said, that a Purse of Gold dictates to the Scribe; " but a special *Mandaryn*, who is a native of the Place, " is sent once in forty Years by the Emperor, who, in " Conjunction with the Person then intrusted with the " Administration, reviews these Memoirs, and strikes " out all the Passages that there is any Reason to sus- " pect ought to have been writ in Gold Letters.

" In Records so curious, and written with so much " Circumspection, we might expect that a Line at least " should have been spared to so esteemed and so import- " ant an Invention. It may be, there is such a *Meme- " randum* as this, tho' hitherto it has escaped the Curio- " sity of the Jesuits, yet one of these Fathers, more " happy than his Fellows, has come pretty near it, and " assures us, that since *Anno Domini* 442, the *Chinese* " Emperors have taken this valuable Manufacture more " immediately under their Care, and have appointed " two *Mandaryns*, to inspect all that is furnished for the " Imperial Use. With this then we must rest satis- " fied, till we receive some better Information.

" But here I must have Leave to observe, that tho' " *Porcelain*, and *China* Ware, are with us synonimous " Terms, yet they are not so in that Empire, in all the " Provinces of which they make Earthen Ware, but not " in above two or three they make *Porcelain*, or what " we call *China*. The Place where it is made in the " greatest Perfection, in the *Chinese* Manner of Writ- " ing, is called *Kim te tchim*; the last of these marks " only the Nature of the Place, and signifies, that tho' " it is much beyond a Village, yet it is not a City. " It would lead us too much out of the Road to ex- " plain this largely, and therefore it may be sufficient " to say, that it is a great Town, and, like *Manches- " ter* in our own Country, owes the Figure that it " makes to the Ingenuity and Industry of its Inhabi- " tants. It seems there is something peculiar to this " Place, which renders it fitter for the Manufacture of " the finest *China* than any other; for when many of " the Inhabitants, for the Sake of Gain, removed to " *Amoy*, then the only Port open to Strangers, in Hopes " of carrying on their Trade to greater Advantage, " they were able to make nothing of it; and when by

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" the Emperor's Command, they were removed to *Pe-*
" *king*, and all imaginable Care taken to furnish them
" with proper Utensils and Materials, to intitle the
" Capital to so valuable a Branch of Trade, the same
" Misfortune happened to them, and the Emperor very
" wisely determined thereupon, to leave the *Porcelain*
" Manufacture where Chance or Nature placed it.

" Thus much may suffice in Regard to the Origin
" and Antiquity of this elegant Manufacture; for tho'
" more may be expected, yet I know not where it is
" to be found: Perhaps in Time, when the *Chinese*
" Learning comes to be regularly studied in *Europe*,
" we may come to have a clearer Insight into this Af-
" fair; since though the best *China* be made at *Kim te*
" *tchim*; yet as Perfection is not attained at once, it is
" very highly probable, that the Art was invented else-
" where, and that the particular History of the Place
" of its Invention may hitherto have escaped the Inqui-
" ries of the *Europeans*. We will now say a Word or
" two as to the Name of this Manufacture. Some
" have imagined that *Porcelain* was either a Derivation
" or Corruption of the *Chinese* Appellation; but this is
" so far from being true, that the *Chinese* have no such
" Sounds in their Language, and consequently no Cha-
" racters to express them. The Word is absolutely
" *Portuguese*, and in their Orthography is writ *Porcel-*
" *lana*. It signifies literally and strictly speaking a Cup,
" a Bason, or a Saucer, and was first applied to those
" Kind of Shells which we call Cowries, and which
" past for Money on the Coast of *Africa*. The Inside
" of these Shells having a glossy, beautiful white Co-
" lour; when the *Portuguese* first saw this admirable
" Earthern Ware, they bestowed upon it the same
" Name, either because they thought it would give
" their Countrymen an Idea of its Beauty, or possibly
" from a Persuasion that it might be made of such
" Shells, or of some Composition that resembled them.
" As for the *Chinese* themselves, the Word they com-
" monly use to express what we call *China*, is *Tseki*,
" or rather, according to their Manner of Writing
" and pronouncing it, *Tse ki*.

" We will now come to the Ingredients of which it
" is composed. We had heretofore very strange No-
" tions in *Europe* upon this Head; some People were
" persuaded that Egg-Shells were the principal, if not
" the only Matter of *China*, and that the *Chinese* were
" extremely careful and secret as to the Method of pre-
" paring it. After this another Fable was invented, of
" a Kind of Clay, that was suffered to rot for one
" hundred Years, after which Time, and not before, it
" was fit to make *Porcelain*. This Story, it is thought,
" took Rise from the supposed Difference between
" new and old *China*, which was to be accounted for
" thus; the former, for the Sake of Expedition, and to
" supply the increased Demand for this Kind of Ware,
" was made, if we may be allowed the Expression, of
" half ripe Clay, and therefore, fell short in Beauty of
" the latter, composed of Clay that had rotted its full
" Time. Some other Notions I have met with in
" *German* Writers, which are not worth repeating, as
" being founded, like the former, purely in Fancy and
" Conjecture.

" What I have to offer as more satisfactory, has ne-
" ver yet appeared in our own Language, and is ta-
" ken from a short Treatise written upon this Subject,
" by *Dennis Kao*, a *Chinese*, converted to the Christian
" Religion, and is the more likely to be true, because
" it is very simple and intelligible. There are, exclu-
" sive of the Colours, three principal Ingredients in
" *China*; and not to trouble the Reader or myself with
" *Chinese* Terms, which neither of us would understand,
" I shall tell him in plain *English*, that these Ingredi-
" ents are a dry Earth, a moist Clay, and a stony Oil.
" It is very remarkable, that not one of these Ingredients
" is to be found in the Neighbourhood of *Kim te Tchim*,
" where the best *China* is made, but are brought thither
" from several Places; and it is thought that the Situa-
" tion of that Place, surrounded, though at a moderate
" Distance, with Hills of a considerable Height, has
" something so peculiar in the Temper of the Air, and
" in the Quality of its Waters, that these Ingredients,
" wrought with ever so much Diligence and Circum-
" spection in another Place, never succeed so well. Be
" this as it will, we will keep close to our Subject, and
" speak distinctly of each Ingredient.

" That which is stiled a dry Earth, is in Reality a kind
" of Fire-Stone cut out of Quarries, and sent by Water
" to the Place where the Manufacture is carried on.

" There it is beat to Pieces, and reduced into a gross
" Powder; then with an Iron Pestle it is beat in a Brass
" Morrar till it becomes as fine as possible; but they do
" not give themselves the Trouble of Sifting, from an
" Apprehension that the finest Parts would fly off in
" the Operation. On the contrary, they throw it, thus
" beaten, into Water, and giving it Time to settle, skim
" off, with great Niceness and Dexterity, the Cream,
" and this, in their figurative Way of speaking, they
" stile the Flesh of the *China*. As for the moist Clay,
" it is undoubtedly a kind of Fuller's Earth, for they
" describe it to be of a greyish white, very even, clam-
" my, and, in short, a Sort of natural Soap. This is
" likewise brought by Water, and is, generally speak-
" ing, made up in the Form of Bricks; but as the *Chi-*
" *nese* are, for the most Part, strongly tinctured with
" the Spirit of Fraud, they very often adulterate this
" precious Clay, though it is not of a very great Price,
" with other Things that are however of less Price; and
" this obliges the Manufacturers to be at a great Deal
" of Trouble in refining it, which is done by the Help
" of Water; for it is a settled Rule, with Respect to
" these two Ingredients, never to make Use of Fire.

" This moist Clay is intermixed naturally with a
" Sort of sparry Substance, which, to the Eye, looks
" like the Inside of Oyster-Shells, and with which the
" whole Mass is so thoroughly impregnated, that when
" it is purified and cleansed from all other Mixtures,
" the smallest Particle of it, if broken, will discover
" Specks of this sparry Matter. This second Sub-
" stance, when perfectly pure, they dissolve in Water
" till it has acquired the Consistency of the former, and
" this they call the Bones of the *China*. For the finest
" Sort these Materials are equally mixt and incorpo-
" rated; for the middle Sort, there are three Parts of
" dry Earth to two of moist Clay; for the coarsest *Chi-*
" *na*, they mix three Parts of the former with one of
" the latter.

" The third Ingredient is the Oil, which is drawn
" from the dry Earth or Stone, by a very curious Pro-
" cess, and this they mingle with another Oil extract-
" ed from Lime seven times burnt. There is a very
" great Art in making this Mixture; for in certain
" Proportions these Oils will incorporate, but those
" Proportions vary continually, according to the Na-
" ture of the respective Liquors. The great Point there-
" fore is to hit this exactly, and when this is done, there
" results from these two Oils a third, which is the last
" Ingredient, and serves for a Varnish to the *China*.

" In the Manufacture the several Pieces go through
" different Hands, but the most troublesome Part is
" preparing the Paste, composed of the two first In-
" gredients, which are kneaded together upon Tiles,
" or rather upon Floors made of Tiles, till they be-
" come so close and even, that, upon breaking, there
" does not appear the least Vacuity; for a Hair, a Grain
" of Sand, the smallest Fragment of any Metal, if taken
" up in the Paste, will infallibly spoil the Piece into
" which it happens to light.

" When all this is performed, it comes into the
" Hands of the Potters, who first adjust the Weight of
" what they are to make, and then raising it in a rough
" Way, pass it from Hand to Hand, every Man taking
" that Share of the Work, in which his particular Ta-
" lent lies; so that one applies it to the Mold, another
" pares it with the Chissel to a proper Thinness, a third
" smooths its Edges, and, in this Manner, a Cup and
" Saucer shall sometimes pass through seventy Hands.
" When it is clear of the Potters, it comes to those
" who give it the Oil or Varnish, and with them it
" passes from Hand to Hand, according to their vari-
" ous Capacities, and their Address in finishing diffe-
" rent Sorts of Work.

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" The Body of Painters receive it next, and as ſlight " as we make of them, for indeed they have no other " Inſtructor than Nature, yet it is very wonderful how " much Care and Pains they take. One traces the " Border, another gilds it, he who draws the Outlines " of a Flower never colours it, one Hand paints Clouds, " another Water, a third Animals, a fourth Inſects, a " fifth human Figures, and ſo on. Laſt of all it ar- " rives at the Furnace, and is committed to the Care " of the Bakers; neither are their Taſks leſs difficult " than thoſe of the other Workmen, for an exact Know- " ledge of the Degrees of Fire, how to raiſe, how to " diſtinguiſh, how to heighten, how to reduce them, " are requiſite in theſe People, who poſſeſs wonderful " Talents in their Way.

" Beſides the five ſeparate Corps, which make up " what may be ſtiled the regular Workmen in this " Manufacture, there are a Variety of Branches be- " longing to it, that occupy as great a Number of " People, ſuch as thoſe who prepare the ſeveral Ingre- " dients, thoſe that make the ſeveral Inſtruments and " Tools that are required in the Progreſs of the Work; " thoſe that diſtil an Oil from tranſparent Flints for " the ſuperfine *China*, of which none comes to *Europe*; " thoſe that extract and prepare the Colours, who are " alſo exceeding ſkilful in their Way, are incom- " parable in their Preparations of Blues and Reds, " and underſtand perfectly the Art of compounding, " ſo as by a judicious Intermixture of the primary " Colours, to produce all the reſt with Truth and " Beauty. After what has been ſaid, the Reader per- " haps will not think it altogether incredible, when he " is told, that in *Kim te tchim*, there are not fewer than " one thouſand Furnaces or Laboratories; to each of " which belong diſtinct Companies of Workmen; " that the ſettled Inhabitants amount to eighteen thou- " ſand Families; and that the Number of Souls main- " tained by, and depending upon this Manufacture in " this Place, is computed to fall very little ſhort of a " Million.

" If this had been laid down ſimply, and as a di- " rect Matter of Fact, without premiſing any Circum- " ſtances, or bringing the Reader to reflect on the Me- " thod in which theſe kind of Works are carried on, " it muſt neceſſarily appear a very improbable, if not " a very incredible Aſſertion; whereas now, when the " Thing is better underſtood, and we have ſome kind " of Grounds for our own Computations, it will wear " quite another Appearance, and the cloſer we look " into it, the more we ſhall incline to believe that " thoſe, who have affirmed this Fact, were neither im- " poſed upon themſelves, nor had any Inclination to " impoſe upon others.

" It is allowed, that vaſt Quantities of this Ware " are exported annually to *Europe*, which, like moſt " other Branches of their Commerce, muſt be extreme- " ly beneficial to the *Chineſe*, who in Point of Oecono- " my, muſt be acknowledged the wiſeſt Nation upon " the Face of the Globe: for tho' they love Magnifi- " cence, are no Enemies to Pleaſure, and indulge Soft- " neſs and Luxury to a very great Degree, yet what " the *French* call their *Police*, is ſo extremely well re- " gulated, that theſe ſeldom or never create any Diffi- " culties to the State. They encourage and work by " *European* Patterns, from a very wiſe and judicious " Notion of pleaſing their Cuſtomers; but beſides the " *European* Market, they vend vaſt Quantities of *Por-* " *celain* elſewhere; as for Inſtance, they ſupply the " whole Empire of *Japan*, they ſend vaſt Quantities " by the Caravans into different Parts of *Tartary*, they " ſupply all *India* and *Perſia*; and the *Dutch* and *Por-* " *tugueſe* take off very large Aſſortments for the *Euro-* " *pean* Settlements in the *Eaſt-Indies*, and for the other " Countries with which they trade.

" But notwithſtanding this, the fineſt, richeſt, and " moſt valuable *China* remains in that Empire, and is " not exported at all, or at leaſt very rarely; there is " particularly a yellow *China*, which is deſtined to the " Imperial Uſe, and is prohibited to all others, tho' we " are told, that the Grand Signior always eats out of

" this kind of *Porcelain*; but how he comes by it, is a " Secret I have not been able to penetrate. They " have a kind of Crimſon *China*, which is very fine " and very dear, becauſe great Quantities of it are ſpoil- " ed in the Baking. They have another Sort of a " ſhining White, purſled with red, which is done by " dextrous blowing the Colour through a Gawſe, ſo " that both the Inſide and the Out is equally beautified " with Crimſon Spots, no bigger than Pins Points, and " this muſt be exceſſively dear, ſince for one Piece that " ſucceeds, a hundred are ſpoiled. They have *China* " purfled in the ſame Manner with Gold, which is " highly valuable for the ſame Reaſon. They have a " kind of *China*, which by drawing Lines with a Hair " Pencil, dipped in Oil of Flint, before it is varniſh- " ed, looks like *Moſaic* Work, or as if the *China* " had been cracked rhorough in a thouſand Places, and " was ſet together again without Cement. They have " a kind of Violet-colour'd *China*, with Figures com- " poſed entirely of green Specks, which is done by blow- " ing the Colour at once through a Figure pierced " full of Holes, and this ſucceeds ſo rarely, that a very " ſmall Baſon is worth two or three hundred Pounds. " They have a kind of white *China*, exceſſively thin, " with blue Fiſhes painted on the Metal between the " Varniſh, ſo that they are inviſible but when the Cup " is full of Liquor.

" It is reported that the Secret of making this *China* " is loſt, and that vaſt Sums have been ſpent in endea- " vouring to recover it. I muſt confeſs I doubt much " of this, as well as of another Circumſtance univerſal- " ly believed, which is, that the old thick, and as the " *Chineſe* very properly call it, ſilent *China*, becauſe " though perfectly ſound it will never ring, is a Curio- " ſity not to be attained in our Days. Father *Anthony* " *Solis*, a *Portugueſe* Miſſionary, who reſided forty " Years in *China*, and died at *Macao*, wrote a Treatiſe " which was never printed, tho' it very well deſerved " it, of the Frauds of the *Chineſe*, and amongſt theſe " he reckons old *China*. He tells us, that no Country " in the World abounds ſo much with *Virtuoſi* as this, " and that theſe People, by giving high Prices for an- " tique *China*, have brought it into great Credit, but " that by the Help of a yellow Clay, Oils of ſeveral " Kinds, ſome of which are metallick, and laying the " *China* for ſome Months in Mud as ſoon as it comes " from the Furnace, they produce the very ſame Sort " that is ſo highly valued by the Vulgar, for being five " or ſix hundred Years old. But after all, it is a moſt " high Perfection in this Ware, that it is capable of en- " during ſo long, not only without Loſs, but with an " Acceſſion of Beauty; for tho' the Luſtre of the Co- " lours decay, yet this is more than compenſated by " that Softneſs and Mellowneſs, which reſults from " that kind of Fading; and the Art of procuring this " Degree of Elegance in a ſhort Space, is a wonder- " ful Proof of the Application, as well as Ingenuity " of this Nation.

" There is but one Thing more that I ſhall add to " this Diſcourſe, and that from the ſame Author; it is " a Deſcription of an ancient Painting making one Side " of a Summer-houſe, thirty-three Foot in Length, and " ſeventeen in Height, which ſeems to be a ſingle and " perfect Plate of *China*, though it is certain, that they " can bake nothing of any Thing like that Size in a " ſingle Piece. But upon a ſtrict Inſpection, it appear'd " to be a Wall made of *China* Bricks, the Face painted, " varniſhed, and thoroughly baked by a Fire raiſed " before it, and kept up a proper Time. It appear- " ed by the Hiſtory of the Town, that the *Mandaryn*, " at whoſe Expence it was done, failed twelve Times " in the Attempt, and that this was the thirteenth Wall " of this kind that had been erected.

" Every Trade in *China* has its peculiar Deity, or ra- " ther Idol, and therefore it cannot be ſuppoſed, that " ſo noble, ſo gainful a Manufacture ſhould want one, " and yet this was the Caſe for ſome hundreds of " Years; at laſt a bold Potter formed the glorious " Deſign of deifying himſelf, and giving his Profeſſion " a Protector, as other Trades had. The Fact happen-

" ed thus; A certain Emperor ordered a Number of " Veſſels to be made of a Size ſuperior to any in Uſe " before his Time, and many Trials were made to no " Purpoſe; for notwithſtanding they increaſed the " Thickneſs of the Plates to ſeveral Inches, yet when " the full Heat was given, they melted and ſunk down " into a ſhapeleſs Maſs. At this the *Chineſe* Workman " was at Length ſo much provoked, that growing fran- " tick with Deſpair, he threw himſelf into the Furnace, " and was there conſumed to Aſhes in a Moment; " and what was ſurprizing, the Attempt that was next " made ſucceeded happily; and the *Chineſe* Emperor " had, according to his Wiſh, ſuch *Porcelain* as never " adorned the Tables of his Predeceſſors. To reward " the Courage of ſo great a Hero, of which by the " Way there are but few in this Country, and to per- " petuate the Memory of ſo extraordinary an Action, " it was agreed, that he ſhould be honoured as the tute- " lary God of *China*-Ware, and his Idol is to this Day " worſhipped by all the Fraternity of *Porcelain-makers*, " under the Name of *Pou ſa*, to which they offer Pray- " ers, cut Paper, and Incenſe, as to the other Idols.

" We ſhall however be much miſtaken, if we con- " ſider *Pou ſa* as the only Martyr of this Trade, for in " Fact there have been many thouſands, or rather Mil- " lions; for the Fatigues which they endure in every " Branch of the Manufacture, but more eſpecially ſuch " as attend the Furnace, is ſo great, that a quick Suc- " ceſſion in their Labours is occaſioned thereby. The " Hills which ſurround the famous Town of *Kem te* " *tchim*, are crouded with the Graves of theſe poor " Labourers; but though ſuch Numbers are buried " there, yet there are far greater Numbers that die ſo poor " as not to leave wherewith to bury them at all. For " the Reception of theſe unhappy Wretches, there are " vaſt Pits dug at the Bottom of the Hills, into which " their Bodies are hurled without either Ceremony or " Covering, except it be quick Lime, of which half " its own Weight is beſtowed on every Corpſe. By " this Means the Fleſh is quickly conſumed; and once " a Year, the *Bonzes*, from a Principle of Charity, as " they pretend, come and collect the Bones which are " burnt, and the Pit being purified by vaſt Fires, be- " comes again a Repoſitory for theſe Relicks of Mor- " tality.

" Thus we have purſued the Hiſtory of this Manu- " facture, and the Manufacturers thereof, as far as we " can well go; we have ſeen how long it has been in " Uſe, what Miſtakes have been made upon it, how " remote theſe Miſtakes are from the Matters of Fact " they were invented to explain, what real Excellencies " belonged to this Trade, what a prodigious Inſtance " of Induſtry the State of it exhibits in *China*, from " how many various Quarters Wealth is derived, from " the Sale of this admirable Ware; while yet the fineſt " and the beſt remains behind, which ſhows the " Wealth of this Country to be by far ſuperior to " that of all other Countries with which it engages in " Commerce. Theſe and many incidental Circum- " ſtances may ſerve to exerciſe the Thoughts, and ex- " cite the Curioſity of the Reader to a cloſer Enquiry " into all the Branches of this comprehenſive Subject, " the Heads of which, if we have ſo touched as to me- " rit Attention and Pardon, it is all that we expect; " for as to Approbation and Applauſe, they are the ſu- " preme Rewards of Learning, and ought to be be- " ſtowed upon Works of greater Labour, and greater " Extent, and which muſt be conſequently the Product " of a ſuperior Genius."

SECTION III.

The Author's Reception at the Court of *China*, the great Civilities paid him there; the wonderful State and Magnificence of the Imperial Palace; the Ceremonies of a Publick Audience; the Perſon and Manners of the Emperor deſcribed. An Account of the Curioſities of the City of *Peking*; the grand Eſtabliſhment of the Jeſuits there; Civilities paid by them to the *Ruſſian* Miniſter; remarkable Things obſerved by him during the Time of his Stay in the Imperial Reſidence; the pompous Ceremonies of his Audience of Leave; his Return from *China* by Land; the Accidents attending his Journey; the many and great Hardſhips he ſuſtained therein, notwithſtanding his Intereſt in both Empires, and his ſafe Arrival, after ſo many Hazards, and enduring ſo great Fatigues, at *Moſcow*.

From the Original Journal of his Excellency EVERARD YSBRANTS IDES, *Plenipotentiary from their* Czariſh *Majeſties* John *and* Peter, *to the Emperor of* China.

1. *The Author's Entrance into the Imperial City of* Peking, *with an Account of his Reception and Entertainment there, and the many Civilities paid him till the Emperor was ready to give him Audience.* 2. *He receives his firſt Audience, is there ſumptuouſly entertained, and eats in the Preſence of the Emperor of* China, November 16, 1693. 3. *The Civilities uſed by his Imperial Majeſty at his Departure. A Deſcription of his Apartment, Retinue, Perſon, and the Behaviour of thoſe about him.* 4. *He viſits the City of* Peking, *and is ſhown every Thing remarkable therein by the Emperor's expreſs Order.* 5. *An Account of the annual Feſtival which laſts for three Weeks, as alſo of the Author's Audience of Leave, from which he returns to his own Apartment in a Carriage drawn by an Elephant.* 6. *He is invited, by the Emperor's Permiſſion, to viſit the Jeſuits, who entertain him in a moſt ſplendid Manner. He viſits the Emperor's Stables, and ſees there Abundance of Curioſities.* 7. *The Author leaves* Peking *on the* 19*th of* February, 1694. *An Account of his Journey through the* Chineſe *Territories, and the Accidents that attended*

attended it. 8. *His Arrival at the River* Sadun, *where he is joined by a* Chineſe *Envoy, and the great Hazard they run of being burned in their Tents.* 9. *The Difficulties and Inconveniencies to which they were expoſed in this Journey, from the great Scarcity of Proviſions and other Accidents, together with the Methods they uſed to alleviate them as much as poſſible.* 10. *They relieve themſelves in ſome Meaſure by Hunting and Fiſhing. His Interview with a* Tunguſian *Conjurer, and the Succeſs of an Expreſs ſent to* Argun *for a Supply of Proviſions.* 11. *The long-expected Proviſions arrive, by which they are delivered from all their Difficulties. The Ambaſſador continues his Journey through the Territories of the Czar, and at length arrives ſafely at* Moſcow *on the Firſt of* January, 1695, *after having ſpent two Years and ten Months in his Travels.*

1. ABOUT Ten in the Morning we approached within half a Mile of *Peking*, and went by ſeveral magnificent Country Seats, belonging to the Inhabitants as well as *Mandaryns*; both Sides of the Way were adorned with theſe noble Buildings; before which were wide Channels, which ſerved to carry off the falling Water, with ſmall Stone Bridges over them oppoſite to the Houſes. The Gardens were moſt of them fenced with Stone-Walls, and adorned with carved Gates, and very fine Garden-Houſes; the largeſt Paths were planted on each Side with Cypreſſes and Cedars, which afforded a charming Proſpect and Paſſage through them. The Gates of the fineſt Gardens were ſet open, I ſuppoſe on my Account. Theſe pleaſant Seats continued on each Side the Way to the Entrance of the City. It is alſo obſervable, that from the great Wall to *Peking*, at the Diſtance of about every half Mile, are Watch Towers, in each of which are five or ſix Soldiers, who Night and Day diſplay the Emperor's Flags and Enſigns, which are yellow: Theſe *Turrets*, like Beacons, ſerve on Occaſion of any Enemy appearing from the Eaſt, to light Fires on, to convey Notice of it to the Emperor, which is done ſo expeditiouſly, that in a very few Hours it reaches *Peking*.

The Land from the City of *Lania* hither is plain, and good arable Ground, on which grows Rice, Barley, Miller, Wheat, Oats, Peaſe and Beans, but no Rye. The Roads here are very broad, perfectly ſtrait, and very well kept; for if but one Stone be found on them, it is immediately thrown to the Side by Perſons expreſly appointed for that Purpoſe. In all the Villages we ſaw Pails filled with Water ſtanding ready for the Camels and Aſſes to drink: And to my no ſmall Wonder, I obſerved that the great Roads through the Country, were as noiſy by the Multitudes of Travellers and Waggons, as if they were the crouded Streets of a populous City. So wonderfully ſtocked is this vaſt Empire with Inhabitants.

After I had cauſed our Caravan with all the travelling Baggage to be diſpatched into the City an Hour before, I rode on in order with my Convoy, and thoſe who were ordered to ride before me, making in all ninety Perſons, beſides ſeveral *Coſſacks*. The Croud at the Gates, and the Concourſe of People with which the Streets were lined, gave us ſome Interruption at our Entry into the City. Notwithſtanding there were ſeveral of the Emperor's Boſchy, or Harbingers, appointed to make Way for our Paſſage; yet they had enough to to do to make us bare paſſing Room; the *Chineſe* being very curious to ſee Novelties. Being come near to the Ambaſſadors Court, ſeveral *Mandaryns* came to meet and compliment me on my Arrival. Both Sides of the Streets were lined with Soldiers as well as the Court. Riding through which, they brought me to my Apartment, where not myſelf only, but all my Retinue were inſtantly ſtocked with all Manner of Proviſions and Refreſhments. And we every Morning returned Thanks to the great God, who after a long and difficult Journey of one Year and eight Months, had at laſt conducted us ſafe and well to our deſired Place, without the Loſs of any more than one Man, whoſe Death for that Reaſon has been particularly mentioned.

2. After a Repoſe of three Days, I expected to be informed when it would pleaſe the Emperor to admit me to Audience: And, according to the Cuſtom of this Country, that Day the Emperor's Orders came for me to appear, and receive a Welcoming or Meal. Upon which I prepared myſelf, and ſeveral great *Mandaryns* were appointed to conduct me up into the Caſtle, where the Viceroy, *Sungui Doriamba*, Uncle to the Emperor, and four of the greateſt Lords of the Empire, received and welcomed me. Here the Floor was overſpread with Carpets, upon which having ſeated myſelf with them, the Viceroy, in the Name of the Emperor, acquainted me that the Emperor his Maſter preſented me with this Table or Entertainment; and though he could not himſelf be preſent, yet deſired I would accept this Meal, as a Welcome after ſuch a long Journey. After which the Table was covered with cold Meats, as roaſt Geeſe, Chickens, Pork and Mutton, beſides all Sorts of Fruit, and Confections; the Table appointed for me alone was about an Ell Square, upon which the Diſhes, that were all of Silver, and piled one upon another, amounted, as I told them, to the Number of Seventy.

They were entertained with Tea, and I with Tarafoen and Rheniſh Wines. The Viceroy and other Lords diverted themſelves by Smoaking Tobacco, and he made his Compliment to me in the following Words; He deſired, that I would accept of this Entertainment, as a Teſtimony of the Emperor's Favour, and expect his Orders in a few Days, to bring their *Czariſh* Majeſties Credentials, and receive my publick Audience; upon which riſing up and thanking him for the Emperor's Favours, I return'd to the Ambaſſadors Court.

On the 12th of *November* the Viceroy ſent ſome *Mandaryns* to give me Notice to appear with their *Czariſh* Majeſties Credentials next Morning in the Caſtle; for which I accordingly prepared myſelf. At Eight in the Morning three principal *Mandaryns* came to adviſe me that it was then a proper Time to wait on the Emperor: Beſides their common Habit, they were alſo dreſſed in Robes, which were embroidered, ſome with Dragons, others with Lyons, and a third Sort with Tygers and Cranes on the Breaſt and Back, work'd with Gold Thread: They brought with them fifty Horſes for my Retinue. According to the *European* Mode, I advanced with their Czariſh Majeſties Credentials, and was attended by my Retinue in good Order towards the Court.

Coming to the outer Gate of the Caſtle, there is a Pillar, with ſome Characters engraven on it, where I was told I muſt alight, according to their Cuſtom; ſo that I went on Foot through five outer Courts to the Caſtle itſelf. I found a great Number of *Mandaryns* at the Court, all cloathed in their richeſt Embroidered Robes, ſuch as they wear in the Emperor's Preſence, who waited for me.

After we had mutually exchanged Compliments, the Emperor appear'd on his Throne; upon which I delivered his Czariſh Majeſty's Credentials, and after the uſual Ceremonies, and a ſhort Speech, was conducted back.

On the 16th of the ſame Month, I was informed that I was invited to eat before the Emperor: Wherefore in the Morning, accompanied with the *Mandaryns* thereto appointed, and the chief Gentlemen of my Retinue, I rode to Court. And in the ſixth Court, a great many Lords and *Mandaryns* were ſtanding in Rows in their beſt Robes; and ſhortly after an Order came for us to appear above in the Palace. As ſoon as I entred, the Emperor aſcended his exalted Throne, having near him ſome Perſons who played very finely on the Fife, and a Life-Guard of twelve Men with gilt Halbards without any Point to them, but adorned with Leopards and Tygers Tails. As ſoon as the King was

seated, the Music ceased, and the Halbardiers seated themselves cross-legg'd on each Side below the Throne. The Emperor's Table was furnished with cold Meats, Fruits and Sweetmeats, served up in Silver Dishes, and the whole covered with yellow Damask. The Viceroy the Emperor's Uncle, and two other of the principal Nobles stood on each Side of his Imperial Majesty, and I was placed on the Right-Hand of the Throne, about four Fathom distant from the Emperor; who looking very earnestly at me, ordered the Viceroy (who received his Commands on his Knees) to bring me nearer. Upon which he took me by the Hand, and placed me about two Fathom distant from the Emperor, and my Retinue were placed about six behind me. The Emperor a second time sent the Viceroy to me with the utmost Respect, to ask after the Health of their Czarish Majesties; to which I returned the proper Answer. Then he caused his Table to be uncovered by taking off the Damask Covering, and desired me to eat; a Table being spread for me only: The other Lords and *Mandaryns*, about two hundred in Number, took their Places according to their Quality, sitting two at each Table, in the *Persian* Manner, upon Carpets, with their Legs under them; which Custom I was obliged to comply with, as it is not to be dispensed with here.

The Emperor sent me from his Table, a roast Goose, a Pig, a Loin of very good Mutton, and soon after several Dishes of Fruit, and a Sort of Drink composed of boiled Tea, fried Meal and Butter, which looked not unlike Bean or Coffee Decoction: Having received all which, with due Respect, his Majesty ordered the Viceroy to ask me, what *European* Languages I understood? To which I answered, I could speak the *Muscovite*, *German*, *Low-Dutch*, and a little *Italian*.

Upon which he immediately dispatched some Servants to the hinder Part of the Palace; which done, there instantly appeared three Jesuits, who approached the Throne. And after Kneeling, and performing their Reverence to the Emperor, he commanded them to rise. One of these was Father *John Francis Gerbillon*, a *Frenchman*; and the two others were *Portuguese*, one of them called Father *Anthony Thomas*. The Emperor ordered Father *Gerbillon* to converse with me; who coming towards me, speaking *Italian*, asked me in the Emperor's Name, how long I had been travelling from *Moscow* to *Peking*, and which Way I came, by Waggon, on Horseback, or by Water? To which I returned satisfactory Answers: On which, returning to his Majesty, he informed him; who immediately answered, *Gowa*, *Gowa*, which is, Very well. The Emperor then ordered the Viceroy to acquaint me, that it was his most gracious Pleasure, that I should approach nearer the Presence, by coming up to the Throne; upon which I arising, the Viceroy taking me by the Hand, after having led me up six Steps, set me at the Table opposite to the Emperor. After I had paid my most humble Respects to his Majesty, he talked with Father *Gerbillon*, who again asked me, How long I had been on the Way hither? In what Manner I travelled? and, in what Latitude *Moscow* was situate, and how far distant from *Poland*, *France*, *Italy*, *Portugal*, or *Holland*? To all which I observed my Answer proved very satisfactory. Upon which he gave the Viceroy a Gold Cup of *Tartarian* Liquor called *Kumis*, in order to hand it to me; which with due Respect I accepted, and having tasted, return'd it. This *Kumis*, according to the Report of the Attendants, is a Sort of Brandy distilled from Mares Milk. After this, the Emperor ordered my Retinue to advance within three Fathom of his Throne, and entertained them with the same Liquor; which being done, I paid my Compliment in the *European* Manner, and the Viceroy took me by the Hand, conducting me to my former Place, where after sitting for a Quarter of an Hour, I was desired to rise.

3. After this the Emperor arose, and having saluted me, descended from his Throne, and went out of the Audience Hall by a Door on the Left-hand, in order to go to his Royal Apartment. As he was leaving the Hall, he sent the Viceroy to ask me, whether I had heard any News out of *Europe* concerning Father *Grimaldi*, who had been dispatched thither on the Emperor's Affairs: To which I answered, that when I left *Moscow*, I was informed that he, with a Retinue of twenty-five Persons, arrived at *Smyrna*, and resolved to prosecute his Travels through *Persia* and *India*. He replied, I am informed he is safely arrived at *Goa*, and is upon his Departure thence in order to his Return hither, and it is seven Years since he left *China*. Hereupon I took my Leave, and retired to my Apartment.

Designing to take another Opportunity to give an Account of what I could observe concerning the Court, I shall at present only describe the Outside of the Palace, and the Throne on which the Emperor sate. The Palace is an oblong quadrangular Brick Building, which is twice as long as broad, and the Roof covered with yellow glazed Tiles, on which were fixed Lions, Dragons, and all Sorts of Imagery; the Height of this Building to the Roof was about eight Fathom; the Ascent to the Hall was up several Steps, and the farther Part or Entrance of it was provided with certain open Places or Windows, which were not glazed but peaked with Paper. At the Ends of this Hall were two Doors, the Tops of which were adorned with a Sort of carved Work, somewhat like a Crown, which was extraordinary well gilt. This Building hath neither any Room over it, or arched Roof, but the Height of the Room is to the very Top of the Roof, which was composed of curious Pannels, beautifully colour'd, japann'd, and finely gilded. This Hall is about thirty Fathom long, and ten broad. The Floor, according to the *Tartarian* Mode, was covered with Carpets, adorned with Landskips and Figures.

The Throne is placed opposite to the Eastern Entrance, against the back Wall, and is about three Fathom broad, and as many long; before it are two Ascents, with six Steps each, adorned with Rails and Representations of Leaves very well gilt: On the right and left Sides were also Rails of cast Imagery, which some report to be Gold, and others Silver, which are also extraordinary well gilt. Exactly in the Middle of this raised Place is a Throne, somewhat like an Altar, which opens with two Doors, and in it the Emperor's Seat, about an Ell high, covered with black Sables, on which he sate with his Legs across under him. This Monarch was then aged about fifty Years, his Mien was very agreeable, he had large black Eyes, and his Nose somewhat rising: he wore small black Mustachoes, but had very little or no Beard on the lower Part of his Face; he was very much pitted with the Small-pox, and of a middling Stature. His Dress consisted of a common dark-colour'd Damask Waistcoat, a Coat of deep blue Sattin, adorn'd with Ermines; besides which, he had a String of Coral hanging about his Neck, and down on his Breast. He had a warm Cap on turned up with Sable, to which was added a red Silk Knot, and some Peacocks Feathers hanging down behind. His Hair plaited into one Lock, hung behind him. He had no Gold nor Jewels about him. He had Boots on, which were made of black Velvet.

Whilst he was at Dinner, such a reverential and profound Silence was observed amongst the *Mandaryns*, that not only no Noise was heard, but they forbore so much as speaking to one another, all sitting very still with modest down-cast Eyes, amongst them the highest Mark of Respect.

4. On the next Day the Emperor sent two *Mandaryns* with fifty Horses for my Retinue, and a Message, importing, It was his Majesty's Pleasure, that if I desired to see the City, all that was worth my View should be shewed me. Pursuant to which, I caused my Horse to be saddled, and rode out with these *Mandaryns*, who, by the King's Command, brought me to a Sort of Play-house, or Court of Diversion, which was a very lofty and capacious Building. In it was a great Stage, adorned with carv'd Imagery, finely painted, which the Players had the Use of for an annual Rent. In the Middle of this Palace was an open Place encompassed with Galleries, in which the *Mandaryns* desired us to sit down on Chairs; and having entertained

me

me with Tea and *Tharaſh* Wine, I and all my Retinue were treated with a Comedy, and the Diverſion of ſeeing a great many different Sorts of exquiſite Juglers, who, by a dextrous Slight of Hand, ſeem to produce not only all Sorts of Fruits, as Oranges, Limons, Grapes, *&c.* but live Birds and Crabs, and perform all the Dexterities of that Kind practiſed in *Europe*. Others ſo nicely played with round glaſs Balls, as big as a Man's Head, at the Point of a ſharp Stick, toſſing them ſeveral Ways, without breaking or letting them fall, that it was really ſurprizing. After this a *Bamboe* Cane, about ſeven Foot high, was held upright by ſix Men, and a Boy about ten Years old crept up to the Top of it as nimbly as a Monkey, and laid himſelf on his Belly upon the End of it, turning himſelf ſeveral times round; after which riſing up, he ſet one Foot on the *Bamboe*, holding faſt to it with one Hand, and then looſing his Hold, clapped his Hands together, and run very ſwiftly down, and ſhewed ſeveral other Feats of Agility, which were very wonderful as well as highly entertaining.

The Comedies had alſo a very good Effect, by reaſon they were acted in the beſt Manner by the Emperor's Players. They frequently appeared in Changes of very rich Dreſſes, embroidered in Gold and Silver; and the Plot turned on the Story of a Triumphant Hero, in which was brought in their Idols, and a late Emperor, whoſe Face was painted of a Blood Colour; which was intermix'd with a Farce, or diverting Entertainment, of two young Women richly dreſſed, who ſtood each on a Man's Shoulder, and nicely play'd with their Fans, bowing to one another, and keeping Time to the Muſick as exactly as if they had danced on the Ground. Two little Boys played *Hoſticki* or *Harlequins*, in very fantaſtick Habits, and recited their Parts very well. After the End of the whole, I thanked the *Mandaryns* and returned home. On the ſame Day the Emperor went out a Tyger-hunting, without the great Wall, purſuant to his annual Cuſtom, and returned in a few Days to *Peking*.

On the ſame Day I was invited to a Repaſt by the Viceroy, or *Sungut Doriamba*, with which Invitation I complied, and after ſome Diſcourſe paſſing betwixt us, he led me by the Hand out of his Bed-chamber into his beſt Hall, or Parlour, where ſeveral Tables and Stools ſtood ready; the Tables were adorned with rich Tapeſtry, Carpets of Silk and Gold, which were full wrought with Figures. I was ſeated on one, and the *Mandaryns* on the other Side of the Viceroy. The Tables were alſo ſet off with very fine Flower-pots, full of Flowers of all Sorts of Colours, worked in Silk, which not only looked very beautiful, but very natural; Crimſon Velvets, and the moſt charming coloured Silks being choſen to make them, it being Winter, when no natural Flowers were to be gathered: On the Fore-part of theſe Tables were alſo placed Silver Cups, in which was laid lighted Pieces of the fragrant Wood *Kalamba*, which afforded a very good Perfume; next which ſtood fine Wooden Images, and variety of ſmall Figures or Puppets finely painted and gilt. The Chairs or Stools on which the Viceroy and I ſat, were, according to the *Tartarian* Faſhion, hung at the Back with Leopard and Tyger Skins, which appeared very magnificent; and a larger Diſh of Tea than ordinary, in which was put peel'd Walnuts and Hazle-nuts, with a little Iron Spoon to take them out on Occaſion, was placed before each Perſon. After the Tea was drank off, which taſted very agreeably, ſeveral little Agate Cups, filled with Brandy mixed with diſtill'd Waters, were ſerv'd about; and after that, ſeveral Diſhes, or rather Cups, of fry'd or broil'd Fiſh, cut into ſmall Pieces, were ſet in Heaps one upon another, garniſhed with fine Herbs and Flowers, and as an Ornament ſet on the Fore-part of the Table in a Row; by them were placed ſix Cups of very agreeable Soops, diſh'd up with very fine ſtew'd Fleſh and Fiſh; and when we had eaten of theſe, we were regaled with ſeveral Courſes of the richeſt Edibles, which were followed by all Sorts of fine baked Meats; and after this laſt Courſe all Kinds of delicious Confects, as candy'd Grapes, Limons, Oranges, Cheſtnuts, and Shell'd Nuts.

During our ſitting at Table in the Room where we eat, was acted a Play, interlarded with Songs and Dances, by little Boys dreſſed in Girls Clothes, who very ſkilfully meaſured their Steps in Proportion to the Time of the Song, and played on the Flute, withal diſtorting their Bodies into antick Poſtures, and playing with a Fan in their Hands. His Lady and Daughter alſo appeared at the farther Part of the Hall, ſtanding at a Door, which was but half open: They were very richly dreſſed according to the Mode of the *Mongalian Tartars*. After I had very agreeably ſpent three Hours there, accompanied by my Retinue, I rode to my Apartment.

Some Time after I was invited to the Houſe of the Treaſurer of the Empire, who is called *Schiloy*, where I was ſplendidly entertained. His Hall was very well furniſhed according to the *Chineſe* Faſhion: The Floor of it was laid with a Sort of fine Stone, at three Corners of which, on Ebony Feet, were three extraordinary white Marble Tables naturally ſhaded with black Veins, which repreſented beautiful Woods, Mountains, and Rivers: On theſe Tables were placed high Silver Flower-pots, very naturally adorned with all Sorts of fine Flowers. The Pillars, clear up to the Roof, were painted with very fine Colours. While we ſat at the Table we were entertained with a Ball, and after this very agreeable Entertainment, I aroſe and took Leave, extremely ſatisfied with all the Civilities that were paid me.

When this Lord accompanied and conducted me through the principal Markets, where Silk, Cloth, Gold and Silver, Jewels, and all Sorts of fine Manufactures, were ſold, I was deſired to alight, and conducted to the Emperor's Diſpenſary, which I was willing to make ſome Scrutiny into, it being richly ſtock'd with all Sorts of Roots, Herbs, and Medicines. I was here treated with a Diſh of Tea, and obſerved while I ſtaid there, that according to the *European* Cuſtom, ſeveral Preſcriptions of Phyſicians were brought in, which were methodically prepared. Next to this was a Toy-ſhop, which I entered, and bought what I liked. The Maſter of it had a very fine Garden-Houſe, in which were all Sorts of Flowers, young Stocks, and Limon-Trees, in Pots: And amongſt other Things, he ſhew'd me a large Glaſs full of Water, in which were ſeveral living Fiſh about a Finger's Length, which naturally looked as if they had been gilt with the fineſt Gold; and the Scales of ſome of them being fallen off, diſcovered, to my great Surprize, the Colour of their Bodies to be the moſt beautiful Crimſon in the World.

After we departed from thence, we went through all the Markets; each Shop had a great Board ſet before it, on which is very orderly written the Shopkeeper's Name, and the Commodities which he deals in. We alſo went through the Fiſh-Market, in which are all Sorts of living Fiſh, but more eſpecially Carps, Caroſſes, and Water-Snakes, (which they eat here) Crabs, Shrimps, *&c.* all which ſtand in Tubs to be ſold, in great Abundance. Paſſing through another Market, I ſaw great Numbers of Harts, Roebucks, Hares, Pheaſants, Partridges, *&c.* and ſeveral other wild Game, to be ſold.

5. On the 7th of *January* the cuſtomary annual Feſtival happened, which they obſerve for three Weeks. It began late at Night with the Appearance of the new Moon, and firſt the great Bell at the Emperor's Court was rung, and their large Drums, expreſly kept for, and uſed, in their idolatrous Worſhip, were beaten, and ſeveral Cannon diſcharged; upon which all the People in the City, of what Degree ſoever, according to their Ability, expreſs'd their Joy by Rockets, Serpents, and all Sorts of Fire-works, to which they alſo added the Beating of an infinite Quantity of Drums, and, according to their Cuſtom, the Sounding of Trumpets by the *Lama*'s, or idolatrous Prieſts, in their moſt innumerable Temples and Cloiſters; inſomuch, that from ten at Night till next Day Noon, there was as great a Noiſe, as if two Armies of one hundred thouſand Men were in the Heat of Battle one againſt another. In the Day-

time the Streets were crouded with all Sorts of Proceſſions, with their Idols, which were carried in various Shapes, and the *Lama*'s marched by them with Incenſe-Pots, and Strings of Beads; the Drums and Kettle-Drums beating, Trumpets ſounding, and other Muſick playing, was endleſs. The carrying of theſe Diabolical Images, followed by a great Train of People, as well as a vaſt Number of *Lama*'s or Monks, which preceded them, laſted three Days, during which Time all the Shops were ſhut, and all Merchandizing forbidden, on Penalty of ſevere Puniſhments. During this Time alſo the Streets were crouded with People of both Sexes, but more eſpecially Women, who rode on Aſſes, or Chaiſes with two Wheels, covered all round, only before left open. The Servant Maids which ſat behind, ſung, ſome of them, whilſt others blew on a Sort of Horn-Pipe; and ſome Ladies ſat publickly taking a Pipe of Tobacco. The Women never appear in Publick thro' all *China*, except in the Province of *Peking* only, and more eſpecially the City, which is inhabited by *Tartars*; the *Chineſe* being obliged to live all about the City Wall, and the Suburbs, where all the chief Markets, and publick Places of Sale are.

Some Days after this, the Emperor ſent two *Mandaryns* to deſire me to be ready to receive my Audience of Leave the next Morning two Hours before Day: And accordingly three Hours before Day, three *Mandaryns* came to me on Horſeback, and we rode to the uſual alighing Place; whence being conducted to the third Court, and deſired to ſit down, I was entertained with a Sort of Bean Decoction or Coffee, uſually drank here in the Mornings. In the fourth Court appeared all the principal Officers in their richeſt Robes, dreſſed after the *Eaſt Tartarian*, or *Mongalian* Mode. At break of Day I was introduced into the fourth Court, and ſeated amongſt the *Mandaryns*, who, according to the particular Rank of each of them, were placed on the Eaſt and South Sides of the Court. After waiting half an Hour, we heard the Emperor approaching, accompanied with an agreeable Conſort of Fifes, and a Sort of Lutes. This was not the Hall in which I had my former Audience, but here was a Throne erected, and hung with yellow Damaſk, on this Occaſion. On each Side of it were two great Drums, curiouſly gilt and painted, each of which being two Fathom and a half long, they lay upon a Stool made on Purpoſe for them. After the Emperor was ſeated, by his Command, the Herald which ſtood before the Throne, went to the Preſence-Chamber Door, directed himſelf to the Lords which ſat without in the Court, and uttering ſome Words with a ſhrill Voice, he thrice ſucceſſively cried, *Bow down, bow to the Earth.* Whilſt this was three Times done one after another, the Bells were rung, the Drums were beaten, the Lute was touched, and three Pipes made for that Purpoſe, were very loudly ſounded. Then two principal Lords were, by the Emperor, ſent to acquaint me, that it was his Majeſty's Pleaſure, that I ſhould approach nearer the Preſence; accordingly they led me by the Hand, from the Place where I was, being about eight Fathom diſtant from the Throne, where my Retinue were left ſitting: And I ſat down on one Side, about three Fathom from the Royal Throne, betwixt two great Lords, which were *Wannes* or Princes, and by Birth *Tartarians*; and after having paid a reſpectful Compliment to the Emperor, his great Bell was rung, and the large Drums on each Side were beaten, which made as great a Noiſe as a Volley of Guns; the Flutes were alſo played on, and the beforementioned Pipes nine Times ſounded: Upon which I was deſired to ſit down; which having done, a Diſh of Coffee or Bean Decoction, was preſented to me, which I accepted and drank up. And after I had diſpatched the Affairs of their Czariſh Majeſties, with the Emperor, I roſe up, and having paid my Compliment to him, he alſo aroſe from his Throne, and went out at the Weſt-Door to his Apartment.

The Emperor's Life-guard ſtood in this fourth Court; they were cloathed in red Callicoe, printed with red Figures as big as a Rixdollar; they wore ſmall Hats adorned with yellow Feathers, that being the Imperial Livery Colour. They were arm'd with Scimiters by their Sides, and fine Lances, with Colours fixt to them, and ſtood ranked at a Diſtance from the Throne, on each Side of the Court, where alſo ſtood eight white Saddle-Horſes for Shew. In the third Court of State, were alſo placed four extraordinary large Elephants, one of which was white. They were all covered with rich Gold embroider'd Cloaths; and all their Trappings, as Bridles, Cruppers, *&c.* were covered with Silver, and gilt; and on their Backs was placed a very fine carv'd wooden Caſtle, or Gallery, ſpacious enough for eight Perſons to ſit in. In this Court alſo ſtood the Emperor's Waggons with two Wheels, and his Chaiſes, all hung with yellow Damaſk Curtains: Beſides all which, there were there placed ſeveral Stands, or Stools, for Drums, Kettle-Drums, Idolatrous Inſtruments, *&c.*

Being got out of the Caſtle, I mounted one of the Emperor's Waggons, and was drawn to my Apartment by an Elephant; on each Side of which ran ten Perſons, with a thick Rope in their Hands, faſtned to each Side of the Elephant's Mouth, by the Help of which they lead and govern him: On his Neck alſo ſat a Man with an Iron Hook in his Hand, which alſo contributes to hold him in and guide him. He went but at his ordinary Rate, which put his Leaders to run as ſwift as poſſibly they could in order to keep Pace with him.

6. A few Days after I was invited by the Jeſuits, with the Emperor's Leave, to viſit their Cloyſter; purſuant to which, two *Mandaryns*, according to Order, attended on, and conducted me thither. I was then introduced into the Cloiſter, which was encompaſſed with a high Stone Wall, and provided with two exquiſite regular Stone-Gates after the *Italian* Manner. On the left Side of the Entrance, under Shelter of a Roof, made for that Purpoſe in the Court, ſtand the cœleſtial and terreſtrial Globes, of an extraordinary Size, each being about a Fathom Diameter. From hence we proceeded on to the Church, which is a very beautiful *Italian* Building, furniſhed with a large Organ, made by Father *Thomas Pereyra*: And the Church itſelf ſuitable to the *Roman* Catholick Uſage, was richly adorn'd with fine Images and Altars; and was withal large enough to contain two or three thouſand People. On the Top was a Clock and Chimes. Having ſeen the Church, the Fathers brought me into the *Muſæum*, which was compleatly furniſhed with all Sorts of *European* Rarities. After which they conducted me to an Apartment on one Side of it, where being aſked to ſit down, I was treated with all Sorts of Confections and Preſerves: Nor did we forget, according to their Cuſtom, to drink the Healths of all the Chriſtian Princes of *Europe*, in rich Wines: And after a conſiderable Stay, I rode to my Apartment, very well ſatisfied with the Entertainment of theſe Fathers.

About this time, two *Mandaryns* came from the *Cham* to invite me to take the Diverſion of ſeeing the City: Accordingly I mounted with my Retinue, and theſe *Mandaryns* conducted me to the Emperor's Elephant-Stable, where ſtood 14 of thoſe Beaſts, one of which was white: Having thus ſeen them that was not enough, but they muſt ſhew ſeveral Tricks, and at the Command of the Maſter of the Stable, they roared like a Tiger, ſo diſmally loud, that their very Stable ſeemed to tremble: Others lowed like an Ox, neighed like a Horſe, and even ſung like Canary-birds; but which was moſt ſurpriſing of all, ſome of them imitated a Trumpet. After this they were obliged to pay their Reſpects to me on their four Knees; to lie down firſt on one Side, then on the other, then to riſe up. When they lie down, they firſt ſtrike out their Fore-legs forward, and then throw out their Hind-legs backward, and by this Means lie with their Bellies flat upon the Ground. One of theſe was not broken, and, by Reaſon he was very unruly, he was loaden with heavy Chains on two Feet, and, for the whole Time he had ſtood there, had not been removed from his Place; and a great Pit was dug before his Stall, that in caſe he broke looſe, he ſhould fall into it, and be prevented from coming into the Court to do any Miſchief. All theſe Elephants were extraordinary

extraordinary large, and the Teeth of ſome of them were a full Fathom long. The *Mandaryns* told me, that they came from the King of *Siam*, who annually ſends ſeveral, by Way of Tribute, to the Emperor of *China*. Their Food was only Rice Straw bound up in ſmall Truſſes, which they take up one after another with their Trunk, and convey to their Mouths.

After a ſatisfactory Sight of what I deſired, I rode with the *Mandaryns* to my Apartment; and as we were on our Way, I obſerved at the Door of a conſiderable *Mandaryn*, and a great Officer, ſome Perſons fleaing of a fat Dog; upon which I aſked the *Mandaryn*, wherefore that was done? Who anſwered, That it was a healthful Sort of Food, eſpecially in Summer, it being very cooling. After I had handſomely treated theſe *Mandaryns*, they went away.

Next Day the Viceroy ſent a Tyger, or Panther, in a Cage, to the Ambaſſador's Court, to be ſhewn to me; as alſo ſeveral Juglers with Monkeys and Mice, which had been taught ſeveral Tricks. Theſe Apes, at their Maſter's Command, did really ſome very ſtrange Things; they filled a Baſket with Stuff Coats of all Colours, each of which an Ape took out ſingly at his Maſter's Command, never miſſing the Colour which he was ordered to take out and put on, always varying his Grimace with his Habit; after which, he not only danced upon the Ground, but on a tight Rope, in a very diverting Manner. There were alſo two Mice faſtened to their Chains, who, at their Maſter's Command, ſo entangled themſelves in them, and immediately got looſe, that it deſerved Admiration: But what was moſt ſtrange to me, was the odd Motions of theſe Vermine.

The Jeſuits once told me, that about three Years paſt were ſent to the Emperor as a Preſent, from an Iſland in the Eaſtern Sea, four Animals as big as ordinary Horſes, each of which had two ſharp Horns prominent before; and that theſe Fathers were ſent by the Emperor's Order to his Park, about ten Miles from *Peking*, to ſee theſe Beaſts, in order to inform his Majeſty, whether they had ever ſeen any of them in *Europe*; but returning, they affirmed, that they had never before ſeen any of that Species. I was indeed very deſirous to have ſeen them, yet it being too far out of Town, and the Time of my Departure approaching, it was impracticable.

After I had ſent my Compliment to the Viceroy, I deſired that I might be advertized of my Departure eight or ten Days before the Time when it ſhould pleaſe the Emperor that I ſhould leave the Court and Royal City, which, purſuant to my Requeſt, was accordingly done ſome Days after.

7. Upon which, having made all neceſſary Preparations for ſuch a long Journey, and latterly, according to former Cuſtom, having one Morning in a Week eat at the Emperor's Table, I left *Peking*, accompanied out of the City Gate, with a numerous Train of Great Officers of State, and *Mandaryns*, on the 19th of *February*, 1694, and on the 25th reached the City of *Galgan*, cloſe to the *Daarian* Wall. From thence we went on to *Naun*, and paſſed through ſeveral *Xixigorſchean* Villages, to the *Tartarian* Frontiers, and the great Deſerts, where we encamped and lay ſtill ſeveral Days, and provided Saddles for our Camels, and all other travelling Neceſſaries, by reaſon that to *Argun*, on the Frontiers of their Czariſh Majeſties Dominions, I was obliged to provide me with all Neceſſaries on my proper Coſt, which I conſidered when in *Peking*; and Camels and Mules being very cheap there, I carried a good Number of the laſt looſe along with me, they, as well as the whole Caravan, travelling free at the Expence of the *Chineſe*, hitherto, as well as myſelf and whole Retinue, who eat at the Emperor's Charge thus far.

If I had not made this Proviſion before-hand, but had depended on the Camels and Horſes which I left at *Nuna*, we ſhould have fared but indifferently, for of all that I left there, ſcarce eight hundred remained, all the reſt, which were a very conſiderable Number, being killed by the ill Forage and unwholeſome Graſs.

On the 2d of *February*, being ready to ſet forwards on my Journey, I treated the *Mandaryn* and his Retinue, who, by the Emperor's Command, had accompanied me thus far; after which, taking very civilly Leave of each other, we parted.

On the 26th Inſtant, in God's Name, we entred the great Deſert, about the River *Sadun* and *Kallar*, being obliged to be on our Guard, by Reaſon that four *Mungeſſian Taliſchi*, or *Lords*, with about three thouſand Men, who waited for me, were ready and willing to try their Fortunes with us: Upon which I gave all neceſſary Orders, and in the Night cauſed a ſtrong Watch of ſixty well armed Horſemen to be kept; but not encountring any Thing from that Quarter, we next Day ſet forwards on our Journey. Reaching the *Jaliſchian* Mountains, we found our Forage grew worſe the farther we went, and our Saddle as well as Carriage Beaſts began to look thin. Having travelled a whole Day over theſe Mountains, the Night proved very cold and ſnowy, and the Graſs grew yet worſe, being that of laſt Year, which was dried up in the Field; ſo that the Camels, but more eſpecially the Horſes, though they eat their Fill, were not much ſtrengthen'd by it. I here deliberated whether I ſhould take the old Way, or a By-way, which was the ſafeſt Method that could be taken to eſcape the *Tartars* who lay in Wait for us, and again proceed on Eaſtwards; preferring Certainty to an Uncertainty, I pitch'd upon the laſt, which proved very incommodious, eſpecially for the Cattle.

We travelled but ſlowly through theſe ſteep, mountainous and deep moraſſy Ways, and that Day twelve Camels and fifteen Horſes ſunk under Foot, and for ſixteen Days after we were obliged to wreſtle with theſe difficult Ways, which daily occaſioned ſeveral Camels and Horſes to ſink under their Loads and die; which happened from the heavy Burdens they were obliged to carry, as well as from the ſapleſs and dry Graſs, which afforded them no Nouriſhment. But our Difficulties increaſed with reſpect to Forage, for our Cattle had Graſs hitherto, which, though dry and not ſufficient to ſatisfy, yet ſerved to keep them alive; but now we came to Fields that were entirely burnt up by the *Tartars*, which forced us, how feeble and uncapable ſoever our Beaſts were to perform it, to diſpatch two Days Journey this Day, in order to come to a Place where there was ſome Graſs left.

Several of our Merchants, who loſt their Saddle-Horſes, their others being ſufficiently laden with Merchandizes, were obliged to go on Foot; and if many of them had not been provided with ſpare Horſes and Camels, we ſhould have been obliged to have left a great Quantity of their Goods behind in the Wilderneſs.

8. After various Fatigues and Miſeries, with the greateſt Difficulty in the World, we at laſt reached the River *Sadun*, where our Quarters began to mend, in ſome Meaſure, and the tender Graſs to ſprout up a little. We lay ſtill two Days by this River, in order to refreſh our Camels and Horſes, which were unable to have held out any longer. During this Repoſe, a *Chineſe* Envoy with an hundred armed Men, came up to me, who, by the Command of the Emperor of *China*, was, by the Viceroy of *Tartary*, diſpatched from the City of *Mergeen*, with Orders to accompany me to *Nerzinſkoy*, there to treat, concerning ſome Affairs, with the Governor. The Arrival of this Company was very welcome to us, for now we could make out full ſix hundred Men, and conſequently had no Reaſon to fear any ſtrolling Parties of Robbers. On the 15th of *March* we arrived at the River *Kailaan*, which we forded, the Water being low; and paſſing about a Mile farther in a Dale, we pitched our Tents there, though there was but little Forage to be found: Yet we paſſed the Night here, and in the Morning diſcovered a terrible Smoke to a-ſe out of the North-weſt, which gave me ſome Apprehenſions, that the *Tartars* having burnt

up

up the old Grass, lurked under these Pillars of Smoak, in order to obtain an Opportunity to set upon us with great Numbers. To provide against this, I caused the Camels and Horses which were left us in this horrible Desert, betimes, to be drove to a Place where there was some Grass, and which being behind a high Mountain, was securely shelter'd from the Fire. After which I caused an hundred Men to provide themselves with the Felts with which the Camels were covered, and be in Readiness, if the Smoak approached us, to disperse and drive it from our Camp as much as possible. Within the Space of half an Hour, the Air was wholly darkned with the Smoak, and the Fire, driven on by a stormy Wind, flew swifter than a Horse could run, into the Vale, where the Dry Grass was about half an Ell high; so that it was scarce possible either to escape or quench such a rapid Flame: The Fire flew, or rather flashed by our Camp, as swift as Lightning, so that whilst I turn'd myself round, it was got to the short Grass, and behind the Brow of a Hill: Notwithstanding its speedy Flight, we did not clearly escape it, for the Flame laying hold of our foremost Row of Tents, immediately sent ten or twelve of them burning into the Air: Great Quantities of our Merchants Goods were consumed, and fourteen Men struck down by it which were miserably burnt, and some of them taken up for dead; but after necessary Care was taken for their Recovery, only one *Persian* died. I was myself in great Danger, and if I had not in time run to a Hill where there was scarce any Grass, and been assisted by two Servants, which covered me with a Felt, to keep off the Heat, I should not have escaped better than those abovementioned.

The Flame was no sooner past us than it visited the *Chinese* Ambassador, who was encamped at some Distance from us, amongst the Hills, where, to his good Fortune, there happened to be very little Grass, so that the Fire passed about and over the Hill, but was not violent enough to catch hold of any thing, so that their Horses Tails only were a little burnt, or rather singed.

Before it was possible to have told two hundred, this Fire had reached the River *Kailaan*, (which was a Mile from our Encampment,) where it was quench'd by the Interruption of the Water. After this Burning, the Land, as far as we could see from the Hills, was quite bare of Grass, and every where Coal-black. Upon this Disaster, I sent out my Guide, to try whether he could discover any Place for us to encamp for that Night; he return'd the next Day, with Information, that for two Days Journey all round, there was no Forage, the Fire having consumed it all; for though there were some few scatter'd Places which had escap'd the Flame, yet there was not half Grass enough to satisfy such a Number of Camels and Horses as ours; which was but melancholy News fur me and the whole Camp.

Wherefore I consulted, whether it was not most adviseable to repass the River *Kailaan*, where the Grass had escaped untouched; but in Opposition to this, the Danger of being fallen on by the *Tartars* which were on that Side of the River, offered itself; so that I rather inclined to chuse the travelling two Days in Want of Necessaries, than once more run the Risque of exposing ourselves to the Inhumanity of these Barbarians.

9. In the Morning then we broke up our Camp, which we pitched late that Night near a great Morass, after having endured a great Deal of Misery and Fatigue that Day, by passing through Morasses and over steep Hills; which Hardship fell heaviest on the Camels, insomuch that in this Day's Journey only eighteen Camels and twenty two Horses sunk into, and remained in the Morasses, not being able to stir a Step further, which fell very hard upon us, and the farther we went, rendered us the more uneasy, since we were as unwilling to leave our travelling Necessaries and Provisions behind us, as the Merchants were to throw away their Goods; wherefore the Remainder of the Beasts must necessarily be the heavier laden.

The next Day we also passed through Morasses, Vales, and over steep Hills, and came to the River *Mergeen*; where the Grass was not burnt off. Having forced this River, and proceeded on our Journey, though in a miserable Condition, as well by Reason of the ill State of our Cattle, which daily sinking under their Loads, obliged us to leave them behind, as on Account of the Scarcity of Provisions for so many Men; our Stock being at present very low, and consisting barely in a few lean live Oxen, which Travellers generally take with them in these Sort of Journeys, but not either Bread, Peas, Barley, or other Provisions, because the Merchants and *Cossacks* wanted Beasts for the Carriage of their Goods, and it would have been too chargeable to lade Camels with Provisions.

There being but a small Number of Oxen in our Camp, the People began to be very anxious, considering it was not possible to reach *Argun* on the Frontiers in less than ten or twelve Days; so that each Person, according to the Company he was engaged in, began to compute, how long what they had would last, and contrive how to manage his Share best.

On the 18th of this Month, with great Difficulty and Fatigue, we at last reached the River *Gan*, which at low Water we forded, and on the other Side found fresh Grass for the Beasts, with which we were very well pleased, and mightily encouraged. Here I resolved to lie still three Days, and would have rested longer, if the Merchants, *Cossacks*, and Workmen, had not complained that they were pinched by Hunger, and that there was but a very small Number of Oxen remaining, considering how many hundred Men were to be subsisted by them, and they, by Example, shewed me the best provisional Methods which could be taken to prevent an entire Famine; for as soon as an Ox was killed, they saved his Blood, and boiled it to the Consistence of Liver; this they eat instead of Bread. Others cut the Hides into Slips, shaved the Hair off, and toasted them at the Fire, and this passed at that Time for good Food. Nor were any Part of the Entrails thrown away; so that if the Scarcity had endured longer, possibly their Nature had been changed into that of *Caffers* or *Hottentots*, who eat not only raw Flesh, but even the Excrements also.

10. In this Strait, being informed that the Country all about this River abounded with wild Game, as Harts, Roebucks, *&c.* I ordered some expert Archers to go a Hunting; which proved to successful, that they shot about fifty Roebucks, which were afterwards distributed to our famish'd Company, who greedily devoured them half dressed and half raw, and gave convincing Proof that Hunger, as 'tis commonly reported to be, is really a sharp Sword; but besides it must be owned that the assuaging it when it hath continued long, and is grown outrageous, is one of the *greatest Pleasures* of Life; though indeed a tedious Thirst is more intolerable and painful to human Nature.

In this Strait I sent a Gentleman, accompanied with eight *Cossacks*, to *Argun* the frontier Place, charg'd with a Letter to the Governor, requesting that he would immediately send us a Parcel of Oxen, Sheep, Bread, Meal and other Provisions, under Convoy, by Reason we were driven to the last Extremity; and this Message did not prove unsuccessful, though the expected Relief did not arrive so speedily as we wished; each Day on these melancholy Occasions commonly appearing an insupportable Year.

Having dispatched this Messenger with his Orders, I thought it necessary to break up from the River *Gan*, and in the Interim to advance as far on our Way, and struggle as much as possible with our Uneasiness. And after we had travelled three Days, the hungry Complaints of our Company became incessant; the Roebucks were but a Morsel amongst such a Number of People, and no Edibles were to be bought for Money in this Wilderness. During which Affliction we were obliged to make a Virtue of Necessity, and bear as well as we could what we were not able to remedy. In this Condition, dispirited and faint, we arrived at a Brook, which flowed from the Hills, and was richly stored with large Jacks, Trouts, and other Fish, of which we shot many with Bow and Arrow; for in clear Water the *Cossacks* and

Tunguzians, of both which I had ſeveral, are ſuch expert Archers, that with their double-pointed Arrows they very ſeldom miſs the Fiſh they aim at, and but once touching, generally pierce through them, which inſtantly cauſes them to float on the Surface of the Water. This Fiſhery afforded a very conſiderable Refreſhment to our Camp, which was alſo increaſed by ſome Bucks being ſhot that Evening and dreſſed as before.

Our Hunters diſcovered a Hutt amongſt the Hills, where lived a *Schaman* or Conjurer and his Companion. This Magician was Uncle to our Guide, and a *Tunguzian*, which Nation abounds with ſuch Pretenders, as we have already hinted. About Midnight I was waked by a horrible Noiſe, upon which running out of my Tent, and aſking the Centry that ſtood there, what it was? He told me our Guide was making merry with his Uncle; which excited my Curioſity to that Degree, that led by one of the Centries, I ſtole thither ſoftly to ſee what they were doing; approaching the Entrance of the Hutt, I found that they were conjuring after their Manner; and though the greateſt Part of it was over, I yet obſerved him ſitting with an Arrow in his Hand, the Head of which was inclined towards the Earth, and the Point he held under his Noſe; after which he roſe up, making a louder Outcry, and after leaping all round, laid himſelf to ſleep. In the Morning the *Coſſacks*, whom I had ſent a Hunting, and whom he had accompanied, told me that this Conjurer came to meet his Nephew, whom he in their Preſence conjured out of their Sight, or carried away; which might eaſily be done without any Diabolical or other Aſſiſtance than the Darkneſs of the Night, and the uneven hilly Ground. My Meſſenger returned with the agreeable News, that within three Days we ſhould be furniſhed with all Sorts of Proviſions from *Argum*; the Approach of which appointed Time was not a little longed for amongſt us.

11. On the 3d Day Heaven favoured us with our promiſed Aſſiſtance, which conſiſted of twenty five Oxen and Cows, Millet and Bread; but the Sutlers that brought this Convoy of Proviſions, made the Merchants pay ſo very dear for it, that their Relief looked more like Extortion than Charity; they taking a *Rixdollar* for one Loaf, and for all the reſt in Proportion; however, coſt what it would, this Supply was very welcome to us at that Juncture.

Thus invigorated, and alſo encouraged to find that the farther we advanced on our Journey the Graſs grew better, on we went, till through the Mercy of God we got to the End of this barren Deſart, in which we had ſuffered ſo many Miſeries, and ſtruggled with the greateſt Difficulties in the World.

On the 27th Inſtant we joyfully reached the River *Argum*, which with the whole Caravan we paſſed: And on the 31ſt arrived very ſafe at the City of *Nerzinſkoy*, returning our Thanks to Heaven, that through ſo many Dangers we were thus far advanced on our Way, and had got out of the reach of pinching Neceſſity.

After having refreſhed the Camels and Horſes with good Graſs, and reſted ourſelves for a convenient Time, we departed from *Nerzinſkoy* on the 5th of *Auguſt*, and proceeding forwards by Land along the River-ſide, came on the 8th Inſtant to the City of *Udinſkoy*; where we furniſhed ourſelves with Barks, and aſſiſted by an ebbing Tide, and a good Wind, in one Night reached the Frontiers of *Siberia*, and on the 12th arrived ſafe at *Jekutſkoy*.

On the 17th we left that Place, and after running a great Riſque by wading through the great Quantities of Water which were fallen, arrived ſafe at *Jenizeiſkoy*.

On the 26th we went by Land from this City, and travelled through a Wood twenty Miles long, in which were harboured ſeveral wild and ravenous Beaſts, that at our Approach took their Flight.

After which we arrived at the Village *Makoſkoy*, where finding as large a Store of Shipping as I deſired, we all embarked, and driving down the River *Keta*, on the 28th of *September* we reached the Caſtle of *Ketſkoy* on the *Oby*; on which we drove down without meeting any Thing remarkable, and on the 16th of *October* came to the Town *Samoreſſkoy Jam*, at the Mouth of the River *Jalis*, on which Stream I ſpent fourteen Days in waiting for Sleads to purſue our Journey by Land. I took the very firſt Opportunity, ſo that on the 29th I ſafely reached *Tobolſkoy*, where we reſted three Weeks to refreſh ourſelves, and to provide ourſelves with new Cloaths.

After which we ſet forwards with all poſſible Expedition, being very deſirous to put an End to ſuch a tedious Journey, and once more ſee the imperial Metropolis.

On the 24th of *November* we travelled through the City of *Wergaturia*, without encountering any Thing obſervable, and through the Mercy of God, arrived in Sleads ſafe at *Moſcow* on the firſt of *January*, after having ſpent two Years and ten Months in theſe Travels, and endured ſeveral fatiguing Miſeries, partly occaſioned by Scarcity of Proviſions, as already hinted. We returned Thanks to Almighty God for graciouſly preſerving us in ſuch imminent Dangers, and at laſt conducting us to the Place from which we were ſent by their Czariſh Majeſties.

SECTION IV.

A very copious and no leſs curious Account of the North-Eaſt Part of *Aſia*; comprehending a diſtinct, particular and authentick Deſcription of all that has hitherto paſſed under the general Name of *Siberia*, ſhewing the Extent and Situation of the ſeveral Diſtricts thereof, their Climate, Soil and Produce, the Riſe and Courſe of the principal Rivers, Deſcriptions of all the great Cities upon their Banks; of the ſeveral barbarous Nations that inhabit near theſe Rivers; of the Value of their Furrs and Fiſheries, with the Manner of their Commerce, and a clear and full Explanation of a Multitude of leſſer Circumſtances, as well as material Points of Fact, which contribute to the perfect underſtanding the Condition of this hitherto unknown Country, and all its Inhabitants. To which is added, a ſuccinct Recapitulation of the State of the *Chineſe* Empire towards the Cloſe of the laſt

Century; with ſome very impartial as well as judicious Remarks on the Temper, Genius, and boaſted Oeconomy of that famous Nation; with a free Cenſure of thoſe Hyperbolical Panegyrics that have been beſtowed on the Progreſs of Science amongſt them.

Being the Concluſion of his Excellency EVERARD YSBRANTS IDES's *Travels by Land from* Muſcovy *to* China, *and of his Return from thence.*

1. *The Author's Account of* Siberia, *the Extent and Situation of that Country, the Motives that led him to think of making a Map of it, the Methods uſed by him for that Purpoſe, and the Reſult of his Pains upon this Subject.* 2. *The Country of the* Samojedes *deſcribed, with an Account of this Nation, their Food, Carriages, Government, Arms, Religion, Marriages, Poetry and ſtrong Diſpoſition to Magick.* 3. *An exact and excellent Deſcription of the Streights of* Weygats, *how far they are navigable, the* Ruſſian *Fiſhery in them, Privileges that Nation formerly enjoyed, which are now taken away.* 4. *An ample and curious Deſcription of the Mountain of* Pojas, *or Back of the World: Of the South Boundaries of* Siberia, *and of its principal Rivers, viz. the* Jaka, *the* Tobol, *the* Oby, *the* Jenizea, *and the* Selinga. 5. *The Source of the River* Kugur, *Deſcription of the* Uſſinian Tartars, *and their Neighbours, the Nature and Produce of their Countries, the Stature, and Complexion, Habits, Language, and Religion of theſe People.* 6. *Of the* Kalmucks *or* Kalmacks, *who inhabit between the* Tobol *and the* Oby. *The Lake of* Jamuſchowa, *famous for the excellent Salt it produces. The Country of* Barabinſy, *its Nature and Produce, the People that inhabit it; their Manners, Cuſtoms, Arms, Government, Religion, and Trade.* 7. *Of the famous Town of* Tomſkoy, *its Inhabitants and Commerce, of the ſhort Route from thence to* China, *and a conciſe Account of the Country between this City and that of* Jenizeſkoi. 8. *Of the Country of the* Kirgiſes, *the Hiſtory of that People, and of their Neighbours: Of the frontier Places belonging to the* Mongals, *with an Account of the three Princes by whom they are governed.* 9. *Of the Country about the Caſtle of* Argum, *of the People who inhabit theſe Parts, and of the River* Gorbiſa, *which ſeparates the Dominions of the* Czar *from thoſe of the Emperor of* China. 10. *Of the Rivers* Tugur *and* Uda, *and of the Inhabitants of certain Iſlands that come thither to trade, extremely curious, and which occur in no other Author.* 11. *The City of* Kamſatka *deſcribed, with an Account of its Inhabitants, the Climate about the* Icy-Cape, *the Fiſh taken there; the Manner in which the People live under Ground, and of the vaſt Mountains of Ice in the Sea.* 12. *Of the River* Lena, *and the City of* Jekutſkoi, *Capital of the Northern Parts of* Siberia, *the Fiſhery there, the Nations that inhabit on the Side of this River, their Cuſtoms, Religions, Habits and Language. Of a certain Idolatrous Nation in theſe Parts. A Deſcription of other Rivers that ariſe in this Country, and of the Lands they water.* 13. *A Deſcription of the City of* Wergolenſkoi, *the fruitful and pleaſant Country about it: An Account of the River* Jenizea *from its Source to its Mouth, with a Deſcription of the People that inhabit the Banks of that and other Rivers.* 14. *A ſuccinct but curious and exact Deſcription of* China, *with Remarks on the Genius, Temper and Diſpoſition of the People.* 15. *Of the Author's Converſations with them, in Reference to religious and philoſophical Subjects; with other curious Particulars.* 16. *The Author's Sentiments with reſpect to the high Notions that have been entertained in* Europe, *of the Wiſdom, Learning, Policy, Arts and Manufactures of this Nation.* 17. *Obſervations Hiſtorical, Political, and Critical upon the foregoing Section.*

1. THE great Value of theſe Travels ariſes from their Plainneſs, Perſpicuity, and apparent Veracity; for it is eaſy to ſee that our Author had a true *German* Sincerity, and was far from allowing his Imagination to co-operate with his Judgment in the Compoſition of this Work; what he ſaw with his Eyes, he has faithfully ſet down with his Pen, without Increment, without Diminution. But upon his Return to *Muſcovy*, and communicating his Journal of his Travels, many Queſtions were aſked him, and many Inquiries made, from which he was convinced, that a moſt uſeful and entertaining Supplement might be added to his Work; and this it was that put him upon writing what compoſes this Section. It had been a very eaſy Thing for him, by digeſting his Travels afreſh, to have brought all his Obſervations and Remarks into their proper Places; and this, without Doubt, would have render'd his Performance more elegant at leaſt, if not more uſeful. His Love for Truth, however, was ſo great, that he reſolved Things ſhould appear as they really were, and inſtead of taking that Step, has given us his additional Remarks in that Order to which he was directed by the above-mentioned Enquiries; by this Means he was obliged to retrace his whole Journey, which however he has done in ſuch a Manner, as to mention little or nothing that he had given us before, and has taken ſuch a Method, as will enable every attentive Reader to become abſolutely acquainted with this great Country never deſcribed before, and of which all Deſcriptions that have been made ſince fall very far ſhort of his. Thus much I thought neceſſary to premiſe, without taking away any Part of his own Introduction, becauſe I thought it but juſt to acquaint the Publick with this Author's real Merit, which in Point of Accuracy and Regard to Truth, I look upon as ſuperior to moſt, and not inferior to any; and I perſuade my ſelf, when he has peruſed it, that the Reader will be entirely of my Opinion, and will only regret, that in Collections of this Nature, ſo few Pieces of this Kind can be inſerted.

In the paſt Relation of our Travels, ſolely aiming at Truth, we have repreſented her naked, without any hyperbolical or ornamental Illuſtrations to render her the more agreeable and ſurpriſing, according to the common Practice of Writers of Travels, who magnify Triſles, and croud in various Particulars on the uncertain Reports of others, in order to furniſh up the Book. This is indeed what I have all along carefully avoided in the Deſcription of my Journey; but finding I have not been ſo methodical as I could have wiſhed; that I have omitted ſome Particulars worth the Reader's Cognizance, or at leaſt not related them as they ought; for the firſt I beg Pardon, and ſhall endeavour to make ſome ſmall Amends for the latter by a ſhort Review.

My Travels then were through the whole Provinces of *Siberia* and *Daour*; the Towns, Countries, and Rivers of which that I have paſſed through, or over, are already exactly deſcrib'd. The Courſe of our Journey was from the

the North to the East, that is, from *Weygats* to *Amur*; and from the West from *Uffa Boſkiria* to the *Mongalian* Country, and from thence from the West to the South.

As for what relates to the Frontiers of *Siberia* in general, they are every where garriſoned with well armed Forces by his Czariſh Majeſty, who are not indeed very ſolicitous to ſubdue the Southern *Tartars* inhabiting the *Geliſeeſchian* Plains to his Majeſty's Obedience, by reaſon it would not turn to any great Advantage. The Circuit of this Kingdom of *Siberia*, and the circumjacent Country is very large, as appears by our accurate Map, with regard to which I muſt acquaint the curious Peruſer, that he ought to guide himſelf only by the Degrees; but as for the Diſtances betwixt Countries, Cities and Rivers, they are not to be expected exactly placed to a Mile: For this Country having never been travelled by Geographers, much leſs meaſured by Miles, I have only, as carefully as I poſſibly could, taken the Altitudes with a Mathematical Inſtrument, and from thence marked the Places, leaving to my Succeſſors in theſe Attempts, the more thorough Search and Diſcovery of theſe untravelled Countries. I have indeed broke the Ice for them, being the firſt *German* that ever went through this vaſt Country to, and returned from *China*.

I muſt acknowledge that I am obliged for the firſt Light of a good Sketch of a general Map of theſe Lands, to the highly honourable and worthy *Nicholas Witſen*, Preſident Burger-maſter of the City of *Amſterdam*, whoſe Memory will be perpetually reverenced by all the learned World; he having firſt diſcovered to the *Europeans* all *Siberia*, the *Calmuckan*, *Mugalian*, and other Provinces, to the *Chineſe* Wall; and deſcribed them by a Map. This Map I made uſe of as a Guide throughout my Journey, and as a Foundation, on which to build that annexed to my own Book. A ſhort Sketch of my Journey is as followeth:

2. Firſt, we began our Travels in the North, in the *Samojedian*, which he before called *Sirenian* and *Waguliſſian* Countries, which are alſo under the *Siberian* Government, being ſubject to the *Waiwodes* of *Pelun*, as far as the Sea. It is obſervable that there are various Sorts of *Samojedes*, very different from each other in their Language or Expreſſion, as are the *Bereſofſkians* and *Puſtoſerſians*, which believe themſelves alſo to be the ſame Nation: After theſe are thoſe who live on the Sea-Coaſt beyond the Eaſt Side of the *Oby* to *Truchamſkoy*, or *Mangazeiſkoy*; as alſo thoſe which for the greateſt Part of the Year reſide about *Archangel*, neaf the River *Dwina*, though indeed in Summer they ſet up Hutts by the Water-ſide, and in the Winter far in the Woods: This laſt Sort are the Scum of thoſe People who formerly lived together by the Sea-ſide, which now are come to this Country.

Beſides theſe, are the *Samojedes* that inhabit all along the *Ice-Coaſt* of the Province of *Siberia*, which are a People that have not much more to pretend to than a human Face and Figure; they have but a very ſmall Share of Underſtanding, and in all other Particulars are very like Wolves and Dogs, for they eat all Manner of dead Carcaſſes, whether of Horſes, Aſſes, Dogs or Cats, which die a natural Death; as well as Whales, Sea-Cows, Sea-Calves or Horſes, *&c.* which are thrown upon the Shore by the Ice; nor do they take the Trouble of dreſſing theſe Meats, but devour them raw; and if they had but Wings they would certainly take their Flight to *Greenland*, and diet with the white Bears and Malmucks (a Sort of Birds of Prey) which feed on the flea'd Whales Carcaſſes: And notwithſtanding all this, they inhabit a Country that richly abounds with wild Game, Fiſh and Fleſh; but moſt of them are too idle to provide themſelves with it.

They have a Sort of Governors amongſt them, to whom they bring their Tribute, and theſe are obliged to carry the ſame to the Cities or Winter-Places of his Czariſh Majeſty. A Gentleman who ſtaid ſome time at *Poſtoi Oſer*, told me, that their Hart-Sleads were very convenient, and that with them they went prodigiouſly ſwift over the Mountains covered with Snow. (The Faſhion of theſe Sleads, their Manner of Travelling, and their Buckſkin Habit with the hairy Part outwards, together with their Bow and Arrows, are expreſſed in the annexed Print.) He added that he had ſeen the abovementioned Governors in ſuch Sleads as theſe, to which were ſometimes harneſſed ſix or eight Bucks; the Governors are commonly cloathed in Scarlet-Coats, but their Retinue in the Habit already deſcribed. Their Arrows, inſtead of being pointed with Steel or Iron, are only headed with the Bone of a Sea-Calf, or ſome other Animal.

They make a very diſagreeable Figure all over, inſomuch that I may venture to affirm, that ſuch a ſhocking ill looked People are not to be found on the Surface of the whole Earth. Their Stature is ſhort and flat, they have broad Shoulders and Faces, flat and broad Noſes, great blubber hanging Lips, and frightful Eyes like thoſe of the Lynx. They are very brown all over, their Hair is diſhevelled, ſome of it being red or pale, but moſt of it is as black as Pitch; they have very little Beards; their Skin is brown and hard, and they are very ſwift Runners. The Roebucks, which they uſe to draw their Sleads in Winter, are horned and ſhaped like Harts, but have crooked hanging Necks, like thoſe of Dromedaries; beſides which, what is obſerved of them is very particular, that they are as white as Snow in Winter, and greyiſh in Summer: They are fed with Moſs, which grows on the Ground in the Woods.

Theſe *Samojedes* are groſs Idolaters, who have no Notion of any Religion otherwiſe than that, like the *Perſians*, they worſhip the Sun and Moon, by bowing their Bodies Night and Morning; beſides which, they keep near and in their Tents Idols that hang on Trees; ſome of them are wooden Images repreſenting human Figures; others made of Iron, to which they ſhew ſome Reſpect: Their Tents are cover'd with Birch Barks ſew'd together, and when they remove them, as they frequently do in Winter as well as Summer, they ſet up the Stakes round with the Points together, and upon theſe they lay the Covering of the fore-mentioned Bark over them, leaving a Hole at the Top for the Paſſage of the Smoke. Their Fire is made in the Middle of their Tents, round which they lie at Nights naked both Men and Women. They lay their Children in Boxes or Cradles made of Birch Bark ſewed together, filled with Shavings of Trees which are as ſoft as Wool, and covered with Buck-ſkins.

They marry within the Degrees of Conſanguinity without the leaſt Scruple, and buy one another's Daughters for Wives, giving for them Bucks and Hides; and according to the Cuſtom of ſeveral Eaſtern Nations, they take as many Wives as they can keep. When they deſign a Merry-making, they ſtand in Couples oppoſite to each other, throw up one of their Legs, and mutually clap the Soles of their Feet ſo hard with their Hands that it may be heard at a Diſtance. Inſtead of Singing, they make a howling Noiſe like that of Bears, they neigh like Horſes, or chirrup like young Birds. They have a Sorts of Conjurers that ſhew all ſorts of diabolical Tricks, moſt, if not all of which are fraudulent Deluſions. But here taking our Leave of theſe monſtrous *Samojedes*, we ſhall turn our Diſcourſe to another and more pleaſant Subject.

Near this Coaſt, as far as *Weygats* and *Moſcow*, are all Sorts of Quadrupeds, particularly Wolves, Bears, Foxes, and Harts, *&c.* The Fowls are Ducks, Partridges, *&c.* being Snow-white in Winter, which is ſo very ſevere, that about *Samojeda* I have myſelf ſeen Rooks and Magpies fall down dead in their Flight, being killed by the piercing Froſt.

3. A great deal hath been ſaid concerning the *Weygats*, by *Engliſh*, *Danes*, and *Hollanders*, who with Ships have endeavoured to bore through this icy Channel, which hath been done indeed once or twice, but then thoſe who did it were repulſed, and forced to return to their own Country by the vehement Current of Ice in the South or Icy Sea; of which Mr. *Nicholas Witſen*, *Burger-maſter of Amſterdam*, treats at large, that Gentleman having obtained an exact Account of whatever is remarkable, from ſeveral Perſons who have been there; all which Obſervations he hath incomparably well digeſted in his Chart of *Weygats* and the Sea-coaſts; to

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the River *Oby*; by which it plainly appears, that from *Weygats* to the *Icy* or *Holy Cape*, the Sea is utterly unnavigable with Ships, and ſhould a ſecond *Chriſtopher Columbus* appear, and point out the Courſe of the Heavens, he could not yet drive away theſe Mountains of Ice: For God and Nature have ſo invincibly fenced the Sea-ſide of *Siberia* with Ice, that no Ship can come to the River *Jeniſea*, much leſs can they come farther Northwards into the Sea. Not to mention the Voyage from the *Icy* or *Holy Cape*, round *Japan* and *Jedzo*, I ſhall only inſert what I have collected from the Informations of the *Ruſſians*, who ſeveral Times have ſailed through the Streights of *Weygats* to the *Oby*.

We go, ſay they, with our *Kaiſt*, (a Sort of Barks fitted for the Sea) to the Streights of *Weygats*, to fiſh for Sea-Calves, and if they do not meet with great Quantities of Fiſh, we ſail directly into the *Weygats*; but if the Wind blows from the Sea, the whole Coaſt is covered with Ice, and we are obliged to put into ſome of the Creeks or little Rivulets which run inland, and withal not to venture too far, but ſtay there till the Wind turns about and blows from the Shore towards the Sea; upon which theſe Streights are ſo perfectly cleared of all their Ice, that it ſoon drives ſeveral Miles out of Sight at Sea; and making uſe of that Opportunity, we ſail along the Coaſt till the Wind turns contrary, when we are again forced in, in Search of a Creek to ſhelter us; which if we fail of, the Bark is ſhatter'd to Pieces by the Clots of Ice.

About fifty Years paſt, the *Siberian Ruſſians* had free Liberty to fetch their Proviſion, as Corn, Meal, *&c.* from the Sea-ports, and to carry their *Siberian* Commodities thither through the *Weygats*, ſuppoſing that they paid the proper Toll to his Czariſh Majeſty: But theſe *Siberians* abuſed their Sovereign's Favour to a very great Degree, and made uſe of it to bring in great Quantities of Goods by other Ways and Rivers into *Ruſſia* by Stealth, whereby his Majeſty ſuffered very much in his Revenue; for which Reaſon, ever ſince, the Importation of any Goods through the Streights of *Weygats* have been abſolutely prohibited; but all are obliged to be brought over *Bereſova*, the *Kamenſkoy*, or the rocky *Pojas*; which Paſſages are not attended with ſmall Difficulties, for when they leave *Bereſova* the Carriers are obliged to cut their Boats (which are cut out of a Tree) acroſs in two, and in thoſe half Boats draw themſelves and their Goods over the high Mountains, and having ſpent ſome Days in this irkſome Way of Travelling, till they are come to the North-ſide, they again faſten their Boats together, ſtopping the Joints cloſe with Moſs, and therewith purſue their Voyage to *Archangel*, or the other Places in *Ruſſia* ſituated on the River *Oby*.

4. I ſhall now turn my Diſcourſe to the *Pojas*, or *Ridge of the World*; which is a vaſt Quantity of Rocky Hills, that in their parting, according to the exacteſt Obſervation, make a Sort of *Ridge* or *Pojas*. This *Ridge* begins from *Petzerkay Oſer*, or *Pezerſe Lanis*, and extends, without any Diviſion, through the Province of *Wergaturia*, under which is compriſed the *Wergatoerſchian Wolok*; and this Maſs of Hills is no otherwiſe to be travelled than by drawing over it. From thence it runs Southward by the Caſtle of *Utka*, to the *Uſſinian Tartars* Country, out of which Mountains the River *Uſſy*, and Eaſtward the River *Nitra*, *Tuna*, &c. originally riſe, and the laſt falls North-Weſtward into the *Kama*. From hence this mountainous Ridge takes its Courſe Southwards, to the *Kalmockian Borders*, out of which *Pojas*, the large River *Jaica*, ſo rich in Fiſh, riſes Weſtwards, and diſembogues itſelf into the *Caſpian* Sea, and the River *Tobol* riſes out of the North Side of it. Its Courſe Eaſtwards is along the *Kalmuckian* Country, and the Borders of *Siberia*, paſſing by *Aſero Saiſan*, and *Oſer Kalculan*, two Lakes; from the firſt of which the vaſt River *Oby* ſprings, and from the ſecond *Irtis*. From this great Lake *Oſer Kolculan*, this Ridge of Mountains turns off again Southward, where the River *Jeniſea* riſes, which diſcharges itſelf into the *Tartarian Icy Sea*.

Farther Southwards this *Pojas* or Ridge of Hills inclines in the Shape of an Elbow to the North-Eaſt and South. It runs along by the River *Jenizea* Northwards, and Southwards by the *Oſer* or Lake *Kofogol*, out of which riſes the River *Selenga*, which falls into the Lake *Baikal*. From hence the *Pojas* extends to the *Sandy Deſert*, in the *Mongalian* Country, and being interrupted by ſome Days Journey through the mentioned Deſart, proceeds onwards to the South, as far as the *Chineſe* great Wall, and then turns off Eaſtwards to the *Careeſchian Sea*, as is delineated in our Map.

5. But to come to the Deſcription of the People of theſe Provinces, and to inform the Reader to whom they are Tributaries. The Country from *Pelim* to *Wergaturia*, all along by the River *Zuſawoja*, to the Province of *Uſſinia*, is moſtly inhabited by the *Woguliſchian* Heathens, whoſe Tenets and Manner of living are already above deſcribed. The River *Kugur*, where the *Uſſinian* Habitations begin, riſes out of the *Uſſinſchian* Juriſdiction, betwixt the Rivers *Zuſawoja* and *Uſſa*, and falls into the *Kama*. On this laſt River is ſituate the City called *Kungun*, in which his Czariſh Majeſty hath a Garriſon. Theſe *Uſſinchian Tartars*, as alſo another Sort called *Baſkinzians*, inhabit near the City of *Oeſſa*, and live diſperſed in Villages and Towns, all which are well built after the *Ruſſian* Faſhion, along the Weſtern Shore of the River *Kama*, and by the *Wolga* Side, almoſt as far as the Cities *Sarat* and *Sarapul*, both which are ſituate on the River *Wolga*, and garriſoned by his Czariſh Majeſty, in order to the collecting of his Tribute, and to keep the *Tartars* in Awe. This Tribute they pay in Furrs and Honey; and are a Sort of People that will not bear being too roughly handled by their Governors, but if ſo treated by them are ſure to rebel, of which there have been ſeveral Inſtances formerly; but for a long Time they have not been guilty of any Diſloyalty.

South-Weſtwards, in the Diſtrict of *Aſtracan*, there are alſo other ſmall Clans or Hords of that Nation, who being an independant People, in Conjunction with the *Kalmockians* bordering on *Aſtracan*, rob and pillage in the Province of *Siberia*. Beſides which, by Way of ſupplemental Maintenance, they apply themſelves to the Tillage of the Ground, chiefly for the Production of Barley, Oats, and Buck-wheat: And as ſoon as the Corn is reaped, they prepare a Threſhing-Floor in the Field, threſh it out, and ſtow it in the Barn. This Country as plentifully flows with Honey as any Part of the World. Moſt of the Men's wearing Cloaths are made of *Ruſſian* white Cloths, the Coat being about the ſame Faſhion with thoſe of the *Muſcovite* Peaſants, with long Flaps hanging down on their Backs. The Women, when the Seaſon is not too cold, cover the upper Part of their Body with a Shift only, which is curiouſly ſtitched with Silk of all Colours by Way of Stripe, from the Top to the Bottom; and about the lower Part of their Body they wear Petticoats, and a Sort of Shoes which nor only cover their Feet, but reach above their Ancles. Their Head-dreſs conſiſts in a Sort of Fillet about a Hand-breadth, which they wear on their Foreheads, and faſten it behind. This Fillet is ſtitched with Silk of ſeveral Colours, and adorned with a Sort of variegated Glaſs, in Imitation of Coral, which is ſtrung, and hangs dangling near the Eyes. Some have theſe broader than others, as being full two Spans long, and of one Hand-breadth, and ſtitched through with Silk; theſe look like a thin Plank, and are adorned with Corals of all Sorts of Colours, which cover their Forehead. When they go abroad, they cover their Head-dreſs with a ſquare Linen Handkerchief, ſtitched with Silk, and edged with Silk Fringe.

Theſe *Uſſinſchian*, as well as the *Kaſkierſchian Tartars*, are a valiant, warlike People; they ſit their Horſes well, and carry no other Arms than Bows and Arrows, in the Uſe of which they are extraordinary dextrous. They are vigorous and large Men, their Shoulders are broad, and they ſuffer their Beards to grow to a good Length. The Hair of their Eye-brows is ſo very thick and long, that it hangs over their Eyelids, and generally runs ſo far croſs the Forehead as to unite the two Eye-brows. They have a Language peculiar to themſelves, yet can partly underſtand the *Aſtracan Tartars*. Their Religion

ligion is Pagan, though indeed they partly incline to the *Mahometan*, which they have borrowed from the *Crim Tartars*, with whom they formerly converſed very much.

6. The Country betwixt the Rivers *Tobol* and *Oby*, to the *Jamuſchowa Oſer*, is inhabited by *Kalmockians*. This *Oſer* or Lake plentifully abounds with hard Salt, and lies under the *Kalmockian* Juriſdiction; notwithſtanding which about twenty or twenty five *Dochenicks*, or *Ruſſian* Veſſels, guarded by a Convoy of 2500 well armed Men, come annually from *Toboleſk*, up the River *Irtis*, from whence they travel by Land to this *Oſer* or Lake, where they dig up the Salt like Ice from the Shore, and load their Ships with it. Indeed they generally have ſome Skirmiſhes with the *Kalmockians*, who will not allow of this Practice: But yet, whether they will or not, they are forced to ſuffer it.

Inclining lower down from this *Jamuſawaian Lake*, near the River *Irtis*, lies the City of *Torre*, adjoining to the River *Tara*: This is the laſt Frontier Place which belongs to his Czariſh Majeſty, bordering on the Territories of the *Kalmockian* Prince *Buſtuchan*. The Inhabitants of which are called *Barabinſy*, and ſtretch themſelves Eaſtward from the City of *Torre*, to the River *Oby*, oppoſite to the River *Ton*, and the City of *Tomſkoy*. This Country of *Barnabu*, is paſſable in Summer as well as Winter; but chiefly in the latter: For the *Oby* at *Surgut* and *Narin* being unpaſſable in the Winter, Travellers generally go this Way to *Siberia*, by *Tomſkoy* and *Jenuſeeſchs*. This Nation, which is called *Barabinſy*, conſiſts of a Sort of *Kalmocks* which pay Tribute equally to the Czar, and the *Buſtuchan*. They have amongſt them three Governors or *Taiſchi*; the firſt of which is called *Karſagaz*, the ſecond *Baikiſch*; and the third *Baiduk*: Theſe three Lords receive the Tribute of the *Barabinzes*, and bring the Czar his Portion. The *Karſagaz*, the firſt of them, brings his Part to the City of *Tora*; *Baikiſch*, his Portion to the *Ruſſian* Caſtle of *Telutwa*; and *Baiduk*, the Remainder to the Caſtle of *Kulenba*: All of theſe Tributes being paid in Furrs. Theſe are an inſolent villanous Sort of People; they live in low built wooden Houſes, like thoſe of the *Siberian Tartars*; they are not at all acquainted with the Uſe of Stoves or Ovens, but make Uſe of a Sort of Chimnies or rather Smoak-holes. When their Wood is burnt, they ſtop the Smoak-hole, and warm themſelves by the Coals as long as any Heat remains in them.

Their Houſes are ranged into Villages; they ſet up high Hutts in the Summer, but in Winter retire into their warm wooden Dwellings. They are tolerably ſkilful in Agriculture, and ſow Oats, Barley, Millet, and Buck-wheat, but are not fond of either Rye or Rye-bread: And though they like the Taſte of it well enough, yet they chew it ſo awkwardly, and roll it upon their Tongues as if they had Dirt in their Mouths, and ſpitting it out, ſcrape the Remainder off their Tongue as after a Thing which they cannot ſwallow. They ſteep their Barley in Water, dry it a little, and then threſh off the Huſk; after which they dry, or rather fry it in a very hot Iron Pan or Kettle; by which Management it becomes as hard as Bone; and this is their Bread which they daily eat, and is ſo hard and dry, that it craſhes betwixt their Teeth. They alſo eat the *Saranna* or Bulb of yellow Lillies, dried, ſtamped, and boiled with Milk, as a Sort of Milk-pap. They drink *Kumis*, a Sort of Brandy extracted from Mares-Milk; and *Karaza*, i. e. *Karatcha*, or black Tea, which is brought thither by the *Bucharians*.

Their Arms are thoſe common to the greateſt Part of the *Tartars*, *viz.* Bows and Arrows. They keep great Numbers of Cattle, particularly Horſes, Camels, Cows and Sheep: But neither keep nor will eat Hogs. Their Country abounds with fine Sables, Martins, Squirrels, Ermins, Foxes, Hyena's, Beavers, Minks, Otters, *&c.* in which they pay their Tribute. This Country extends from *Tora* to the Rivers *Oby* and *Tom*; is not mountainous, but plain even Land, abounding with Woods of beautiful Cedars, Larch-Trees, Birch and Pitch-Trees, which are interſected by ſeveral Cryſtal-line running Streams. In the Habits of both Men and Women, they follow the *Numgolſchian* and *Kalmockian* Faſhion; and marry as many Wives as they can maintain. When they go into the Woods in order to hunt furred Animals, they carry their *Saitans* along with them; which is a rough Image, as well carved in Wood as they can do it with a Knife: This they cloath in a Stuff Dreſs of all Sorts of Colours, in Imitation of the Habits of the *Ruſſian* Women, and place him upright in a ſmall Caſe, and carry him upon a particular Sled, both made for that Purpoſe; and to him they offer up their firſt Capture of what Sort of Beaſt ſoever it prove.

When they have killed great Numbers of their Game, they return Home very merrily, mount their Idol in his Caſe, to the higheſt Place in the Houſe, and hang him behind and before, above and below, with Sables, Martins and all Sorts of Furrs, in order to expreſs their Acknowledgements to him for rendring their Hunting ſo ſucceſsful; and all theſe rich Furrs muſt hang there to be ſpoiled and putrified, they believing it a moſt unpardonable Crime to take off or ſell any of theſe dedicated Hides; whence it is that we daily ſee ſo many fine Skins placed by theſe Images, that are eaten up by the Worms, which it is indeed a great Pity are not better employed.

7. Croſſing the River *Oby* from hence, we come to *Tomſkoy*, which is alſo a Frontier Place belonging to the Czar, ſituate on the *Buzuk*, and is a very fine and vaſt large City, ſtrongly garriſoned by *Ruſſian* and *Coſſackian* Soldiers, to prevent the Incurſions of the *Tartars* into *Siberia*; and in the Suburbs over the River live great Numbers of *Bucharſian Tartars*, who pay Tribute to his Czariſh Majeſty. This City lies on the River *Tom*, which riſes in the *Kalmockian* Territories, and from hence the Subjects of the *Buſuchtu Chan*, and the *Bucharſians*, drive a very conſiderable Trade to *China*, ſeveral *Ruſſian* Merchants being concerned and ſharing with them. This Way to *China* is very expeditious, it being practicable to go thither in twelve Weeks, and return back in as ſhort a Time; but it is withal expoſed to the greateſt Inconveniencies and Difficulties in the World; for the Travellers are obliged to carry all Neceſſaries along with them upon Camels, nay even Water and Wood to dreſs their Victuals. They go directly through *Kalmockia*, and through *Cokoton*, a *Chineſe* City without the Wall. But it is utterly impoſſible for *Ruſſians* or other Nations to travel this Road, by Reaſon that it is infeſted with ſeveral Gangs of Robbers, which ſet on the Paſſengers, and very often deprive them of all that they have gained by ſo tedious and fatiguing a Journey.

From *Tomſkoy* down to the City of *Janiſeſch* is utterly deſolate and uninhabited Land; the Country is an even Plain, on which appear ſome ſcattered Thickets: Alſo all about the two Rivers *Kia* and *Zuwin*, to as far as the Cities *Kuſnezkoy* and *Kraſnajar*, is very little or not at all inhabited, any where beſides the Frontiers. The firſt peopled Country we find here is that of the *Kirgizens*, which are the Subjects of the *Buſuchtu Chan*. The City of *Kraſnajar* is very large, and defended by a ſtrong Garriſon of *Coſſacks* placed in it by his Czariſh Majeſty, and they are always obliged to keep a very ſtrict Guard to prevent the Incurſions of the *Kirgizens*, for which Reaſon twenty Horſes both Day and Night ſtand conſtantly Saddled and Bridled, in the Market-place, before the Governor's Houſe: For the *Kirgizens*, though at Peace with the *Siberians*, are a People who are never to be truſted. For frequently when they are not expected, they come in Parties, and ſteal both Men and Horſes under the very Walls of the City, and out of the neareſt of the *Siberian* Villages: But the *Coſſacks* generally make ſevere Reprizals on them, by often killing and carrying off, ſeveral hundreds of Men and Horſes from their *Hords* or Clans.

8. Theſe *Kirgizens* extend their Habitations South-Eaſtwards as far as the *Mongalian* Diſtricts. They are a warlike Nation, being generally vigorous, tall, and broad-faced Men, ſomewhat like the *Kalmockians*. Their Arms are Bows and Arrows, but they never go out in

Queſt of Booty without very good Coats of Mail and Lances, which they draw along by the Horſe Side, with their Points on the Ground. They generally live in the Mountains, which naturally ſerve to defend them from Surprize. The greateſt Part of their Language is *Kalmockian*, but they alſo ſpeak a great deal of the *Crim Tartarian* Idiom, which the *Turks* partly underſtand.

From *Kraſnoy* along the River *Jeniſea*, as far down as *Jeniſeeſch*, is inhabited by ſome *Tunguzians*; but chiefly by *Burattians*. This laſt-mentioned Caſtle juſt touches on *Mongalia*, and borders on the Ridge of Rocks between *Tunkinſkoi* and the City of *Selinga*. The Frontier Fort butting on *Mongalia* is not large, but provided with a very ſtrong Garriſon, chiefly of Horſe, in order to defend the Weſtern-ſide againſt the *Mongalians*, and their ſubordinate *Tartars* the *Mirotticns*, *Milyans*, and *Burattians*. Near this City grows a Sort of *Sanialum* or *Sanders*, which is prodigious hard. The *Burattians*, which are under the Protection of his Czariſh Majeſty, formerly inhabited the Country all about *Selinga*; but by Reaſon ſome of them, at the Inſtigation of the *Chineſe*, began to fly over to the *Mongalians*, the Remainder were, for greater Security, tranſplanted to the *Baicaſſian Lake*, round which they now live in the Mountains, and pay their Tribute to his Czariſh Majeſty in Sables and other rich Furrs.

From this City to the Lake *Baikal* runs a continued Ridge of Hills, where are found very fine Sables and Cabardins. From the Lake *Kofogel* Eaſtward to the Sandy Deſart, and from thence to *Dwag*, or the *Mongalian Lake*, and ſo on to the Province of *Argun*, and thence again North-weſt as far as the Rivers *Onon* and *Sikoy*, is the Circumference and Boundary of the whole *Mongalian* Territories, or, as hath been formerly ſaid, of the *Juriſdition of the Race of* Gog *and* Magog, which is governed by three Regents, the Chief of which is the *Kuttuchi*, who is alſo the High-prieſt of the Nation. The ſecond Brother is the *Aziroi Sain Chan*, and the third is *Eliſi*, whoſe Boundaries border on the Weſt *Tartars*. The firſt two Brothers inſeparably hold together, but the third robs and plunders wherever any Booty is to be come at; and is ſo bold as to venture ſometimes even to the *Chineſe* Wall with his Troops, carrying off all that comes in his Way, not ſparing even the Emperor of *China*'s Money which he ſends as a charitable Preſent to the neighbouring *Tartars*, to engage them to a firm Continuance in their Allegiance. *Kuttuchi*, otherwiſe call'd *Koetoogt*, and *Aziroi Sain Chan* his Brother, though their Country is of vaſt Extent, have yet put both themſelves and that under the Protection of the Emperor of *China*, out of their great Fear of the *Baſuchiu Chan*, Prince of the *Kalmockians*, from whom they ſuffered very much in the Years 1688, and 1689.

9. But to ſtay no longer on the Frontiers of his Czariſh Majeſty's Territories, and to take a Turn Eaſtwards of *Ardum* Caſtle, which Fortreſs is built on the Weſt-ſide of the River *Argum*, and garriſoned with *Ruſſian* Forces; the People inhabiting all round are *Tungaſi Koni*, who pay their Tribute to his Czariſh Majeſty in Sables, Linx, and grey Ferrets Skins, which there prove very fine. The *Tunguſians* are a fierce, warlike People, and can, on Occaſion, from theſe Borders only, bring into the Field four thouſand Horſemen armed with Bows and Arrows; inſomuch that no roving *Mongalians* dare ride or appear hereabouts, otherwiſe than by Night, when they ſometimes drive away a few Horſes and Cattle out of the Field. Their Winter Cloaths are Sheep-ſkins, and their Boots like thoſe of the *Chineſe*. Their Caps are turned up with broad Borders of Furr, which they can turn up or pull down as rainy or fair Weather gives Occaſion. They wear about their Waiſts a Girdle of about a Hand's Breadth, faſten'd with thin Iron Plates, and an Arrow, upon which they make a Sort of piping Muſick. In Summer-time they generally ride with bare Heads, ſhaven all round, leaving only one Lock hanging behind, like the *Chineſe*. Their Summer Dreſs is made of blue *Chineſe* Callico quilted with Cotton; but as for Shirts they wear none. They naturally have very ſmall, or indeed ſcarce any Beards, are broad-faced like the *Kalmuckians*, and very ſtrong Men.

When they labour under Want of Proviſions, they go in whole Hords or Clans out a Buck-hunting, where they encompaſs and ſhoot vaſt Quantities of them, and whatever they take, they ſocially divide, and rarely ſhoot but they hit their Game. The Wives are cloathed much in the ſame Manner as the Huſbands, being chiefly diſtinguiſhed by two plaited Locks which they wear on each Side of the Head, and hang down on their Breaſts, and are tied with Silver or Tin Rings. They marry as many Wives as they can keep, and buy them of one another, not being very nicely concerned at their having lived with another Man. They believe and acknowledge a God in Heaven, but they neither pay any Worſhip, nor addreſs any Prayers to him. In the Night they apply themſelves to the *Sutkur* or *Satten*, by beating of Drums and performing of Exorciſms, eſpecially when they are going a Hunting, or upon any Robbing Deſign, to enquire whether they are to expect good or ill Succeſs. Their Liquor with which they make merry, is *Arek*, a Sort of Brandy diſtilled from Mares Milk, which they ſuffer to turn acid. Inſtead of a Cauldron they draw off this Liquor in two Pots, one ſet upon the other, and well luted together, there being a wooden Pipe in one of them. This they draw off twice or thrice, and this Operation produces good Brandy; which even Girls, as well as Men and Women, ſip to that Exceſs, that they become inſenſible and motionleſs for a long Space of Time. Their Wives and Daughters ride on Horſeback, arm'd with Bows and Arrows, as well as the Men. Their Bread is a refined and dried Sort of Flour of yellow Lilly Bulbs, of which they make a Sort of Pap; beſides which, they have no other Bread: But they alſo eat the mentioned Bulbs dry out of Hand, and are utterly unpractiſed in and ignorant of Agriculture. The Trade or Barter which ſome of this Nation drive with the *Targoſinians* and *Xiwigarſians*, which live under the *Chineſe* Juriſdiction, is chiefly trucking Furrs againſt blue Callicoes, Linens, and Tobacco, and proves very advantageous to them, as it generally doth to all who follow it. They believe themſelves to be the Deſcendants of the *Targoſinians* of *Daorxi*, with ſeveral of whom they keep up an amicable Correſpondence.

Near the before-mentioned Caſtle of *Argum*, about half a Day's Journey from it, amongſt the Hills, is a Silver Mine, and it plainly appears, that formerly the People of *Nieuchicu*, or *Daourzen*, had ſeveral Foundaries and Works there, which are at preſent run to Ruin. From hence to *Nerzinſkoy*, the chief City of *Daour*, it is ten Days Journey by Land with Camels, and is alſo a fine Country, very conveniently watered with ſeveral running Brooks. Upon and betwixt the Hills, grow the moſt charming Herbs and Flowers which Imagination can ſuggeſt: And the Vallies are covered with long Graſs about half a Man's Height. Tillage is not very much practiſed here, by reaſon the Inhabitants are chiefly his Czariſh Majeſty's *Tartars*.

10. But leaving the River *Argum* again, and croſſing over the vaſt River *Amur*, I come to the River *Gorbiza*, which ſeparates the Dominions of his Czariſh Majeſty from thoſe of the Emperor of *China*; from the Haven of the *Gorbiza* Eaſtwards to the Sea being ſubject to the *Chineſe*, and the Weſtern as well as the Northern Side of the ſaid River belonging to his Czariſh Majeſty. If we ſteer Eaſtwards from the *Gorbiza* to the Rivers *Tugur* and *Uda*, which riſe Northwards of the *Amur*, and fall Eaſtwards into the *Chineſe* Ocean or *Amorſchian Sea*, we find the Country betwixt theſe Rivers yields great Quantities of black Sables, and the Shores of theſe mentioned Streams are inhabited by *Tunguzians*, *Alemurians*, and *Koreizians*; which laſt Nation ſeems originally to come from *Coela*, that Country lying not far diſtant from thence, it being eaſy to reach it in a ſhort Day, with a favourable Wind. They are reported to have ſettled along the Banks of the River *Amur*, and afterwards ſpread themſelves farther. Thoſe who live on the Sea-coaſt depend chiefly on Fiſhing; but there are many of the Inland People very rich, great Numbers

bers of the beſt Sables and richeſt Furrs being found here. This Country is ſubject to the Governor of *Jakutskoy*, and the Woods in this Neighbourhood are all ſtrongly guarded, in order to prevent the *Chineſe Tartars* from hunting any Sables here.

To the Shores of theſe two Rivers, there come annually a Sort of People out of the Iſlands which lie in the Sea, but ſo near the Shore, that from thence they may be eaſily ſeen. Theſe People appear very well dreſſed in very fine Furr Surtouts, under which they wear ſilken Coats almoſt as rich as thoſe of the *Perſians*. They are tall, have large Beards, and make a noble manly Figure. They come in ſmall Barks to the *Siberian Tartars*, and buy Girls and Women of them, of which they are very fond, giving for them rich Sables and black Fox-ſkins; which they report they have in great Quantities on their Iſlands, and earneſtly ſolicit the *Siberian Tungusians* to come and trade with them. They pretend that the Province of *Jakutskoy* was formerly ſubject to them; and their Language bears a little Similitude to the *Jakutſchian*.

11. Northwards of theſe two Rivers riſes the River *Ogota*, betwixt which and the *Uda*, near the Shore, and all along in the Sea, as far as the *Icy Cape*, abounds with Whales, Sea horſes, and Sea-Dogs. *Kamſatka*, and the Country farther along by the Sea ſide, is inhabited by a People called *Xuxi* and *Koeliki*, each of which have a Language peculiar to themſelves. Thoſe who live near the Sea are cloathed in Seal ſkins, and dwell in ſubterraneous Caverns; but thoſe who inhabit the inland Country are generally rich, and very much accuſtomed to Hart-hunting; they eat all their Fleſh and Fiſh raw, and waſh themſelves with nothing elſe beſides their own Urine; and are a very ſly, treacherous People, that never keep their Words. Their chief Arms are Slings, in the Uſe of which they are very dextrous, and can throw a great Way. All hereabouts, near the *Icy Cape*, the Winter Snow lies on the Ground, though it is not very deep, and chiefly falls in the Beginning of the Winter, all the remaining Part of that Seaſon being free from Snow. There is a Gulf which comes up to *Kamſatka*, that affords prodigious Quantities of Sea-Horſes, and other Sea Fiſh, which are alſo caught in great Numbers.

If we put to Sea at the *Icy Cape*, we find, that the farther out we ſail, the Courſe of the Sea is ſtill the more interrupted by the Multiplicity of Iſlands; and not far above *Kamſatka* is a Paſſage which the Seal-Fiſhers and others make very good Uſe of. All *Anadirſky* and *Sabalska* are inhabited by the already deſcribed Nations called *Xuxi* and *Koeliki*. The River *Saliza* abounds with fine Herrings, Sturgeon, Sterbeth, and Nelma. And in the Inland Country ſomewhat diſtant from hence, all along by the *Simanko*, are ſeveral Winter-houſes, which are inhabited by his Czariſh Majeſty's *Coſſacks*, who collect his Taxes and Tolls. But notwithſtanding that ſeveral Sables and Linxes are caught in this Province along by the ſeveral Rivers, yet the *Simonikoe* of *Muskoy* yields the moſt conſiderable Revenue, the greateſt Quantity of Sables being caught there. The Climate of this Icy Cape, called in *Muſcovite* Dialect, *Sweteinos*, otherwiſe the *Holy Cape*, is extraordinary cold, it freezing ſo hard, that the Sea is covered with thick Ice in ſeveral Places, which driven into mountainous Heaps by the Wind from Year to Year, increaſes and ſticks ſo faſt together that it ſeems but one Clot: From which, according as the Wind ſits, are ſometimes broke off great Pieces, which diſperſe themſelves, and in Proceſs of Time, in a boiſterous Sea, become new Mountains of Ice: It ſometimes happens that this Sea is frozen up for two or three Years ſucceſſively, and it was obſerved that it continued ſo from 1693 to 1697.

12. From hence let us proceed farther on to the great River *Lena*, which riſes out of the South-weſt near the Lake *Baikal*, where the Provinces of *Siberia* and *Daour* are divided from each other. Upon this River lies *Jakutſkoy*, the Capital City of this Northern Province: From which Town in Summer-time, it is cuſtomary for ſmall Barks to coaſt it along by the Shore Side, and go through the Cape to *Sabazia*, *Owdinſkoy*, and *Kamſatka*, in Search of Sea-Calves Teeth and Train Oyl, *&c.* The Neighbouring Heathens, or *Tartars*, make Uſe of little Leathern-Boats on this River, which are very ſwift. The Country about the City of *Jakutskoy*, and the River *Amga*, is inhabited by a Sort of People called *Jakutiſians*, whoſe Habit is very particular, their upper Coats being made of various colour'd Furrs ſewed together, and the Edges bordered all round, with a Border about a Hand's Breadth of Buck's Hair, but in every Thing elſe made ſomewhat like the *German* Faſhion, and open at the Sides and behind. They have long Hair, wear no Shirts, and believe that there is a great Being above in Heaven, who gave them Life, and lends them Food, Wives, and Children. And they celebrate a great Feſtival in the Spring, in which they make Offerings of *Kumis*, or *Arak*, diſtill'd from Milk, to this Being: And during the Continuance of this Feaſt, they do not drink themſelves, but make great Fires, and continually ſprinkle this *Kumis*, or *Arak*, towards the Eaſt; which is their Manner of Offering. When any one of them dies, his neareſt Relation is buried alive with him; from the ſame Principles that, in ſeveral Places in *India*, the Women accompany the dead Bodies of their Huſband on the flaming Funeral-Pile, in order to enjoy their Company in the other World.

About one half of their Language agrees very well with that of the *Mahometan Tartars* near *Tobolskoy*, which is derived from the *Bulgarian*. They take as many Wives as they can maintain. Their chief Beaſts of Burden are their Stags, upon which they alſo ride, and thereby in a little Time go a vaſt Way: They are a valiant and a quick-witted People, and ſeem to be great Lovers of Truth. When the Governor of *Jakutſkoy* proves to be a Perſon who governs remiſsly, they do one another all poſſible Miſchiefs, by robbing, pillaging, and all other Exorbitancies: But when they have one that holds the Reins very tight, they are quiet and obedient, and no Outrages are heard of amongſt them; but they praiſe his great Wiſdom, and wiſh he may continue long in that Poſt. They venture to tell us, that their Anceſtors originally came from *Kalmockia*, from whence they were driven by the *Ruſſians*, and forced to take up their Quarters in the cold Parts of this Diſtrict. They are very much afflicted with the Scurvy, which they ſoon drive away, by eating raw Fiſh, and taking of *Deugti*, which is a Sort of Tar.

13. The *Jugogayers*, a Sort of Heathens alſo which inhabit Part of this Country, uſually, when any of their Relations die, cut off all the Fleſh of his Corps to the Bones, dry the Skeleton, and hang it with Glaſs-Corals of all Colours, carry it round their Hutts, or Dwellings, and thus pay Idolatrous Worſhip to the deceaſed. Along by this River *Lena* are annually found ſeveral Mammuts Teeth and Skeletons, which fall off from the Mountains, and out of the frozen Earth near this River; theſe Hills, by the Current of Ice from the high-ſwoln Waters in the Spring looſing great Pieces, which are tumbled down into the River. The ſeveral fine Rivers which deſcend from the South and fall into the *Lena*, are the *Witim*, *Olekina*, and *Maja*, along which are great Multitudes of fine black Sables, and other Furrs: In Winter 1000 Ermins being to be bought of the *Tartars* for three or four Roubels. All about the River *Maja*, as alſo at the Source of the *Lena*, at *Wergolenkolſo* and *Kirenga*, grows all Sorts of Corn, the Land being very fertile, and ſerving to ſupply the Province of *Jakutſkoy*, and that at ſo cheap a Rate, that an hundred Weight of Rye-Meal is commonly ſold for ten or twelve Pence, and all Sorts of Cattle are proportionably cheap; ſo that living here doth not coſt much, but Money is very ſcarce.

To take our Progreſs further along this Sea-Coaſt, from the *Lena* to the River *Jeniſea*, which Extent hath not yet been travelled further by any, either by Water or by Land, than to the River *Tarſida*, by Reaſon the Sea is too full of Ice, and is utterly unnavigable: Moſt of the Inhabitants between *Tarſida* and *Jeniſea* are found to be *Samojedes*, and a Party of *Tungoeſchian Tartars*

and Heathens: What their Opinion is, has been hinted above. But the River *Jenisea* is, all along its Shores, moſtly inhabited by *Ruſſians*, and riſes in the South-part of *Tartary*, in the *Kalmockian* and *Kirgizenian* Territories, and very plentifully abounds with Fiſh: Three very fine Rivers fall into it, which are the *Wergnaja Tunguſka*, *Podkamenna Tunguſka*, and the *Niſnaja Tunguſka*; on the Sides of all which dwell great Numbers of a barbarous, wild ſort of *Tunguzians*, which may very well be ranked with the *Samojedes*, the latter being only larger and ſtronger than the former. The *Tartars*, whenever they have wounded an Elk with their Bow and Arrows, (all their Arms) follow him by the Tract of his Feet, accompanied with their Wives and Children, ſometimes for eight or ten Days, in the Woods, and taking no Proviſions with them, but relying ſolely upon their Capture, they have a Sort of Stomacher, or Breaſt-Cap, which, by Reaſon of Hunger, they lace one or two Fingers Breadth cloſer; and having at laſt caught their Game, they kill it, pitch a ſlight Tent, and ſtay upon the Spot till no Part of the Beaſt but the bare Bones are left: But in the Interim if they get any Furrs, they immediately repair to the *Ruſſian* Villages and Towns in order to ſell them. Here are great Numbers of white and brown Foxes, Multitudes of Squirrels, but very few or no Sables. On this River are ſituate the two Cities of *Taugoviſkoy* and *Mungaſeia*, both which drive a very great Inland Trade in Furrs, Sea-Horſe and Mammuts Teeth; and in Summer-time ſeveral Boats go from theſe Places to the Sea-ſide at the Mouth of the River, in order to catch Sea-Horſes or Sea-Calves and Seals.

Believing we have in ſome Meaſure attained our End, and performed what we propoſed in the Deſcription of our Travels, we ſhall now ſubjoin a ſhort, but very accurate, Deſcription of the mighty Empire of *China*, written by a Native of that Country, whom I brought hither with me: This Deſcription, which was never before printed, I have cauſed to be illuſtrated with ſeveral pertinent Annotations, extracted out of the beſt Deſcriptions of that Empire, in order to clear up ſome Difficulties, and ſatisfy the Reader; and this was not done by an illiterate Pen.

Notwithſtanding which, before I take Leave, I am in ſome Sort obliged to ſay ſomething in general, which is the Reſult of my own Obſervation, concerning that vaſt Empire, and was omitted in the Relation of my Travels.

14. The Empire of *China*, ſo far as I ſaw of it, to and in *Peking* its Metropolis, I muſt indeed acknowledge ſeems to be a Land peculiarly bleſſed by Heaven; and I believe, that as this City is the Capital, ſo it lies under the beſt and moſt healthful Climate of all *China*. The Men there are vigorous, healthy, and tall: Corn, all Sorts of Fruits, Herbs, Roots, and indeed whatever is either neceſſary or convenient to human Life, very plentifully abounds there, except only that no Tea grows in that Province, nor are any ſilk Manufactures or Porcelain made there. In Winter it freezes ſo hard here, that the Ice will bear the People going over it; and the Summer Weather is but moderately hot; whereas on the contrary, in the other Provinces, whole Summer Days are uſeleſs, by Reaſon of the intolerable Heat. The preſent Deſcendants of the ancient *Chineſe* are more ſincere than the *Manſures* or *Man tcheou Tartars*. They live temperately and frugally; are very neat and clean in their Cloaths; are very greedy of Preſents, and ſhameleſs in their Trade, and have Addreſs enough to ſuit themſelves to all Humours. They religiouſly obſerve their ancient Laws, in which appear ſome Traces of Barbarity. They never alter the Faſhion of their Dreſs, nor ſuffer the Introduction of any new Laws; and ſome of their principal Lords told me, that no Chan or King, for the Space of twelve thouſand Years, hath been empowered to make even the leaſt Alteration in their Religion, Laws, or Habits.

So that it ſeems that the preſent Emperor *Ammologgan Kambi*, is the firſt who hath diſcovered a ſlight Opinion of the old barbarous Cuſtoms, and accordingly began a good Reformation of their Religion and Law, when in the Year 1692, he cauſed publick Proclamation to be made in all his Empire, That whoever was deſirous to become a Chriſtian, had thereby free Liberty to apply himſelf to the *Romiſh* Clergy, and be baptiz'd. This was a grievous Thorn in the Eyes of the *Bonzies*, or Idolatrous Prieſts, but they were yet forced to bear it patiently, and be Eye-Witneſſes to the Converſion of Thouſands yearly to Chriſtianity; and which is more, the Emperor himſelf is, in his Heart, a good Chriſtian, but cannot poſſibly quit any of his 1236 Wives. He is a more abſolute Legiſlator than we hear any of his Predeceſſors were; for, by Virtue of his deſpotick Authority, he is ſo formidable to his Subjects, that he governs them, without the leaſt Reſtriction, according to his arbitrary Will and Pleaſure.

15. The *Chineſe* obſtinately perſiſt in denying, in their Map of the World, that there is any larger Country on the Surface of the terreſtrial Globe, than their own; to confirm which prepoſterous Aſſertion, their Maps never mention any more than their own, and one great Sea, in the Middle of which they aſſign a ſmall Point of Land, which faintly appears to the Eye, like one of the ſmalleſt Stars, for the reſt of the Earth.

They honour their Prince like a Deity, calling him a *Son of Heaven*, and a *Terreſtrial God*. Their Religion is perfect Pagan Idolatry, as appears by their hideous diabolical Images, expoſed to View in their Pagods or Temples. They have frequently replied to Queſtions which I put to them concerning the Immortality of the Soul and eternal Life, That they were utterly ignorant of any ſuch Thing; and that ſince their Forefathers did not believe it, ſo they could not. Their chiefeſt Pleaſure conſiſts in keeping ſeveral Wives, to which they are extreamly addicted. They have no Notion of *Sin*, but whenever they have been guilty of any villanous Crime, for which they happen to be ſeized and brought to Juſtice, they take the Puniſhment inflicted by the Judge, for only a very ſmall Scandal, without ſhewing any Remorſe for the Wickedneſs and Diſhoneſty of the Fact.

Their Adminiſtration of Juſtice, and Judiciary Deciſions, and whatever of that Nature which they take to be civiliz'd and reaſonable, are indeed but rude and barbarous. Their Manufactures are principally thoſe of Silk Stuffs, Porcelain, and varniſhed painted Works, which, conſidering their great Diſtance from *Europe*, are ſomewhat ſurprizing. Their Wars are carried on by the ſole Dint of Numbers, they very ſeldom taking the Field before they are two or three hundred thouſand ſtrong, as they did when they were engaged againſt *Bufucktuchan* the Weſt *Tartar*, from the Years 1688 to 1693; in which Wars, when their General *Allganibo* happened to be killed in a Battle, they all fled, and each Man endeavoured to ſecure his Life by making all poſſible Haſte to his own Home. They carry with them good Field-pieces, and are indifferent expert in the Uſe of them; but their Hand-arms are very wretched, the beſt of them being their Bows and Arrows. Their Horſes are provided with very good Saddles, but when they ride, they cover them with Pillows, and Mattraſſes above them; ſo that they ſit very high and looſe from the Horſe's Back. In a Word, as their military Affairs are managed in a confuſed and diſorderly Manner, ſo their Battles being utterly void of all Conduct, they act like wild Men; for they run headlong together with their whole Force upon the Enemy, by which Means they frequently are entirely routed.

16. In ſhort, from my own Obſervation I conclude, that the great Share of Wiſdom, Arts and Sciences, for which they are ſo highly extolled by many Writers, comes far ſhort of the *Europeans*; though indeed ſome few *Chineſe*, by the aſſiduous Diligence of the Jeſuits, are inſtructed in the Mathematicks, Aſtronomy, and other Sciences; and therefore publiſh their Maſter's Fame to the World. The preſent *Ammolog Chan Kumſti*, or King of *China* and *Tartary*, is an Eaſt *Tartar*, or *Mongalian*, born at *Nieuchou*, near the River *Sagalien Oula*, or *Amor*; he governs his Subjects very well, though he doth not heartily love the *Chineſe*, but on all Occaſions prefers his own Nation before them: And whenever a *Chineſe* ſolicits to obtain any impor-

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tant Poſt from the Chan, he is obliged to naturalize himſelf a *Manſur* or *Tartar*. Moſt of the Inhabitants within the Walls of *Peking* are *Tartars*, and the principal *Chineſe* Markets and Goods are kept without in the Suburbs. All rich People keep a certain Number of Slaves for the Emperor's Service, for which they receive an annual Stipend from him; and theſe Men, in Time of War, are obliged to be kept ready armed, cloathed, and mounted on Horſeback. The Jeſuits who were at *Peking* when I was there were but eight; of which two were *Spaniards*, three *Portugueſe*, two *Frenchmen*, and the laſt a *Roman*.

The *Chineſe*, but eſpecially the Courtiers, retain a very great Reſpect for theſe Fathers, and the other Eccleſiaſticks; but the *Bonzies* look upon them ſomewhat obliquely. It muſt indeed be owned, that the *Romiſh* Clergy diſcover a very great Zeal for the Propagation of their Religion. The *Ruſſian* Nation hath alſo built a Church at *Peking*, and have converted and baptized ſeveral conſiderable Perſons to the *Greek* Chriſtian Religion. I do not think it at all neceſſary to touch on the Races of the Monarchs which have hitherto reigned in *China*, ſince the curious Part of the World may find an entire and exact Liſt of them in the *Chineſe* Chronology, publiſhed by *Chriſtian Menzelius*, Councellor and Phyſician of the Body to the King of *Pruſſia*, printed at *Berlin* in 1696.

As for what relates to the *Great Wall*, which encompaſſes Part of the Empire of *China*, I ſhall only add in ſhort, to what I have already ſaid of it, that it is a prodigious Work, but not ſo much to be valued on account of any extraordinary Art ſhewn in the building of it, as the ſurprizing Labour and Expence employed in the erecting of it by the Emperor who raiſed it; for which the *Chineſe* curſe him to this Day, by reaſon he thereby thoroughly ruined the Empire. The Jeſuit Father *Alexander* informed me, that by the Emperor's Order he travelled all along by this Wall, from the Weſt where it begins, to the South-eaſt, as far as the *Corſican* Sea, and found it to be three hundred *German* Miles long, and had it ſtood all on a Level, it would certainly have ſtretch'd to four hundred Miles; but it is carried over ſeveral high Mountains, and hath four Entrances, *viz.* the *Leatongian*, *Daourian*, *Lelinger*, and *Tibetſhian* Gates; beſides which, it is ſo broad, that eight Horſemen may eaſily ride a-breaſt upon it.

I do not think it proper to offer any more Particulars concerning *China*, ſince my Reſidence there was not long, but deſire the Reader favourably to accept this little, and give me Leave to refer him to the ſuccinct Deſcription annexed, in which he will find ſeveral Things very well worth his Attention.

17. It is very remarkable, that even in theſe Obſervations our Author very modeſtly excuſes himſelf from the ſhort Stay he made in *China*, and from his Manner of living there, as to giving any diſtinct, methodical and regular Account of that vaſt Empire and its Inhabitants. We very open meet with Writers, who, without having any of theſe Advantages, preſume to enter into particular Deſcriptions of Countries and Nations, as if it were credible that in the Space of a few Months, a Man ſhould either ſee, or hear, or read ſufficient for that Purpoſe. There is another Thing no leſs extraordinary, our Author, though he is ſo circumſtantial in every Thing that he ſays relating to both his Journies, and to what paſſed at his ſeveral Audiences of the *Chineſe* Emperor, yet he does not ſo much as drop a Syllable of the Buſineſs upon which he went. He ſays nothing of the Commiſſion given him by their Czariſh Majeſties, of the Succeſs of his Negotiation, or of the Advantages he procured thereby to the Court of *Ruſſia*; and yet if he had been a vain Man, he might have done all this without any great Injury to Truth. A third Singularity there is which alſo deſerves to be remembered. He acknowledges the Country to be one of the fineſt in the World; he admits that no body could be treated more politely, or with greater Reſpect than he was; but for all this he does not ſuffer himſelf to be led away with thoſe fond and enthuſiaſtical Notions with which many Travellers are poſſeſs'd, and to which the World owes all thoſe romantick and extravagant Stories they have been told of this Country and People.

The Character he gives of both is very ſimple, natural, and intelligible, and he gives it not with any Air of Sufficiency or Confidence, but barely as his own Sentiment, the Reception of which he leaves entirely to his Reader, after he ſhall have examined it with the like Care and Candour with which it was delivered. It muſt ſeem not a little ſtrange to ſuch as have read other Deſcriptions of this Country, to find our Author advancing two Things that ſeem to be directly oppoſite to all we have ever heard of this Empire and its Inhabitants. The firſt is, that the *Tartars* are wiſer and more polite; the ſecond, that the *Chineſe* have naturally more Probity than the *Tartars*. But notwithſtanding this, many Reaſons may be alledged in Support of our Author's Opinions, and perhaps it will not fatigue the Reader much if we mention two or three. In the firſt Place, let it be conſidered, that the *Chineſe* were ſo much attached to their old Laws and Cuſtoms, that without regarding either the original Motives upon which they were eſtabliſhed, or how far they were agreeable to that Situation of Affairs which the Changes and Revolutions that all Things, great and ſmall, are liable to in this World, bring about, they perſiſted with inflexible Firmneſs, or rather incorrigible Obſtinacy, in ſupporting them, without the ſmalleſt Alteration, from a Notion that any Thing of this Kind was the higheſt Inſtance of Impiety.

The *Tartars*, though they very wiſely adopted the *Chineſe* Conſtitution as the fitteſt for that Country, and by which alone it could be governed, yet they would never ſubmit to this Notion of unalterable Laws; but on the contrary, made no Scruple of changing what either Reaſon inclined them to think wrong, or Experience had taught them to be ſo; and to this their Intercourſe with other Nations, their opening their Ports to all Strangers without Diſtinction, and their ſending and receiving Miniſters, are ſo many inconteſtible Inſtances. Whoever conſiders theſe Points with any Degree of Attention, will very plainly perceive, that our Author had Reaſon to prefer the Policy and civil Prudence of the *Tartars* to that of the *Chineſe*.

Another, and yet a ſtronger Argument of the Juſtice of this Preference, may be taken from the Hiſtory of the two Minorities which happened in this Empire immediately after the laſt Conqueſt of it by the *Tartars*, *Tſong té*, who ſubdued *China*, died in the Year 1644, almoſt as ſoon as he was ſeated on the Throne, and left the Empire to his Son *Chun tchi*, who was but ſix Years old, and confided the Care of the young Prince to his Brother *Amavan*. One would have imagined that this muſt have been fatal to a new and half eſtabliſhed Government; and not only our Hiſtories, but even thoſe of the *Chineſe*, by which I mean the natural and native Inhabitants of that Country, ſeem to confirm this; but it proved quite otherwiſe, the Protector finiſhed the Conqueſt of *China*, in the Space of about eight Years, without the leaſt Prejudice to the Authority of his Nephew, and upon his Death the Adminiſtration was put into the Hands of his younger Brother, with the Aſſiſtance of a Council, in which it did not continue long.

They perceived very clearly that this kind of Rule was by no Means ſuited either to the *Tartar* or to the *Chineſe* Conſtitution, and therefore with a Wiſdom and Honeſty, of which there is ſcarce any Parallel to be met with in Hiſtory, they laid down the Enſigns of their Power, and deſired the Young Emperor, who was then about fourteen, to take the Reins of Government into his own Hands. This was another Criſis that would have been fatal in almoſt any other Country, but it was favourable here, and the Emperor governed for ten Years with great Wiſdom and Capacity.

Upon his Death ſucceeded *Cang Hi* his Son, who was no more than eight Years old, and according to the Direction of the deceaſed Emperor, the Regency was put into the Hands of four of the principal Miniſters, and one would naturally apprehend, that this muſt have proved the Source of private Cabals, of various Factions, and in a ſhort Space of Time of Diſcord and

Confusion. Yet nothing like this happened; the Council of Regency acted not only with Prudence and Unanimity, but what was more extraordinary still, with the utmost Vigour; they found that there were some Disorders in the State that needed Redress, that the Power of the Eunuchs was become too great, and that there was just Ground to fear, that the Emperor being a Child these Evils might encrease, or, which was worse, might grow irremediable. To prevent which, they, without Hesitation, cut off the Guilty, removed all suspicious Persons, and by maintaining a wise and virtuous Conduct at Court, gave a good Example to the *Tartars* and *Chinese* in general. But as this kind of Government is never submitted to in that Country, from any other Motive than Necessity, so this Emperor, like his Father, was very early called to the sole Management of the Affairs of his Empire, to which he showed himself always equal, as well in the tender Years of his Youth, as in declining Age.

It was to him that our Author was sent, and he governed no less than threescore Years, in which Time he gave all the Marks of a truly great Genius. At the Entrance of his Reign, the *Chinese* rebelled, and it cost a long and bloody War to reduce them. The Emperor appeared in those Days rigorously severe, or rather cruel; he punished the smallest Faults with Death, gave a constant Preference to the *Tartars*, and expressed a strong Diffidence and Dislike to the *Chinese*. Under such a Prince, it might have been apprehended, that the Empire would have been very unhappy; it fell out quite otherwise, his Severity made every Body attentive and circumspect, the *Chinese* were glad to abandon their own and affect the *Tartar* Customs, that they might become agreeable to the Emperor, who in the Midst of his Severity, had a strict regard to Justice. When he saw that the Empire was thoroughly settled, the two Nations perfectly incorporated, and the rising Generation for the most part *Tartars* in Habit and Manners; he let fall his Severity by Degrees, and for the last thirty Years of his Life was acknowledged to be the mildest and justest Prince that ever sat upon that Throne. His Son and Successor proves as extraordinary a Monarch in every Respect, and this by the Confession of the Missionaries, notwithstanding that he has driven them not only from the Court, but in some Measure out of his Dominions. He has taken Pains to reform all the Abuses in the several Provinces of his Empire, applies himself wholly to the Cares of Government, receives every Memorial that is offered to him, reads and gives Answers to them all; such a Succession of Princes does Honour to a Nation. It is almost without Example in the *Chinese* Annals, and therefore it is a convincing Argument of our Author's Penetration, with Respect to the Superiority in Point of Political Talents, of the *Tartars* over the *Chinese*.

A third Proof of this may be taken from their Conduct towards Foreigners. Before the Time of their becoming Masters of *China*, it was very difficult, indeed almost impossible for Strangers to find Admittance at the Imperial Court; that is now quite altered, and as these Travels plainly shew us, a Minister from a *European* Court is not only received and treated with Respect at *Peking*, but allowed to negociate whatever Business he comes about as at any other Court. It is very true, that this is not only contrary to the old Customs of the *Chinese*, but is so very disagreeable to their Humour, that they never cease to oppose it, as much as in them lies; so that nothing but the Emperor's absolute Authority could get the better of their Obstinacy in this Respect, which very strongly confirms the Truth of his Observation.

It is remarkable, that our Author gives the Title of *Bogdoy Khan* to the Emperor of *China*, but he does not explain the Reason of this, and therefore it is fit we should. The *Russians* called those *Tartars* who are now Masters of *China*, *Bogdoyes*, and therefore it is natural for them to preserve that Way of speaking with Respect to the *Tartar* Emperor, though he now resides in and governs *China*. Many of our modern Writers call these *Tartars*, *Manseurs*, which is only a barbarous Corruption of that Appellation which they have bestowed upon themselves, and which in their own Language is written *Man tcheou*; and this is no more than the proper Name of the Father of that great Conqueror by whose Valour and Prudence they were established in *China*, and is a Mark of the Reverence and Respect which this whole Nation bear to his Memory. We may observe, that this Custom of calling themselves by the Name of some particular Person, from a Principle of Gratitude, has been common in most of the Nations of the East, but has been particularly so amongst the *Tartars*, and, like many other of their Customs, prevails through all their Tribes, how remote soever in Point of Relation or of Residence.

We have an Instance of this among the *Crim Tartars*, which, as it is singular and curious, I will relate for the Amusement of the Reader. The reigning Family in that Country was, about a Century ago, by civil Wars, reduced into very distressed Circumstances, so that at length there remained only one Heir Male, and he was concealed and bred up privately in the House of a very mean Person. The *Mirza*'s or *Tartar* Chiefs, that had thus got rid of their *Khans* or supreme Lords, fell out amongst themselves, and by their Feuds, the whole Country came to be filled with Blood and Confusion. To remedy this, a general Council was called, in which both Princes and People lamented the Loss of the Royal Family, and confessed that they were justly punished by these dreadful Effects of their own Disobedience. The old Man, who had bred up the only surviving Prince in his House, took this Occasion to produce him, and he was immediately acknowledged *Khan*, and his Successors have governed *Crim-Tartary* to this Day: So great a Service demanded an extraordinary Reward, and the *Khan* offered his kind Protector to do for him whatever he pleased. The old Man, whose Name was *Guiery*, only desired that his might become the Surname of the Royal Family, which was readily complied with, and all the Princes of the Blood Royal of *Tartary* bear it accordingly.

But to return to the *Tartars* that are in Possession of *China*; they are properly stiled *Moungals* or *Nieucheu Moungals*, to distinguish them from the *Calcha Moungals*. By these Words there is nothing more understood than Eastern and Western *Moungals*, and this in Respect to the Situation of their Countries with Regard to *China*. The former of these Nations, *viz.* the *Nieucheu Moungals* were, as we have shewn in another Place, once before Masters of that Empire, our of which they were driven by the native *Chinese*, *Anno Dom.* 1368. At present they have not only recovered the Dominion of this extensive Empire, but have also brought the Western *Moungals* to be dependant upon them, which the old *Chinese* Emperors could never bring to pass.

Our Author, that he might to the utmost oblige his Readers, and make his Work as perfect as they could desire it, thought proper to add to it a Description and History of *China*, written by a Christian Native, one *Dennis Kao*, who was a Surgeon by Profession in his own Country, and had also practised his Profession in several Parts of the *East-Indies*. The Reason that induced Mr. *Everard Ysbrant Ides*, to do this, was the Succinctness and Accuracy of that Performance, which, that he might render the more useful, he procured Remarks and Observations upon it, to be collected from the most esteemed Works that were extant, and by this Means, made it, without extending it too much, a very compleat Thing, as we hope the Reader will allow upon perusing it, as it stands in the next Sections, with some additional Remarks, distinguished by inverted Comma's.

A NEW & ACCURATE MAP of
CHINA.
Drawn from SURVEYS
made by the
JESUIT MISSIONARIES,
by Order of the
EMPEROR.
By Thos. Kitchin Geogr.
KORI DESART
MONGOLS
TANGUT
TIBET
BOUDTAN
JAPON
SEA
WHANG HAY or
YELLOW
SEA
HONAN
CHINESE
KYANG SI
QUANG TONG
TAIWAN or
FORMOSA I.
HAY-NAN ISLE
OCEAN
Longitude East from Pekin
Longitude East from London

SECTION V.

A Geographical Deſcription of the extenſive Empire of *China*, and of the Sixteen Provinces into which it is divided. In which is contained a ſuccinct View of the Situation, Bounds, Produce, remarkable Curioſities, and whatever elſe is worthy of Notice in each Province, taken entirely from the Writings of the *Chineſe* themſelves, and more eſpecially from their authentick Records and natural Hiſtories penned by Direction of the State; with ſuch incidental Accounts of their Antiquities, and of the perſonal Hiſtory of the moſt famous Emperors, Heroes, Statelmen, and Philoſophers, as have been born or flouriſhed in any of thoſe Provinces through the Courſe of many Ages.

By DIONYSIUS KAO, *a Native of* China. *Illuſtrated with many curious Obſervations and Remarks drawn from the beſt Authors who have treated of the Affairs of this Empire, both ancient and modern.*

1. *An Introductory Account of the Author of this Work, and of the Nature, Accuracy, and Uſefulneſs of the Work itſelf.* 2. *A general Deſcription of the vaſt Empire of* China, *and of the Sixteen Provinces into which it is divided.* 3. *The Province of* Peking, *and the Imperial City of the ſame Name, particularly deſcribed.* 4. *A large Account of the* Great Wall, *with Remarks thereupon from ſeveral Authors.* 5. *A Deſcription of the Province of* Xantung, *and of the famous Philoſopher* Confucius, *who was a Native of this Province.* 6. *The Province of* Xanzi, *with an Account of the great River* Huango, *and other Curioſities in that Diſtrict.* 7. *Of the Kingdom of* Xienxi, *with ſome Account of the Progreſs made both by the* Chriſtian *and* Mahometan *Religions in that Empire.* 8. *The Province of* Honan *deſcribed, with an Account of the Manner in which the chief City, and moſt other Places of Note, were deſtroyed, and remain ſtill in a ruined Condition.* 9. *Of the Province of* Leatung, *and of the original Inhabitants before it made a Part of the* Chineſe *Dominions.* 10. *An Account of the Conqueſt of* China *by the* Tartars *for the laſt Time.* 11. *A copious Deſcription of the Province of* Nanking, *and of the famous City of that Name, formerly the Capital of the Empire.* 12. *The Province of* Chekiang, *and the Cities therein deſcribed.* 13. *Of the Province of* Kiangſi, *including the Hiſtory of* Porcelain *or* China-ware, *as formerly given by the Miſſionaries.* 14. *A copious Deſcription of the Province of* Huquang, *including ſeveral other remarkable Particulars.* 15. *An Account of the Province of* Suchuen, *which is the ſmalleſt in the Empire.* 16. *Of the Province of* Queicheu, *and of the Number of Cities therein, and the Commodities for which the Country about them is famous.* 17. *The Kingdom of* Junan *deſcribed, with Remarks upon the Accidents that have befallen it.* 18. *An Account of the Province of* Quoangſi, *the Manner in which it became annexed to the Empire.* 19. *A copious Deſcription of the Province of* Quoangtung, *or* Canton, *with ſome very curious Particulars relating both to Civil and Natural Hiſtory.* 20. *The noble Kingdom of* Fokien *deſcribed, and the Manner in which it was reduced under the Power of the* Chineſe. 21. *A Digreſſion, containing the Hiſtory of the Iſland of* Formoſa, *the Conqueſt of it by the* Chineſe *Fugitives from the* Dutch. 22. *The preſent State and Condition of the Province of* Fokien. 23. *Of the Boundaries and Diſtances of the ſeveral Kingdoms and Provinces of* China; *the Diviſion of them into Inland and Maritime, larger and leſs; the whole intended as a Supplement to the Author's Deſcription.* 24. *The political Anatomy of the* Chineſe *Empire, from an* Italian *Manuſcript.* 25. *Remarks and Obſervations, Hiſtorical, Phyſical, and Philoſophical, upon the principal Events in the foregoing Section.*

1. THERE is ſcarce a Country in the World, that, laying all Things together, deſerves to be ſo perfectly known, as this which our Author has deſcribed; and for this Reaſon, without all Doubt, ſo many Pens have been exerciſed in making Deſcriptions; there are, however, three Particulars that ſeem to recommend this of our Author in an extraordinary Degree; the firſt is, that being a native *Chineſe*, and bred up to Letters, he muſt have had greater Opportunities both with reſpect to Books and Converſation, of knowing his own Country than any Stranger, much leſs any Traveller could pretend to, and at the ſame Time muſt be leſs liable to commit Miſtakes, even ſuppoſing he ſet Things down as they occurred to him, than they could be with all the Circumſpection and Care in the World. In the next Place, as he had ſtudied Phyſick, practiſed as a Surgeon, and had travell'd from Province to Province for many Years amongſt the Chriſtians, he muſt have had great Opportunities of ſeeing Things; that is, muſt have improved his Knowledge and Judgment very much. Laſtly, his Deſcription, after being often reviewed by his Excellency Mr. *Yſbrants Ides*, was judged to be the beſt he had ſeen, and ſeems to have appeared ſuch in the Eyes of others, ſince it was tranſlated into *Latin* and *High Dutch*, before it was printed in *Low Dutch*, with the Remarks that are now added to it, by the Care, and under the Direction of the famous Mr. *Witzen*. It may not be amiſs to inform the Reader, that it was penned about the Year 1694, and that the Author, who alſo wrote ſeveral other Pieces, was eſteemed a very worthy, honeſt, and pious Man, and appears to have written very impartially without any overweaning Fondneſs for his Countrymen, or ſlaviſh Dependance upon the Jeſuits.

What

What Additions were neceſſary have been very carefully added by the *Dutch* Editor himſelf, and we have alſo taken Pains to improve theſe as far as we were enabled to do it from ſubſequent Accounts, only as to the *Chineſe* Orthography we muſt own ourſelves not a little at a Loſs, there being as yet no Rules fixed that can enable us to reduce the different Ways of Spelling, to any rational Standard; only this we know, that as the *Chineſe* uſe no Monoſyllables, latter Writers generally follow that Method, though our Author ſeems to have neglected it for the Sake of keeping near the *Portugueſe* Pronunciation.

2. This extenſive potent Empire comprehends fifteen Provinces, which may more properly be called Kingdoms: For before they were united under one Head, above three thouſand Years paſt, each of them had its peculiar King: As at preſent every Province hath its Viceroy, all which are ſubordinate to one ſupreme Sovereign, the Emperor. The Province of *Leaotung*, though ſituate without the great Wall, is alſo reckoned amongſt the reſt, and paſſeth for the Sixteenth.

"*Nieuhoff* places this Province within the Wall, in "his Map affixed to the Relation of his Travels, and "is herein followed by *Martinus Martini*; but are both "clearly refuted by the convincing Teſtimony of "our Author. The Jeſuits *Le Comte*, *Bouvet*, and *Gobien*, unanimouſly confirm our Author's Aſſertion, "they all affirming that the Province of *Leauton* is "only ſeparated from part of *Corea* by an Arm of the "Sea, and is on that Side of the Great Wall, *viz.* the "Side on which *Corea* is: Though Father *Martinus* "the Jeſuit, in his *Chineſe* Atlas, hath not placed it on "that Side, but within the Wall, and thereby miſled "almoſt all the Geographers ſince, they having very "induſtriouſly continued his Blunder.

"Formerly all Authors reckoned but fifteen *Chineſe* "Provinces; but after the *Leautungers* aſſiſted the *Tartars* in the Conqueſt of *China*, that became one of "the Provinces of that Empire, and doth accordingly "enjoy all the Privileges of that Nation.

"*Le Comte* ſpeaks yet plainer on this Head. The "Geographers (ſaith he) are groſly miſtaken in their "Accounts of *China*. Firſt they place the whole Pro-"vince of *Leauton* on this Side of the Great Wall; "though it is certain that it lies not within, but without "it; notwithſtanding which it always belonged to "*China*. This is an undoubted Truth, to be ſatisfied "in which no more is requiſite than to have been on "the Spot as well as we.

"And yet farther he goes on, I do not take in as "belonging to it (he is ſpeaking of *China*) the Iſlands "of *Formoſa*, *Hanan*, and ſeveral others, which united "would make a great Monarchy, any more than *Leau-*"*ton*, which lies without the Great Wall."

Theſe Provinces are divided into North and South.

The North (under which is alſo *Leaotung*) are *Peking*, *Xantung*, *Xanſi*, *Xienſi*, and *Honan*, in all ſix. And the South Kingdoms or Provinces are the following ten: viz. *Nanking*, *Chekiang*, *Kianſi*, *Huquang*, *Suchuen*, *Queicheu*, *Junan*, *Quoangſi*, *Quantung* or *Canton*, and *Fokien*.

Beſides theſe, ſeveral Kings and Kingdoms are obliged to pay their annual Tribute to the Emperor of *China*: Of which Number are *Tunkin*, *Cochinchina*, *Laos*, *Liukin*, and *Chaoſien*. The two laſt of theſe are Iſlands, ſituate very near *Japan*. *Corea*, *Japan*, *Siam*, and *Pegu*, were alſo formerly ſubject to this Empire, though not at preſent. I deſign to deſcribe all theſe Provinces and neighbouring tributary Kingdoms ſeparately, and geographically, as they butt and bound Eaſt and Weſt, North and South, as briefly as poſſible.

Peking lies Eaſt of *Xanſi*, as *Xanſi* does Weſt of *Peking*, and the Great Wall ſerves as a Northern Boundary common to them both.

Xantung is Southwards of *Peking*, and Northwards of *Nanking*; it borders Eaſtwards on the Sea, and Weſtwards on *Honan*.

Xanſi, as is above hinted, lies Weſtwards of *Peking*, Eaſtwards of *Xienſi*, Southwards of *Honan*, and bounds Northwards on the Great Wall.

Xienſi, the largeſt of all the ſixteen Provinces, is ſituate Weſt of *Xanſi*, Eaſtwards of Weſt *Tartary*, whence the *Lama*'s come; Southwards of *Suchuen*; and Northwards of the *Tartars* at the End of the Great Wall. And the Source of the yellow River *Hoango* is alſo in the Weſt part of this Province.

Honan is in the Middle of *China*, butting towards the South on *Huquang* and *Kiangſi*; Northwards on *Peking* and *Xanſi*; Eaſtwards on *Xantung* and *Nanking*; and Weſtwards on *Suchuen* and *Xienſi*.

Leaotung borders Northwards on *Xantung*, which declines Southward from it; Eaſtwards it is oppoſite to *Corea*; it extends alſo Southwards to the Great-Wall, and Northwards to *Tartary*.

Nanking is bounded by *Chekiang* on the South, and *Xantung* on the North; it ſtretches Weſtwards to *Honan* and *Huquang*, and Eaſtwards to the *Ocean*.

Chekiang touches on *Nanking*, from which it lies Northwards, as it doth to the South of *Fokien*; the Sea waſhes it Eaſtwards; and Weſtwards of it lies *Kiangſi*.

Kiangſi borders Eaſtwards on *Chekiang* and *Fokien*; Weſtwards on *Queicheu* and *Honan*; Southwards on *Quantung*, and Northwards on *Nanking*.

Huquang is bounded Northwards by *Honan*; Southwards by *Quantung*; Weſtwards by *Zuchuen* and *Queicheu*; and Eaſtwards by *Kiangſi*.

Zuchuen butts Eaſtwards on *Huquang*; Weſtwards on *Tibet*; Northwards on *Xienſi*; and Southwards on *Queicheu*, and *Junan*.

Queicheu lies Northwards almoſt on *Quanſi*; Southwards on *Zuchuen*; Eaſtwards on *Huquan*, and Weſtwards on *Junan*.

Junan looks Eaſtwards and Southwards to *Quoangſi*; Southwards to *Gannan*; Weſtwards to *Laoi*, and Northwards to *Zuchuen* and *Queicheu*.

Quoangſi or *Quanſi* hath *Quoantung* on the Eaſt; *Cochinchina* on the South; *Junan* on the Weſt, and *Queicheu* on the North.

Quoantung or *Canton* is bounded on the Eaſt and North by *Fokien*, on the Weſt by the *Yellow* Sea; farther Northwards by *Quoangſi*, and Southwards by the Ocean.

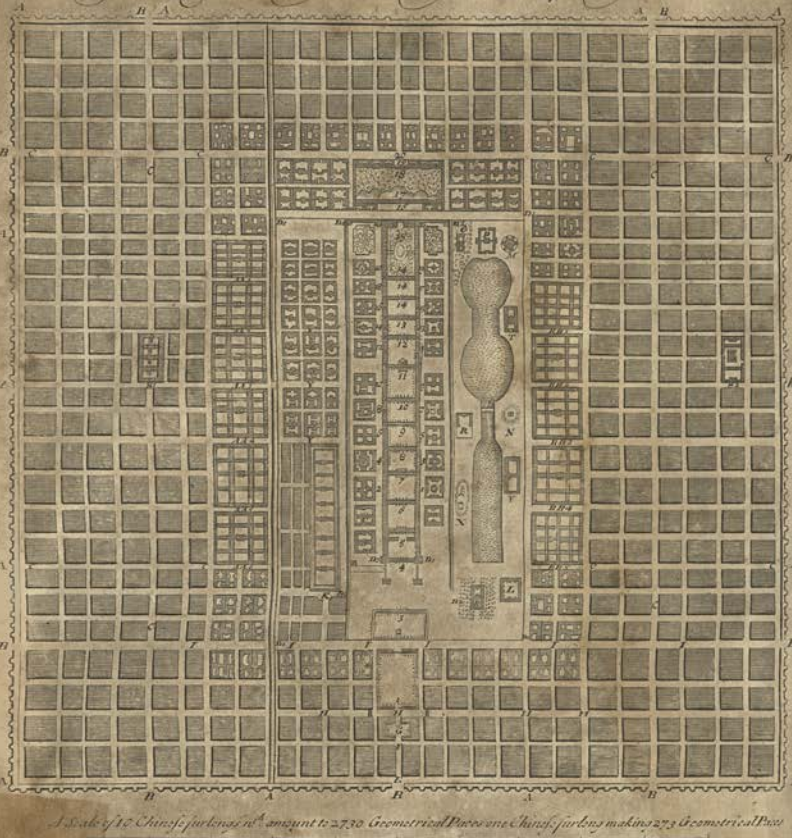
Fokein looks on the Eaſt and South-Eaſt to the Sea, and the Iſland of *Formoſa*; Weſtwards of it lies *Kianſi*; Southwards *Canton*, and Northwards *Chekiang*.

3. *Peking* is a Royal Province, ſubordinate to which are nine leſſer Provinces, or great Cities, with their dependant Diſtricts, all which are diſtinguiſhed by the additional Name of *Fu*. And theſe nine large have ſixteen leſſer Cities ſubjected to their Juriſdiction, which are alſo diſtinguiſhed from them by the Appellative of *Cheu*; and the leſs conſiderable Places which are under the Government of the laſt Sort are denominated *Hien*.

The firſt Imperial City of this Province is *Xuntien Fu*, otherwiſe called *Peking*; it hath twenty-ſix other Cities ſubjected to its Juriſdiction.

"*Xuntien Fu* is the the ancient and true Name of this "City; but ſince the Seat of the Empire was tranſplant-"ed from *Nanking* to this Place, it hath aſſumed the "Name of *Peking*; which imports the *North Court*, as "*Nanking* ſignifies the *South*. We ſhall ſpeak of the "Courts preſiding at *Nanking* in our Deſcription of "that Province and City. This Metropolis however "very juſtly lays claim to two Names, it being at pre-"ſent grown into two Cities, a new one being built "near the old one: For when the *Tartar* eſtabliſhed "himſelf on the Throne, he ſo crouded this Place "with ſuch Numbers of his own Nation, that the "*Chineſe* were neceſſitated to build a new City with-"out the Walls of the old one. This new built "Town is full as large as the ancient one, which laſt "is a perfect Square, of about four Miles Compaſs, "and being inhabited by *Tartars* alone, is called the "*Tartar* City: The new Town is as big as the other, "but more populous, and is called the *Chineſe* City: "And both of them take up the Compaſs of ſix large "Miles about, each Mile being reckoned at 3600 "Paces, as appeared when it was meaſured by the Em-

PLANS of the Old & New City of PEKING & Metropolis of CHINA.



A Scale of 10 Chinese furlongs wch amount to 2730 Geometrical Paces to one Chinese furlong making 273 Geometrical Paces

An EXPLANATION of the Plans of the City of PEKING

A The Wall of the outermost City of Peking mixed with Towers.

B The Wall dividing the two Cities.

C The Gates of the City.

D. The first Enclosure of the Palace, overlooked in Turrets.

D. The second Enclosure.

D. The third Enclosure where the Emperor resides.

E The south or principal Gate of the City.

F The first or outermost Court you pass through upon your entrance into the City.

G A Palace incompassed with a Marble Rail inverted.

H The second Court or Principal Avenue.

I The first Apartment.

2 The second Apartment.

2 Apartments on this the first within the outer enclosure of the Palace.

3 3 called the Portal of the beginning.

4 4 The second Enclosure.

5 5 Called the Supreme Portal.

6 6 Called the supreme Imperial Hall.

7 7 Called the Hall of conference.

8 8 Called the Supreme Hall or the Middle.

9 9 The Hall of Sovereign Consultation where the Emperor sits in Council on his Throne.

10 10 The Portal of Heaven.

11 11 The Mansion of Heaven in the 4th & two next the Towers contain lodges himself.

12 12 The Municipal House.

13 13 The House which receives Heaven.

14 14 Courts and Gardens.

15 15 The last of the Four Enclosures.

16 16 The High raised Portal on the south side with a place to manage Horses.

17 17 The Park and artificial Mountains.

18 18 A Guarding of Royal Horses.

19 19 The Portal on the north side.

20 20 The Enclosure called the Portal of repose.

21 21 Some particular places belonging to the Emperor in several sizes.

K The first Palace between the two Enclosures.

L The second Palace.

M 3 Palaces upon the Lake.

N 4 Palaces upon a Mountain.

O 5 Palaces near the Lake.

P 6 Palaces near the Lake.

BQ 7 Palaces.

R 8 Palaces of the Viceroys.

S Temples of 4 sizes of Palaces.

T 2 Temples.

V 3 Temples.

X 4 Temples.

Y 24 Places for the Mandarins.

Z 5 Temples in the new City marked 12345.

& 6 Temples in the Old City.

8 2 Temples in the Old City.

AA The 6 Tribunals marked 123456 in the A.A.

BB The 2 Tribunals of the military Mandarins.

South

" peror's expreſs Command: It is indeed a large City, " but not to be compared to *Nanking*."

The ſecond, *Junging Fu*, hath ſix Cities under her Command.

The Third, *Chinding Fu*, hath twenty-ſix Cities.

The Fourth, *Suyamping Fu*, preſides over ſix Cities.

The Fifth, *Thiemming Fu*, is chief of eleven Cities.

The Sixth, *Yanming Fu*, governs ſix.

The Seventh, *Hotien Fu*, governs ſeven.

The Eighth, *Paoding Fo*, ten Cities.

The Ninth, *Xunte Fu*, hath nine inferior Cities.

From this Rule, Superiority, and Power, which the great Cities as well in this, as in all the following Provinces, have over the leſſer, though large and populous Cities, plainly diſcover the Ability of each Province, and taken together, diſplay the vaſt extended Power of this moſt glorious Monarchy.

The Soil of this Province is not very fertile in any Thing but Corn, yet even of this it doth not yield ſufficient to ſupply its own Neceſſities; but is obliged to be furniſhed with what falls ſhort in their own Growth, from other Countries.

Formerly *Nanking* was the Metropolis and Imperial Seat: But the Incurſions and Outrages of the neighbouring *Tartars*, occaſioned the Removal of the Imperial Court to *Peking*, in order to be nearer the Great Wall and the Enemy.

" The Emperors of the laſt Race before the *Tartarian*, *Manchoux* (the Family or Nation which now " reigns in *China*, and of which the preſent Emperor " *Cangki* is the third) tranſlated the Seat of the Empire to *Peking*, for the Reaſon hinted by our Author, " that the Troops of the Houſhold being ſeveral thouſand ſtrong, might be immediately ready and near " the Enemy: But neither this Precaution, nor the " Great Wall, of which we ſhall ſpeak preſently, could " prevent their being forced, or rather hinder Prince " *Tſon te* (who was invited into *China* to oppoſe a " Tyrant and Uſurper) from eſtabliſhing himſelf on " one of the moſt auguſt Thrones in the World."

2. This Wall, which is of a prodigious Length and Thickneſs, was built above 200 Years paſt, by the *Chineſe* Emperor *Chien Cowsuang*, by Way of Proviſion againſt the Incurſions of the neighbouring *Tartars*; and accordingly it covers the three Provinces of *Peking*, *Xanſi* and *Xenſi*. This Wall, exactly meaſured with a Line, in Length, is above ſix hundred and fifty *French* Miles, or Hours travelling; (and by the Way, the Reader is deſired to take all Miles mentioned in this Tract for *French* Miles of an Hour's March each.) But if all its crooked Windings were meaſured, it would appear to be above one thouſand Miles long; it being carried over very ſteep Mountains and Rocks. Upon the higheſt of theſe it is provided with Fortreſſes and Towers, four of which are placed within the Space of every Mile throughout the whole. Beſides all which, it is full broad enough for eight Horſes to gallop abreaſt without any Danger.

" This Wall is reported to be built by the Emperor " *Chius*, about 250 Years before the Birth of Chriſt; " to the Performance of which ſuch a vaſt Number of " Men were allotted, that the whole was finiſhed " within the Space of five Years, and was ſo extraordinary firm, that no Nail could be driven into it. " To raiſe Men for this great Work, that Monarch " abſolutely commanded throughout his Dominions, " that three out of every ten Men ſhould work at it, " and afterwards two out of every five were compelled " to labour at this Undertaking: it is alſo ſaid, that " though the Inhabitants of each Province wrought " as near their own Abode as they could, yet either " by the Length of their Journey, or the Difference " of the Climates, almoſt all thoſe employed in this " Building died ſuddenly; which raiſed a Tumult in " the Empire, that proceeded ſo far as to murther the " Emperor and his Son *Agutzi*, in the Fortieth Year " of his Reign.

" The Jeſuits, who enjoy the Ear and Favour of the " Emperor, are very expert in the Art of Menſuration, " as their printed Books diſcover; amongſt theſe are " the above-mentioned *Le Comte*, *Bobit*, and *Gobien*, " and they tell us, that the moſt formidable Enemies " the *Chineſe* ever feared were the Weſtern *Tartars*; " wherefore an ancient *Chineſe* Emperor built this Great " Wall to keep them off.

" I have (ſaith *Le Comte*) four times traced and obſerved it very near Hand, and without any Hyperbole dare aver, that the ſeven Wonders of the World " are not to be compared to it, and that Fame repreſents it leſs in *Europe* than I found it to be.

" Two Particulars, continues he, ſurprized me very " much.

" 1. That this Wall, in its long Extent from Eaſt " to Weſt, is in ſeveral Places carried, not only directly through vaſt and deſolate Plains, but alſo " over very high Mountains; over which it ſeems to " advance by ſlow Degrees, the intermediate Vacancies betwixt being ſtrengthened with great Towers, " which ſtand about two Bow Shot diſtant from each " other. I meaſured the Height of one of theſe, " and found it one thouſand ſeven and thirty Geometrical Feet above the Horizontal Line; and it is not " eaſy to conceive how ſuch a prodigious Bulwark " could be raiſed to ſuch a Height, in dry mountainous Places, to which Water, Stone, Lime, and all " other Materials, muſt of Neceſſity be brought from " Places far diſtant.

" II. That this Wall is not carried on in a direct " Line, but in ſeveral Places winds and turns, according as the Shape of the Hills required, ſo that one " would be apt to ſay, that three Walls inſtead of " one, cover a great Part of *China*."

He farther ſaith, " That the *Chineſe* have exceeded " the Antients in Fortification; that they call this Wall " *Vouh Tcham Tchin*, that is, of ten thouſand Furlongs: " That its Extent is from the Oriental Sea to the Province of *Xanſi* or *Chanſi*: That though it is certain " that it is not ſo long as Report makes it, yet all the " Turnings and Windings conſidered, it cannot be " much leſs than five hundred Miles long: That wherever it ſeemed moſt eaſy to be forced, two or three " Ramparts are clapped up one behind the other, ſo " that the hindmoſt can eaſily contribute to the Defence of the foremoſt: That it is carried over the " higheſt Hills, or raiſed or ſunk in Proportion to the " uneven Ground it ſtands on; for (ſaith he) it is not " to be imagined that it is every where level, but that " whenever it takes its Courſe over lofty Mountains, " it is extraordinary high, but otherwiſe it doth not " exceed the Height of common City Walls; and " notwithſtanding Writers ſo widely dilagree about its " Breadth, it is not above five or ſix Foot."

He adds, " That it is built with Brick, but the Work " ſo good, that though it hath ſtood ſo many Ages, " it is yet found and almoſt intire. That as this Undertaking was the greateſt in the World, it was alſo " the moſt ridiculous Attempt that ever was made; for " admitting, that Prudence obliged the moſt feaſible " Inlets to be ſhut up, and fortified, it is nevertheleſs " abſurd, to raiſe a Wall to thoſe Mountain Tops which " are ſo high, that a Bird can ſcarce fly over them, " much leſs could the *Tartarian* Troops climb them, " and to leave ſome Places ſo low and defenceleſs as " they are. It is indeed to be wondered at, how they " found ſuch excellent Artiſts and proper Inſtruments, " to convey the Materials ſo high; and more Workmens Lives were ſacrificed to this Building, than " the utmoſt Outrages of the *Tartarian* Armies would " ever have killed them."

3. The Kingdom or Province of *Xantung* lies Southwards of *Peking*, and extends Eaſtwards towards the Sea; and through this Province, or that of *Leaotung*, the Inhabitants of *Corea* bring their annual Tribute to *China*. The Soil is fertile, producing all Sorts of Corn and Fruits in ſuch Plenty, that one Year's Crop is ſufficient to provide the Inhabitants of this Country for ten Years. All Sorts of Edibles, tending to the Support of Luxury, as well as ſupplying Neceſſity, bear but a very low Price here; and this Province abounding with Rivers, Canals, and Lakes, this is the Rea-

ſon that Fiſh is here prodigious plenty; as alſo the Fleſh of all Sorts of tame and wild Beaſts. Nor are the Silk-worms backward in yielding great Quantities of Silk. But withal this Country is more infeſted with Robbers and Thieves than the other Provinces of *China*, and they herd together in ſuch Numbers, that they can raiſe a ſmall Army. Subordinate to this are ſix great Cities, diſtinguiſhed by the additional Appellative of *Fu*, the Signification of which is explained above.

And ſubject to theſe ſix are fifteen leſſer Towns, diſtinguiſhed under the Title of *Cheu*, under which are eighty-nine yet leſſer, called *Hien*.

The principal City is *Zinan Fu*, which hath under its Juriſdiction four *Cheu*, and ſixteen *Hien*, which have again twenty under their Command.

The ſecond large City is called *Yunchu Fu*; it hath twenty four *Cheu*, and three and twenty *Hien*.

Tangchang Fu, the third large City, preſides over three *Cheu* and fifteen *Hien*.

Cinceu Fu, the fourth, hath ſubordinate to it fourteen *Cheu* and as many *Hien*.

Tengcheu Fu, the fifth great City, commands one *Cheu*, and ſeven *Hien*.

Laicheu Fu, the ſixth, governs two *Cheu*, and five *Hien*: And theſe are the ſix great Cities of *Xantung*.

The moſt excellent *Chineſe* Philoſopher *Ciungfuſius*, drew his firſt Breath in this Kingdom or Province.

This *Ciungfuſius* or *Confutius* left ſeveral Philoſophical Tracts behind him, for which not only the *Chineſe*, but alſo the neighbouring, polite, and knowing People, expreſs the greateſt Veneration, and carefully preſerve them, as the moſt ſacred and valuable Writings in the World; he is ſaid to have flouriſhed about five hundred Years before Chriſt. The *Chineſe* ſo highly reverence him, that they bow down to the Ground at the very Sight of any Table or Plank, *&c.* dedicated to his Memory, and on which his Name is inſcribed. Though indeed this Practice doth not always obtain, but at certain Solemnities, at certain Times and Places, that the Memory of ſuch a learned Man and great Benefactor to Mankind may not die; to preſerve which they make an Idol of him.

There are ſome ſmall Iſlands which are alſo dependent on this Province, among which the following three, *Feuxu*, *Xamuen*, and *Tenneng*, are the moſt conſiderable; and the laſt very remarkable for having five hundred *Chineſe* Philoſophers murthered there, though it is not ſo much reverʼd on this Account as *Xantung* is for having given Birth to the great *Confutius*. The Story of that ſingular Maſſacre is this:

The Emperor *Xius* or *Chi Hompti*, who built the great Wall (mentioned in the Deſcription of *Peking*) being very much addicted to War, and an accompliſhed Soldier, but an utter Enemy to all Philoſophers, whom he had peremptorily reſolved to put to Death; commanded them all to repair from all Parts of his Kingdom to a particular Place, on the ſpecious Pretext of diſcuſſing ſome very important Point; and they all being aſſembled together, he ſhipped them off to the mentioned Iſland, and cauſed them all to be murdered in a very inhuman Manner, though others ſay they drowned themſelves. He was ſuch an inveterate Enemy to all Literature, that he ſtrictly commanded all his Subjects, on Pain of Death, to burn all the Books in the whole Empire, except only thoſe which treated of Agriculture, Phyſic, and Necromancy or Magick.

Through this Province runs the River *Luen*, of which the Inhabitants relate very ſtrange Things, many of which are found to be true.

" *Nieuhof*, amongſt other ſurpriſing Things reports, " That if nine Sticks are thrown into it, ſix of them " will infallibly drive Southwards, and three to the " North; and that himſelf tried the Experiment and " found it ſucceed." *Sed credat qui vult.*

In this and other Provinces, is obſerved a Sort of Fiſhing Bird called *Louwa*, which is ſomewhat leſs than a Gooſe, and not unlike a Raven; having alſo a very crooked Bill towards the End. The Manner of Fiſhing with them is as follows: the Fiſhers having rowed themſelves in their Boats to a proper Place, throw theſe Birds over-board, who immediately dive, and the very Inſtant they have caught their Game, dart up to the Surface of the Water, when their Maſters immediately ſeize them, and very expeditiouſly pull the Fiſh out of their Crops, it not being poſſible for it to deſcend lower, becauſe it is ſtopped there by a Ring fixed about the Bird's Neck, which is removed when the Sport is over, and the Birds let looſe; after which they go a Fiſh-ſtealing with open Throats, and having ſatiated themſelves, return to their Boats.

" *John Geniales de Mendoſa* ſays, they are faſtened " under their Wings to a long Rope before they are " thrown into the Water, and that they ſith every third " Day in the proper Seaſon, after the Fiſh have ſpawn'd.

Near the City of *Chincheu*, or *Junchu Fu*, a Stone called *Nieuhoang*, is obſerved to grow in the Stomach of the Cows, which ſome take for a Sort of *Bezoar*, and is very highly eſteemed by the *Chineſe* Phyſicians, being an efficacious Remedy againſt Catarrhs, and other phlegmatick Diſorders.

6. *Xanſi* lies Weſtwards of *Peking*, extending Northwards to the Great Wall, and is divided into two Parts by a large rapid River which runs through it, though it riſes in the Weſtern Part of *Xienſi*, from whence it turns Southwards, ſhortly after it winds to the North, and laſtly, inclining again Southwards, diſembogues itſelf into the Sea.

" Writers differ very ſtrangely concerning the " Names of this Province, City, River, *&c.* Our Au- " thor calls the Province *Xanſi*, another calls it *Chanſi*; " the chief City he names *Honang Fu*, others *Caifung*; " he calls the River *Hvango*, another makes it *Hoamfo*; " and there is alſo a Difference, though not a very wide " one, concerning its Source. *Le Comte* tells us, that " the *Hoamfo* riſes at the farther End of thoſe Moun- " tains which cover the Weſt Part of the Province of " *Suchcuen*; from whence it throws itſelf into *Tartary*, " where having run its Courſe without the great Wall, " it repaſſes through it into *China*, betwixt the Pro- " vinces of *Chanſi* and *Chenſi* (or *Xienſi*,) after which " it waters the Province of *Honang*, and running through " the Province of *Nanking*, having compleated its " Courſe of above 600 Miles laſtly empties itſelf, not " far diſtant from the large River *Kiam*, into the Ori- " ental Sea."

It runs through four Provinces, beginning with Weſt *Xienſi* where it riſes, and paſſes through that Side of that Province; after which it runs through *Xanſi*, *Honan* and *Nanking*, where it falls into the Sea. The Breadth of this River in ſome Places is a *French* Mile, or a Mile and half, and in others, two Miles over; and by the Violence of its Tide, and Force of this great Maſs of Waters, it very much damages the adjoining Lands, by ſometimes overflowing not only particular Houſes, but whole Villages and Cities, twenty or thirty Miles diſtant, ſweeping before it Men, Cattle, or whatever it finds. The *Chineſe* Language it is called *Hvango*, which ſignifies the yellow River, by Reaſon the Water looks yellow or reddiſh, which is occaſioned by its Paſſage over, and carrying along with it a Sort of yellow Earth on the *Tartarian* Mountains, that imparts its Tincture to it: For this River runs through Part of *Tartary* without the Great Wall, and after taking a winding Courſe there re-enters the Wall. It is in many Places very deep, but yet in moſt Parts of it unnavigable.

" This River hath formerly made vaſt Deva ſtations, " and obliged the *Chineſe* to keep off its Water, by " caſting up high and ſtrong Dikes or Banks; which " after all proved inſufficient to the ſecuring of the Ci- " ties from the ill Effects of its overflowing. Beſides " which, the Cities in *Honang* are all fenced round, " about a Quarter of a Mile from the Town, to pre- " vent an Inundation, in Caſe of this rapid River's " breaking through all its Banks, as it did above fifty " Years ſince. For the Emperor, in order to raiſe the " cloſe Siege laid to *Caifung*, the chief City of *Honang*, " by the Rebel *Libuang* (who had perfectly block'd it up " from all Relief,) and to confound his Army, cauſed " the Banks to be cut through. But their Delivery " proved more fatal to them, and did them more Miſ- " chief than the utmoſt Rage of the Enemy could: " For by that Means not only the City itſelf, but al-

" moſt

" moſt the whole Province, and ſeveral other Towns " and Villages were laid under Water: So that above " three hundred thouſand Men, amongſt which were " ſeveral Miſſionaries, who had then a numerous Chri- " ſtian Congregation in the ſaid City, were all drowned " and deſtroyed, loſing at once both their Church and " their Lives.

" *Le Comte* ſaith, I have ſailed on ſeveral Parts of " this River, and found it every where broad and ra- " pid, but ſhallow, and ſcarce navigable."

This Country is very mountainous, and though leſs than other Provinces, yet it is very populous and fertile; its Juriſdiction extends over ſix *Fu*, eleven *Cheu*, and ninety-five *Hien*.

The metropolitan City of the firſt large Diſtrict is called *Thoyenfu*; the ſecond *Pautefu*; the third *Pingiangfu*; the fourth *Zuganfu*; the fifth *Funcheufu*; and the ſixth *Tatinfu*.

All theſe have ſeveral ſmall ſubordinate Cities, which not affording any thing very remarkable, to avoid Prolixity I ſhall not enlarge on. But it is very obſervable, that in all Parts of this Province are found fiery Wells, which very conveniently ſerve for the Boiling of their Victuals in the following Manner; they cover them cloſe with a Lid in which is left a Hole, to ſet the Kettle or Pot on, by which Means whatever is contained in it is boiled without any other Aſſiſtance.

The valiant Warrior and great General *Quaninchang*, was born in this Province. This Hero had three Boſom Friends, all of them great Lords, who had ſworn a mutual and inviolable Friendſhip, and to whom he proved very ſincere and faithful. They were all three highly eſteemed by the Emperor, but one of them was his peculiar favourite: And it happening that the Death of the Emperor occaſioned a Civil War, this Hero and the others endeavoured to ſet their Friend on the Throne; in Purſuit of this End he ſeveral Times proved victorious, and won ſeveral Battles; but it happening once that the enemy had carried off his Friends Wives and their Attendants; the News no ſooner reached his Ears, than with utmoſt Haſte and equal Bravery, he reduced his Men to Order, beat the Enemy, and delivered the captive Ladies, and retired before and in Sight of a vaſt approaching Army, which purſued him cloſe at the Heels for two Days and two Nights; notwithſtanding all which, he defended and preſerved them from all Danger, and delivered them inviolate and untouched to his Friends. And for this glorious and gallant Action he is highly revered by his Countrymen; in Remembrance of ſuch ſublime Virtue they adore him as a God, and ſet up Images in their Idol Temples in Honour to him. It is but ſeldom that they will ſhew this Image, the Face of which is of a very deep Blood-Colour, like a Hero not debauch'd by *Bacchus*. And the military Men highly eſteem that Sort of Countenance; nay, the whole *Chineſe* Nation imagine him very propitious to them, and fancy that ſuch a fiery flaming Face will inſpire them with Valour, and enable them to acquit themſelves well.

7. *Xienſi* or *Xenſi*, is the largeſt of all the *Chineſe* Provinces, and had formerly three Viceroys, though at preſent it hath but two. Its Breadth from Eaſt to Weſt is three hundred and fifty, and its Length four hundred Miles. Its Plains as well as Hills are very fertile, and here are vaſt Herds of Kine, and large Flocks of Sheep.

" This Province breeds as many Cattle of all Sorts " as any Country in the World; the Sheep and Goats " come on ſo kindly, and thrive ſo well, that they are " ſhorn thrice every Year, and their Wool is wrought " into very fine Cloths and Stuffs, fit for Cloathing or " other Uſes. This Country alſo produces great Quan- " tities of Muſk, which is extraordinary good, and " grows at the Navel of an Animal like a Hart, with- " out Horns; their Navels ſwell moſt in their Rutting- " time, when they are taken and killed, the Navel, " and what is contained in it is cut, and that proves " the beſt unadulterated Muſk; a more particular Ac- " count of which, illuſtrated with a Print, is inſerted " in Mr. *Ysbrants Ides*'s Travels to *China*."

This Province lies Weſtward of *Xanxi*, the Great Wall terminates in it; it alſo borders on *Weſt-Tartary*, from whence the *Lama*'s come, which are *Tartarian* Prieſts that wear yellow or red Habits.

" The great or chief *Lama*, in their Language *Dalai* " *Lama*, is the Head of their Religion, and him they " honour as a Deity. When the firſt Embaſſy, ſent by " the *Dutch Eaſt-India* Company to *China*, was at *Pe-* " *king*, there was alſo an Envoy from him; and by " Reaſon, ſaith *Nieuhoff*, they had formerly lived in " *China*; but before the *Tartar* had conquered that " Empire, had been by the laſt *Chineſe* Emperor driven " out of it: Their Errand was then to requeſt a Per- " miſſion for the Return of their baniſh'd Eccleſiaſticks " on the old Foot, and a free Exerciſe of their Reli- " gion."

This Province alſo borders on the upper Principality of *Tibet*, which extends itſelf to the Territories of the *Great Mogul*, from whoſe Dominions great Numbers of Merchants come to the vaſt trading City of *Zunning*, in the Kingdom of *Xienſi*: And the Door of Commerce being for ſome Time opened here, and Liberty granted to them, as well as *Muſcovites* and *Tartars*, to trade there, they have with their Wares and Trade introduced the *Mahometan* Religion, which, as Weeds grow apace, is ſpread over all *China* to that Degree, that there appears more of that accurſed Seed than of the true Doctrine of Jeſus Chriſt, which from Experience I ſpeak with Sorrow.

In this Province are eight large Cities, which have an hundred and ſixteen under their Juriſdiction. The principal City is *Sigan Fu*, which is not only large in Size, but alſo very fine; the reſt are *Henchong Fu*, *Fungiang Fu*, *Pingliang Fu*, *Linxiu Fu*, *Vachen Fu*, *Hingang Fu*, and *Singang Fu*; theſe are the eight, ſubordinate to which, as I above hinted, are all the others.

Not far from *Sigan Fu*, ſomewhat above ſeventy Years ago, a monumental Table was found, upon which a Croſs and ſeveral Letters were cut, whence the Eccleſiaſticks prove, that the *Chriſtian Religion* was anciently known in *China*, and that St. *Thomas* the Apoſtle, or ſome of his Diſciples, were there.

" The Jeſuits *Kircher*, *Le Comte*, *Gobien*, and others, " ſpeak largely of this Croſs and Table; but I ſhall " only make a ſhort Extract of the principal Things " which they treat of at full. They ſay then, that it is " a long Marble Table, on the Top of which is engra- " ven a Croſs; that in the Year 1625, ſome *Brick-* " *layers* digging the Ground near *Siganfou*, in the Pro- " vince of *Chienſi*, found a long Piece of Marble, which " formerly had been ſet up as a Monument, but Time " had ſunk it under the Earth. This Stone was ten " Feet long and five broad, and was the more narrowly " examined, by Reaſon a well engraven large Croſs ap- " peared at the Top of it; and ſomewhat below it a " long Inſcription in *Chineſe* Characters, with ſome " ſtrange unknown Letters, which were found to be " *Syriack*. The Emperor being informed of it, cauſed " a Copy of it to be given our, and afterwards com- " manded the Monument to be kept in a Pagode, " where it is at preſent, about a Quarter of a Mile from " *Siganfou*. The Inſcription, which is too long to be " tranſcribed here, mentions the *Meſſias*, and imports " that an Angel brought the Tidings of his coming, " and that *Olopouen* departed from *Judea* in the Year " 636, and came to *China*; that he being examined, " his Teſtimony was found good, and that the Empe- " ror publiſhed a Declaration and Command in his " Favour, in order to the building of a Church, *&c.*"

8. *Honan* is ſituated in the Middle of *China*, borders Southwards on the Provinces *Huquang* and *Kianſi*; Northwards on *Peking* and *Xanxi*, Eaſtwards on *Xantung* and *Nanking*, and Weſtwards on *Suchuen* and *Xienſi*. Anciently, before all *China* was ſubjected to one Monarch, and each Province or Kingdom was governed by its own Prince, this was accounted the middle Kingdom, and diſtinguiſhed by that Name, which is at preſent given to *China*, by reaſon it is ſituated in the Middle of ſeveral Kingdoms: And accordingly the *Chineſe* frequently ſay,

South

Southwards lie the Kingdoms of *Tunking* and *Siam*; Eaſtwards *Japan*, and ſome other Iſlands; Weſtwards *Pegu*, and the Country as far as *Bengal* and *Tartary*; Northwards are the *Barbarian Tartars*, which formerly paid Toll and Tribute as Subjects. Whilſt *China* lying in the Middle of all theſe, is juſtly called in *Chineſe*, *Chung kwo*, that is, the Middle Kingdom.

This Province conſiſts of flat Land, without Hills, which is very fruitful, yielding a vaſt Plenty of Rice and other Corn, all which are to be bought here very cheap; a hundred Pound of Rice being frequently ſold for no more than twelve Pence. In this Country was born the famous *Tcheu Tſong*, who, according to the *Chineſe* Annals, invented the *Mariners* Compaſs a thouſand Years before the coming of Chriſt.

It contains eight large Cities, which have ſubordinate to them an hundred and eight Towns or leſſer Cities. The principal City is called *Schaining Fu*.

This formerly was the Royal Court, but was overflowed and covered with Sand by a great Inundation; and at preſent a City is built oppoſite to it. *Quinte Fu*, *Iitiuele Fu*, *Vefe Fu*, *Vaking Fu*, *Honan Fu*, *Ninjng Fu*, and *Hojang Fu*, are the Names of the remaining Cities, making all together eight, having Juriſdiction over the above-mentioned hundred and eight.

" By this Inundation is to be underſtood the cutting " of the Banks already mentioned in the Deſcription of " *Xansi*, of the River *Hoenga*, which was done by the " Emperor to deliver the City from the Siege which the " Rebel *Lichuang* had laid to it, and to drown him and " his Army: But alas! it proved the Drowning and " Deſtruction of this chief City, and ſo many hundred " thouſand Men. I ſhall only add, that the Cham- " paign Ground of this Province hath continued ever " ſince like a Pond or Moraſs: Projects have indeed " been thought on to drain it, and reduce it to its " priſtine State; but the Undertaking is almoſt above " human Ability, the Expence is unmeaſurably great, " nor is it poſſible to accompliſh it; wherefore the " Court hath given over all Thoughts of it; yet Time " has done much towards it, and Things are now much " altered for the better."

9. *Leaotung* lies Northward of *Xantung*, Eaſtwards of *Corea*; but Southwards of *Tartary*. Through this Province the preſent *Tartar* Conqueror came into *China*. In the Reign of the Emperor *Vanli*, about the Year of Chriſt 1590, the *Tartars* alſo broke into *Leaotung*, but were repulſed by that Monarch. This was about the Time that Father *Matthew Ricci*, the Jeſuit, came into *China*. This Emperor *Vanli* governed, and peaceably poſſeſſed *Leaoturg* for forty-nine Years: But after his Death the *Tartars*, by the Aſſiſtance of ſome exiled traiterous *Chineſe*, that lived in this Province, the utmoſt Boundary which divided *China* from *Tartary*; the *Tartar*, I ſay, aſſiſted by theſe Traitors who had before behaved themſelves ill at Home, again entred this Country. This happened when the Emperor was but young, and all the publick Affairs were directed by his Viceroys and Eunuchs. So they grew more potent in this Province. And about the Year 1630, one *Lichuang*, a perfidious Rebel, roſe up againſt him in the Province of *Xenſi*, of which he not only made himſelf Maſter, but alſo over ſeveral others, before the Emperor ſo much as knew of it; his Eunuch Commanders induſtriouſly concealing it, ſo that the ill News never reached his Ears till it was too late to remedy it, that is, till this Rebel was advanced with his Forces ſo near *Peking*, that he entered it the next Morning.

" He was the laſt of the Race of *Taiminga*, whoſe " Name was *Zungchi*: Of which Family *Chu* was the " Founder. He drove out the *Tartars* who then lord- " ed it over the *Chineſe*; and his Deſcendants enjoyed " the Empire for ſeveral hundred Years."

Upon the News of which the Emperor clapt his Hand to his Sword, not out of manly Reſolution, but hurried thereto by Deſpair only, in order to kill his Imperial Conſort, Concubines and Daughter, who expreſſed their Grief in Tears and Lamentations ſufficiently pathetick to have moved the moſt obdurate Heart. Having thus prevented their future Miſery by preſent Death, himſelf climbed to the Top of a Mountain, within the Walls of the Imperial Palace, and to provide againſt falling into the Hands of this baſe Rebel, choſe rather to die by his own, and accordingly hanged himſelf on a Tree.

After which *Lichuang* aſcended the Throne, and eſtabliſhed himſelf in the Poſſeſſion of the Monarchy, as Sovereign Ruler of the People, but deported himſelf like a Tyrant and Uſurper; for he began his Reign with Cruelty: He commanded the Father to the Prince and General at the great Wall, and ſeveral other Noblemen to be put to an ignominious and painful Death, for no other Reaſon than becauſe he could not bring over his Son to the Rebels Side; who afterwards not only attempted the Revenge of his Father's Death, but alſo to deliver the Empire from this Uſurper.

For he then went to *Leaotung*, and invited the *Tartars* to his Aſſiſtance: But they very much diſtruſted him at firſt, to remove which, he promiſed them, on the Word of a General, to be faithful to them, confirming his Promiſes with an Oath on the naked Sabre. After which he led them as their General, and they boldly followed him. The prevailing Uſurper was come without the Wall, and alſo requeſted Aid of the *Leaotungers*, but in vain.

" From this and what follows, as that *Lichuang* went " without the great Wall to requeſt the Aſſiſtance of " the *Leaotungers*, it clearly appears that *Leaotung* lies " without the mentioned great Wall, ſince this Princely " General, by ſome called *Ufangeii*, and by our Author " *Vii Sangquei*, who then commanded, went from the " great Wall and applied himſelf to the *Leaotungers* as " well as the Uſurper, and on the ſame Account. But " in the Beginning of this Tract, to which we refer the " Reader, this is ſo clearly proved, that no farther Evi- " dence is in the leaſt neceſſary."

This Heroick General bravely faced his Enemy, and in the firſt Place revenging the Murther of his Father, after an obſtinate Reſiſtance, he routed, put him to flight, and purſued him and his flying Army as far as *Pekng*, where his Enemy made no ſtop, but after he had taken out his hundred and ninety Concubines, and the richeſt Furniture and Jewels, ſet Fire to the Imperial Palace. The General purſu'd him, accompanied with his own Forces, and ſome *Tartars*, leaving the reſt at *Peking*.

10. The *Tarterian* Chan or Prince, though but invited, in order to aſſiſt the *Chineſe*, having with him about ſeven or eight thouſand *Tartars*, beſides the *Leaotungers*, made Uſe of this fair Opportunity to mount the Throne of this mighty Empire. This happened about ten Years before the worthy Father *John Adam Schalt* ſettled in *China*.

The General returning from the Purſuit of his Enemy, found the *Tartar*, whoſe Aſſiſtance he had implored, ſeated on the Throne, and himſelf obliged to obey him. And complying with Neceſſity, he conſented to become his Relation by Inter-marriage. And the new Emperor created this Prince King of *Junan*.

The Bond of Affinity was yet too feeble, and the Crown of *Junan* too mean, to ſatisfy and reſtrain within Bounds this aſpiring Prince, who aimed at the Empire itſelf. And accordingly after the Expiration of a few Years, he roſe againſt the Chan; and ſtiled himſelf Emperor, by the Name of *Vii Sangquciii*; reduced ſeveral Southern Provinces to acknowledge his Sovereignty: And after having carried on a vigorous war againſt the Chan, and conquered near half the Empire, he at laſt died, being arrived to a very great Age.

His youngeſt Son who ſucceeded him in his Pretenſions, was, at the Time of his Death, a Minor, and as it generally happens in Revolutions, an irreconcileable Diſſention aroſe amongſt the Princes, which prevented his maintaining his Claim to the Empire: The eldeſt Son kept his Court at *Peking*, was by Marriage allied to the Emperor, and had three Sons; but though he was thirty-five Years of Age, yet he and his three Sons were put to Death. And ever ſince the whole Empire of *China* hath been ſubject to one Sovereign, who is the Chan of the *Mantcheeu Tartars*.

" There is a Law in Force in *China* which extends " the Punishment of Rebels to the ninth Generation. " The present Emperor *Canghi*, who is a mild Prince, " and discovers a very great Aversion to Cruelty, " found himself oblig'd, in Compliance with the Laws " of the Land, to put to Death the Children and some " other Relations of *Ousangeii*, by Reason he was con- " victed of Rebellion: But to testify his Aversion to " any such Practice, he caused Proclamation to be made " before-hand, that it was not he that had condemned " them, but that he was constrained by the rigid Laws " of the Empire, the general Assembly of the Princes " of the Blood, and the supreme Courts of Justice of " the Land, not to delay the Punishment of any Per- " son who was convicted of Rebellion."

It is indeed true, that not long before some Lords rose up against the Emperor, and carried on a War against him, which did not prove successful, by Reason of their mutual Divisions: Yet incredible Numbers of Men were killed; some talk of forty Millions, others say four Millions: Insomuch that human Blood (in an unheard of Manner) streamed from Mountain Tops; that the deep Channels were filled with dead Bodies, and the deeper Vales piled up and levelled with the Hills. This happened during the Minority of the present Emperor *Canghi*, he being then not much above fourteen Years old.

As his Father's Accession to the Throne was not accompanied with any Fatigues or Uneasiness, so his Reign was very peaceable; leaving the greatest Difficulties for his Son to struggle with, who, by his great Wisdom, heroick Courage, Royal Virtues, and exalted Endowments, hath overcome them all.

We shall now turn towards the Southern Provinces, and take Leave of these Northern Countries, with saying that *Leaoutung* is a very fine though small Province, containing not above twelve as well large as small Cities: And adding that in this Province grows the famous Medicinal Root *Ginseng*, acknowledged by the Physicians to be an excellent Cordial Restorative. The *Chinese* Doctors use it in Hectick Pestilential Fevers, and several other dangerous Diseases: It is prepared by Mixture with several other Drugs. Those of these Roots which are large, bright and weighty, are chosen as the best; they wrap them up in Paper, and keep them in dry Earth, and also in Pepper: They commonly boil two or three Grains of it, minced small, in Chicken Broth, or in fair Water: But particular Care must be taken that the Pot be close covered, by Reason that in an open Kettle a great Part of its Virtue evaporates.

" The Reader will naturally expect to have some " Account of this famous Plant, beyond what our " Author, to whom it was common and familiar, has " thought proper to set down here. The *Ginseng* is a " perennial Root that produces an annual Stalk of the " Size of a large Quill, which rises not very high, and " opens with five Leaves. Some say, that this Plant " bears white and beautiful Flowers; others, that it " produces no Flower at all. The Root, which is the " Part most valued, is of the Size of a small Parsnip, " not very unlike it, and generally divides itself into " two. It is held to be the greatest Restorative in the " World, and the *Chinese* Physicians have written whole " Volumes about it, in which they tell us many Things " that seem to surpass all Credit. It is however to be " observed, that the figurative Stile, and the very con- " cise Descriptions in these Sort of Books, very often " hinder *Europeans* from comprehending their true " Sense; so that we are apt to reject, as a ridiculous " Romance, what with them passes for a well-wrought " Allegory, or a useful Fable. The Missionaries, gene- " rally speaking, agree that it is both an useful and an " efficacious Medicine; that it removes Vapours, raises " the Spirits, supplies Strength, and promotes Secre- " tions in a wonderful Manner. The Leaves are used " as Tea, and have a very great Effect that Way, but " the Root is far preferable, and the true Way of using " it is thus. Divide an Ounce of *Ginseng* into ten Parts, " by breaking it, for it is affirmed, that Experience " shows it loses much of its Virtue by being cut with " a Knife: One of these Portions is sufficient for a " Dose, and is to be put into an earthen Pot, with a " Pint of Water, and being closely covered, must be " set upon a slow Fire, till by stewing, it is reduced to " about a Quarter of a Pint. This Liquor is to be sweet- " ned with white Sugar Candy, and so drank moderately " hot. Then half that Quantity of Water may be " put upon the same Root, and being half consumed, " the Liquor is to be taken in the like Manner. The " former should be taken in the Morning, fasting, the " latter in the Evening, and nothing eat after it. There " are various Reasons why this Drug does not answer " in *Europe*; one is, that bearing a high Value, we are " often cheated, and some other Root sent us, instead of " *Ginseng*; another and a better Reason is this, that the " Root itself is very apt to corrupt and spoil, so as to " lose all its Virtue. I knew a Physician that made " Use of a Tincture of it, brought by the *Chinese* to " *Batavia*, with great Success; but this Tincture was " extravagantly dear, since at the first Hand it cost " three Pounds an Ounce. The *Ginseng* commonly " grows in woody Places, under the Shade of large " Trees. It has been plentifully found in *Canada*, " where it was discovered by a *French* Jesuit, one Father " *Lafitau*. It is also found in *Maryland*, and under the " Title of the *Marylend* Plant is very well described by " Mr. *Ray*. There is another Plant more common in " Physick, the *Latin* Name of which is *Hepatica No- " bilis Tragi*, that is held to be very little inferior in its " Virtues to the *Ginseng*, and ought therefore to be " more in Use. It were to be wished that some of the " Jesuits settled in that Empire were well versed in " Chemistry, and then there is no Doubt they would " be able to prepare Extracts from this famous Root, " that would restore and establish its Credit in *Europe*, " and prevent our Physicians from believing, that the " *Chinese* Doctors, either through Ignorance or Prepos- " session in Favour of their Country, have extolled this " Drug far above its Deserts. But till this be done, it " would not certainly be amiss to make some Experi- " ments on the *American Ginseng*, of which we might " have considerable Quantities from *Maryland*; and as " to the Liverwort before-mentioned, one can hardly " believe that so good a Judge as *Schroder* should com- " mend it to such a Degree, if it had not really some " very considerable Qualities; but we are too apt to ne- " glect Simples, and leave them entirely to the Vulgar " and to Quacks, who very often perform such extra- " ordinary Cures by them, as not only raises their Cre- " dit, but is prejudicial to that of regular Physicians, " who are more enamoured of Botany as a Science, " than attentive to its Consequences, as it is a Branch " of the Art of Medicine."

11. Having described the Northern, we come to speak of the Southern Provinces or Kingdoms of *China*.

Nanking, which we named first, is very large, and is governed by two Viceroys: The chief City is called *Nanking*, or rather at present *Kiamning*, the *Tartars* having changed its Name. This was formerly the Metropolis; and the Imperial Court, now kept at *Peking*, antiently resided here. This is the largest City in *China*; and at present is sixteen or fevepteen *French* Miles in Compass; but formerly contain'd three Circuits. The first or outermost and largest Circuit was thirty Miles; but since the Translation of the Seat of the Empire, it is run to Decay, and become so far desolate, that its second Circuit contains but sixteen or feventeen Miles, in which Compass are above thirty Hills.

" The Footsteps of these Walls yet remain visible; and " seem rather (saith *Le Comte*) to have been the Bounds " of a Province than a City: And though *Peking* is " large and very populous, and *Nanking* very much de- " clined from its former Grandeur, it is still more popu- " lous than the other. The Reason of the Removal of " the Court is hinted in the second Chapter."

" We ſhould alſo here add, that this City was within " one Night of falling into the Hands of *Coxinga* or " *Couefus*; but our Author having mentioned it in the " Chapter where he is treating of *Fokien* and the Iſland " *Formoſa*, I refer the Reader thither. And as for the " third Circuit, (which our Author barely mentions, " without any Deſcription) we gather from other Wri- " ters, that it was the ancient Imperial Palace, where " the *Chineſe* Emperors formerly reſided in as great " Splendor as at preſent at *Peking*; it was on the South- " ſide of the City, and encompaſſed by a Wall, which " at preſent encloſes the principal Part of the City. " Each of its four Sides were an *Italian* Mile long, " and conſequently required above an Hour's time to " go round it, being by *Nieuhoff* compared to *Haarlem* " in *Holland*."

This moſt charming City far ſurpaſſes all the reſt; beſides which it is adorned with a lofty Tower of the fineſt Porcelain of various Colours, and ſet off on the Outſide with very fine Imagery: It is nine Stories high, and within is full of Stone Figures, richly gilt.

" The Difference amongſt all Authors in the Ortho- " graphy, in Writing concerning *China*, is very ſurpri- " ſing, they not agreeing in Names, the Senſe of them, " nor even in Things; one writes *China*, another *Sina*; " this *Xanſi*, *Xienſi*, that *Chanſi*, *Chienſi*, and alſo *Chenſi*: " One calls the Emperor *Cangbi*, another *Kambi*; one " writes *Ouſangouei*, whilſt others have it *Ufangejus*, or " *Viiſonguei*; and all mean the ſame Thing or Perſon. " So we find the like Difference concerning the Porce- " lain Tower, in, or more properly without, *Nanking*. " Our Author ſaith, the Porcelain on it is of the very " fineſt and beſt Sort; others ſay, that this Tower is " but plaiſtered with Porcelain; and though the Rain " and Duſt hath decayed the Beauty of it, the Remains " are yet ſufficient to determine that it was Porcelain, " and not the fineſt, but a coarſe Sort. Nor do Wri- " ters vary leſs about the making of Porcelain, which " will be treated of in the Courſe of this Work. But before " I take Leave of this Tower, I ſhall add what *Nieuhoff* " ſaith, *viz.* That Seven hundred Years paſt this Tower " was built, to the great Grief of the *Chineſe*, and as a " pompous Monument of the *Tartars* being then Lords " of *China*, of which they left this Memorial. *Le* " *Comte* on the other Side ſaith, it is about three hundred " Years ſince this Tower and the Temple of Memory " were built by the Emperor *Yonlo*: And farther, ſpeak- " ing of Towers, ſaith, That the Spire, which is one " of its fineſt Ornaments, hath fixed on the Top of it " a gilt Ball, or Pine Apple, of an extraordinary " Largeneſs; and *Nieuhoff* tells us, th t the *Chineſe* " report this to be all maſſy Gold. Thus (*Le Comte* " goes on) you have a Deſcription of the Porcelain " Tower, which ſome *Europeans* would call a Brick " Turret: But indeed the *Chineſe* are wonderfully ex- " pert in beautifying their Stones with all Manner of " Ornaments: And as it is, it is undoubtedly the neateſt, " moſt compact, and beſt Piece of Work at preſent " remaining in the Eaſt."

The Streets of *Nanking* are very ſpacious and wide, as well as clean and neat, and there all Sorts of Rarities and fine Wares are expoſed to Sale; but what is moſt amazing is the almoſt incredible Number of Men which are obſerved to be there. The Inhabitants are computed to be eight Millions, Houſekeepers or Maſters of Families, ſo that the Croud of People there ſeems juſtly enough ſaid to be incredible to thoſe who have not ſeen it.

Cloſe by, or about the City, runs a River of two *French* Miles over, which in the *Chineſe* Language is called *Tangſku Kiam*, that is, the Son of the Sea, and is navigable through all *China*. This River runs by and cuts through ſeveral Lakes and Rivulets, which all by its Aſſiſtance are conveyed to, and by that Means diſcharge themſelves into the Sea: Wherefore this River is very richly laden with innumerable Ships, and leſſer Craft, which are very fine within, and richly gilt without; beſides this, they are adorned with extraordinary fine painted Flags, and above Deck provided with all Manner of convenient Seats, Tables, and Couches, for the Convenience of Travellers, and they are withal well victualled.

" It is reported to be ſo deep that no Bottom is to " be found; whence proceeds that *Chineſe* Proverb, " *That the Sea is without Bounds, and the* Kiam *without* " *Bottom*. And ſome who have been there, affirm " upon their own Experience, that no Ground was to " be diſcovered by Sounding. But they alſo add, that " their Line was but fifty or ſixty Fathom, and that if " they had made uſe of one of two or three hundred " Fathom, they ſhould have given another Account " of it."

The Jeſuits, who have ſeen the vaſt Numbers there are of theſe Ships, ſay that there are enough of them, (proverbially ſpeaking) to make a Bridge from *China* to *Europe*.

The Juriſdiction of this Province extends to fourteen very large and magnificent Cities, all which are vaſtly rich, and have ſeveral ſmall, and they again ſeveral leſſer ſubordinate to them, as in the other Provinces.

The ſecond large City of this Province is *Suchen*, which is the moſt illuſtrious, largeſt, and moſt famous of all the reſt, being a Place of the greateſt Trade of any in the whole Empire; and Ships, as well as Men, appear there as numerous as Sand on the Sea-ſhore.

The Emperor receives from hence five Millions of *Laens*, each of the Value of two Rixdollars, beſides the Corn, Rice, and Fruit, which is tranſported from hence annually to *Peking*, in nine thouſand nine hundred and ninety nine Jonks or large Ships; each of which is capable of carrying three or four hundred Weight: Not to mention all Sorts of Silks and other Commodities yearly carried to the Emperor.

The Ships are ſix Months on the Way; and as ſoon as they are come to the End of the great Water, they come into navigable Rivers, cut by human Labour, with a Sluice at the Diſtance of every *French* Mile, to preſerve the Water on Occaſion.

" Travellers, in the Deſcriptions of their Voyages, " call them Sluices, but repreſent them widely different " from ours; for they are a Sort of Waterfalls, over " which the Ships are forced by the Aſſiſtance of " a great many Hands and Windleſſes. It is indeed " ſtrange, that the ſubtle *Chineſe* have not yet invented " ſuch as ours are, which if they once ſaw, they would " be forced to acknowledge, that we are not ſuch " clumſy dull Wretches as they and other Nations re- " preſent us there; and that they themſelves ſeem ra- " ther like unthinking People, when they are forced to " make uſe of ſo many Hands, and are ſo fatigued to " force over their Ships, which we do with the greateſt " Eaſe in the World."

The Names of the other Cities are, *Ninchugu Fu*, *Thaiping Fu*, *Ganking Fu*, *Sun Kiang Fu*, *Chin Kiang Fu*, *Geancheu Fu*, *Jungjan Fu*, *Chingan Fu*, *Lucheu Fu*, *Quongie Fu*, *Chancheu Fu*, and *Kingcheu Fu*. Theſe fourteen, the two former being included, exerciſe Juriſdiction over a hundred and thirteen other conſiderable Cities.

12. The Kingdom or Province of *Chekiang* borders on *Nanking*; and the *Chineſe* ſay, that next to that, it is the *Indian* Paradiſe of Arts, and the Paradiſe of the Gods; by reaſon it plentifully flows with all good Things. Throughout this whole Country are deep cut Channels, by Help of which all Parts of this Province may be eaſily travelled over as well by Water as by Land. The Bridges have all of them very fine Stone Arches; and the Number of Barks or Boats there is as vaſt as that of Men in the great Streets of *Peking*, that is, innumerable; which is the leſs to be wondred at, ſince this Place is frequented by Merchants from all Parts of the World.

It contains eleven large Cities, the chief of which is *Hancheu*, and is the fineſt of them all, being provided both within and without with deep and navigable Channels, and almoſt all the Corners of the Streets are adorned with lofty triumphal Arches. Not far diſtant Weſtward from the City Wall, there is a very fine Lake, the Circumference of which takes in ſeveral Miles; its Wa-

ter

ter falling into it from the Hills is very bright and clear, and is conveyed into the City by the above mentioned Channels.

Eaſtwards alſo, near the City Wall, there runs a great River called *Zbien Tangkiang*, which at that Place is two Miles over, or as broad as the River *Kiam*, but not ſo deep, nor doth it extend ſo far, as paſſing through but one Province.

The other large Cities of this Province are, *Kiaking Fu*, *Xanting Fu*, *Nimpo Fu*, *Kiuncheu Fu*, *Ventteu Fu*, *Niencheu Fu*, *Chincheu Fu*, *Kingkoa Fu*, *Taicheu Fu*, and *Ninchi Fu*; the whole Number being eleven. They preſide over ſeventy ſix leſſer Cities; to which is added *Vicheu Fu*, a City not leſs conſiderable than any of the reſt, and from it are brought very great Quantities of Silk.

13. *Kiangſi* is a large Province, which plentifully abounds with all Neceſſaries to human Life: It borders on *Nanking*. A Lake or ſmall Sea of three hundred *French* Miles in Bigneſs, called *Pbojang Fu*, takes up the greateſt Part of it, and is as navigable for great Ships as the main Sea, and is ſurrounded by a Multitude of fine Towns and Cities. All the Rivers of this Province flow into this Meer, which diſcharges itſelf into the *Nankinſian* River, and by Means of that is conveyed to the Ocean.

This Province contains thirteen large Cities, the chief of which is *Nanchang Fu*, which, though a great City, is now ruined and reduced to a deſolate Condition by the Wars. *Vicicheu Fu*, a City where the *Porcelain* or *China* Earthen-ware is made, is alſo in this Province.

" That this Porcelain is a common Manufacture in " *China*, is acknowledged by all; and that the oldeſt is " eſteemed the beſt, few are ignorant, partly on account " of its beautiful Whiteneſs, partly for its Antiquity, " and by Reaſon none ſo good is at preſent made; be- " cauſe that the Emperor appoints a *Mandaryn* at the " Places where it is wrought, in order to chooſe for his " Uſe the fineſt Pieces, for which he notwithſtanding " pays but a very mean Price; wherefore the Manu- " facturers, not being able to ſet their own Rate, or per- " haps being but very ill paid, are diſcouraged from " making it better than ordinary, and will neither take " Pains, nor endeavour to ſhew any great Art in the " manufacturing this Ware, without being richly re- " warded. Our Author here relates the Manner of its " Compoſition in his uſual plain Manner. But others " (*J. G. de Mendoſa*) tell us, that it is made of Chalk, " which being beaten is thrown into a Pond cloſely " walled in, in which it diſſolves and boils up, a thin " Skum ariſing, of which the fineſt Porcelain is made, " and the coarſer of the Remainder; for the nearer the " Bottom it grows, it becomes ſtill coarſer. They " work this into what Shapes they pleaſe, in the ſame " Manner as we do, and gild or paint them according to " their Fancies, which Colouring or Gilding never fades. " This, ſaith he, is what we know of our own Obſervation, " and is more probable than that it ſhould be com- " poſed of Sea Shells which have lain a hundred Years " under Ground to putrify, and are taken up, beaten, " and then baked. *Nieuhoff* ſaith that it is made of a " Sort of Earth which is brought from a certain Hill " in the Province of *Nanking*; that this Earth is not " moiſt like Clay or Chalk, but dry like fine Sand; " that they diſſolve it with Water, but not that of " *Hoeicheu* in *Nanking*, or the neighbouring Parts, it " being impoſſible to work it in that Water; the Truth " of which they have frequently been convinced of by " unfortunate Experience; but it is ſucceſsfully temper- " ed with the Water of *Vicicheu Fu*, and the adjacent " Places. That having wrought it into Veſſels of all " Shapes and Sizes at Pleaſure, they firſt dry them in " the Sun, before they venture them in the Oven, after " which they put them into the Furnace, and let them " bake for fifteen Days, and ſtand fifteen Days after that " to cool, before they take it out, *&c.* *Le Comte* ſaith, " That it is made of a more ſolid Earth than ordina- " ry, which is found in the Stone Quarries of this Pro- " vince: That this being cleanſed and beaten to a fine " Powder, is moiſtened and made into a Maſs, which " is long and thoroughly mixed and beaten, in order to " clear and refine it: That it is probable this Earth " is moulded into ſeveral Forms at Pleaſure by ſuch a " Wheel as is uſed for that Purpoſe in *Europe*: That " after this it is carefully dried in the Sun, when the " Ground and Paint is laid on, and then is put into " the Furnace, which is kept to a moderate even Heat; " and, that being baked enough, after a long Time " ſtaying there, and becoming perfectly cold, it is taken " out."

This Porcelain is compoſed by the Mixture of certain Sorts of moiſt and dry Earths: The dry comes from the Province of *Nanking*: From theſe two Ingredients this *China* Earthen Ware is prepared, moulded into ſeveral Shapes, dried and baked; and when it is become cold, or rather almoſt cold, the Colours are laid on, and it is glaſed, once more put into the Oven, and baked in the Shape the Artiſt deſires it ſhould remain.

The other large Cities are *Kincheu Fu*, *Suicheu Fu*, *Nanhang Fu*, *Quangſin Fu*, *Quiencheng Fu*, *Linkiang Fu*, *Chungkiue Fu*, *Tungcheu Fu*, and *Nangan Fu*.

Theſe large preſide over ſeventy eight leſſer Cities.

14. *Huquang*, and *Xenſi*, already deſcribed, are the two largeſt Provinces of *China*. This contains in its Juriſdiction fifteen Cities, and more plentifully abounds with Rice, Corn and Fiſh than all the reſt, being alone very well able to furniſh the whole Empire with ſufficient Quantities of Corn. For the Space of ten Years, this Province was miſerably infeſted with civil Wars and Diſcord, which have cut off incredible Numbers of Men.

The factious *Liebuang*, already mentioned in the Deſcription of *Leaotung*, was the Cauſe of all this Bloodſhed when he poſſeſſed himſelf of this Province.

And after an Interval of only a few Years, Prince *Vii Sanguei* (who invited in the *Tartars* to his Aſſiſtance) made himſelf Maſter of a great Part of it, and for the Space of ſeveral Years carried on a vigorous War againſt the Emperor.

There is a Lake in this Province, the Circumference of which is above four hundred *French* Miles, into which ſeveral Streams and Rivulets fall: And at the Mouth of it are ſeveral Mountains and ſmall Iſlands, from whence and from its boiſterous Waves, it is not unlike the main Sea. It is frequented by an incredible Quantity of Ships, and from it deſcends a very large River, which falls into the famous *Nanquingſin* River.

On the four Corners of this Province are ſituate four Cities: The firſt of which is called *Jocheu*, and lies at the Mouth of the River, and is very ſtrong, and the Key of all the reſt. *Vii Sanguei*, King of *Junan*, took it. The Emperor's Brother, whom he had created King of this Province, aſſiſted by the Imperial Forces, ſat down before it with a very great Army, and very cloſely beſieged it, loſing a great many Men before it. It happened one Night, either in this Streight to rid themſelves of uſeleſs People, and unprofitable Mouths, or elſe in order to convey a great Number ſafe over the Meer, they embarked on board three hundred Ships. but ſuch a fatal Storm aroſe, that all the three hundred Ships and fifty thouſand Souls were ſunk to the Bottom.

But after the Death of *Vii Sanguei*, this City, as well as the whole Empire, fell entirely into the Emperor's Hands. There are in this Province fifteen large *Fu*, ſubordinate to which are an hundred twenty-five leſſer.

Vii Chang Fu, the Principal, is a very large City, which is interſected by a River, frequented by Multitudes of Ships that drive a very conſiderable Trade here.

Cotton grows here in ſuch vaſt Abundance, that it is tranſported from hence to all other Places almoſt throughout the whole Empire.

The other large Cities are *Hanjang Fu*, *Huangcheu Fu*, *Gangling Fu*, *Sangiang Fu*, *Juniang Fu*, *Jegan Fu*, *Jangiang Fu*, *Jocheu Fu*, *Changxa Fu*, *Paoking Fu*, *Xincheu Fu*, *Changte Fu*, *Hangcheu Fu*, and *Jungcheu Fu*; the whole Number being fifteen, whoſe Juriſdiction extends over one hundred and twenty-five other Towns.

15. The

15. The Province of *Suckuen*, which hath been ruined and laid Waſte by ſeveral Wars, is the leaſt of all the *Chineſe* Provinces, and is mountainous. It produces Quickſilver, Tin, Wine, and a conſiderable Quantity of Rhubarb, all which are exported to other Countries. But the Rhubarb is not eſteemed the beſt, nor are great Quantities of it either uſed or ſent Abroad.

There are in this Country nine large Cities, the chief of which is *Chingtu Fu*; which is a very great and conſiderable City, but reduced to a very low Eſtate by numerous Wars.

The others are *Langan Fu*, *Xunking Fu*, *Hunghing Fu*, *Pooning Fu*, *Chungcking Fu*, *Lingcheu Fu*, *Hengcheu Fu*, *Mahu Fu*, and *Taoy Fu*; the Whole making up the Complement of Nine, which preſide over one hundred and three leſſer Cities.

16. The Province of *Quicheu* is a mountainous Country, which produces great Quantities of Quickſilver, Copper and Tin; and contains fourteen large Cities, ſubordinate to which are twenty-four leſſer.

Though this Province hath but a very few Cities, its Circumference is very extenſive; but it is alſo depopulated and ruined by deſtructive Wars.

The chief City is *Queijang Fu*, and the reſt are *Gangxun Fu*, *Tuyven Fu*, *Cinquin Fu*, *Laiping Fu*, *Suchuen Fu*, *Sunan Fu*, *Xoeing Fu*, *Tungin Fu*, *Pinjung Fu*, *Pinguen Fu*, *Thaiding Fu*, *Veiceng Fu*, and *Meſi Fu*; amounting together as above to fourteen large Cities, which preſide over twenty-four leſſer.

17. *Junan*, the farthermoſt Province of *China*, borders Weſtward on the Kingdom of *Lao*; Southwards on the Kingdom of *Tunkin*, and was formerly accounted amongſt the *Chineſe* Provinces; but now is only tributary to that Empire.

Cochinchina and *Tonquin* alſo formerly made one Kingdom; but were afterwards divided into two, and diſtributed to two Brothers, who carried on very bloody and obſtinate Wars againſt each other.

This Province produces Gold, Silver, Copper, and Tin, in great Abundance, and its Mountains, Rivulets and Streams afford ſeveral precious Stones, eſpecially Rubies.

This Kingdom is very large, and was formerly, together with the Title of King, and the abſolute Power of governing it at his Pleaſure, beſtowed on Prince *Vii Sanguei*. He alſo kept his Royal Court, and built a very magnificent Palace there; but after his Death the whole Kingdom as well as the Court fell to Ruin and Deſolation. The Country is partly mountainous, and partly even Ground; the Air healthful and temperate, being neither too hot nor too cold; and in this Province is a Lake which is ſtored with Fiſh of different Kinds.

This Kingdom comprehends twenty large, ſubordinate to which are ſixty-eight ſmaller Cities. The chief City is *Junan Fu*, a charming pleaſant City, where Apples, Pears, Peaches, Plumbs, and all Sorts of Fruits, are incredibly plentiful.

The other great Cities are *Quongſi Fu*, *Kaihoa Fu*, *Cinſung Fu*, *Chingkian Fu*, *Quagnan Fu*, *Ivenking Fu*, *Chockium Fu*, *Vitting Fu*, *Tali Fu*, *Mangboroa Fu*, *Junchang Fu*, *Li Yikang Fu*, *Hoking Fu*, *Kintung Fu*, *Juning Fu*, *Xunning Fu*, *Xingan Fu*, *Tungoba Fu*, and *Sinkoa Fu*: Theſe are the twenty above-mentioned Cities which preſide over ſixty eight.

18. The greateſt Part of *Quoangſi* is mountainous, but the Remainder very fertile; one Point of it borders on the Kingdom of *Cochinchina*. Abundance of Cinnamon grows here, as doth alſo a certain very uſeful Wood to dye Red; which the *Portugueſe* call *Sapao*; and which grows alſo very plentifully in *Siam*. Here are likewiſe ſeveral excellent Sorts of Wood fit for the making of all Sorts of Cabinet, Joyners or Carpenters Work; beſides which, great Quantities of Rice are tranſported from hence to *Kanton*.

There are thirteen large, and eighty leſſer Cities in this Province.

Queiling Fu, the chief City, is very agreeably ſituated in a pleaſant Plain. This Province was formerly governed by a King, who was a Prince of the ancient Imperial Blood; but he dying without any Heir, his Dowager governed it for ſome Time; but after her Death, the Royal Court was ruined and demoliſhed; in which State it is at preſent.

The remaining great Cities are, *Pingeo Fu*, *Vuchon Fu*, *Zincheu Fu*, *Nanning Fu*, *Taiping Fu*, *Sunun Fu*, *Teucheu Fu*, *Zbincheu Fu*, *Singuen Fu*, *Chincheu Fu*, (near which grows a certain Plant, of which is made a Sort of Stuff that is worth more than Silk) *Suchin Fu*, and *Chingan Fu*: They altogether commanding eighty leſſer Cities.

Very good *Porcelain* is alſo made in this Province; but the Earth from which it is prepared (as we have already ſhewn) comes from one Place, and the Water from another: Poſſibly by reaſon that it is more efficacious, and breaks the Earth finer, or incorporates better with it, or for other hidden, though natural Reaſons: Thus one Place borrows from another what it ſometimes doubly reſtores.

As the greateſt Part of *China*, ſo this Province is very populous, being alone capable of raiſing a Million of Men able to bear Arms, and containing near two hundred thouſand Families.

19. *Quoantung*, called by the *Europeans*, *Canton*, is the moſt Southern Province in *China*; is bounded by the Ocean, and is provided with a very good Haven at the End of a River which is navigable by great Ships up to the City of *Canton*. The whole is a fertile Country, plentifully abounding with all Neceſſaries, which draws a very conſiderable Trade hither, as well with the *Indians* as *Europeans*, from which latter above one hundred *Engliſh*, *Dutch* and *Portugueſe* Ships annually come to and go from hence.

The laſt mentioned Nation having made themſelves Maſters of *Macao*, a neighbouring Peninſula, have there a very fine Haven, from whence they drive a great Trade to *Canton*, but are obliged on that Account to pay annually 50000, ſome ſay 500000 Laens to the Emperor, each Laen amounting to two *Rixdollars*.

" *Macao*, ſaith *Le Comte*, is famous for the vaſt Com-
" merce of the *Portugueſe* formerly carried on there,
" before the *Hollanders* juſtled them out of almoſt all
" *India*: And at preſent they are not able to keep
" many Forces there. Here is a very good Road for
" Ships to ride; the Haven indeed is very ſmall, but
" ſafe and very commodious. All Cuſtoms on import-
" ed Goods are the Emperor's: And though the *Por-*
" *tugueſe* have ſtill a Sort of Government there, yet
" they are ſubject to the *Mandarins* in all Caſes which
" concern the Emperor."

They have poſſeſſed this Iſland above an hundred and ten Years: (Our Author wrote about the Year 1694.) and they have ſtrongly fortified and built ſeveral Churches and Monaſteries upon it. The Commodities for which they chiefly trade with the *Chineſe* are Pepper, Cinnamon, Cloves, Sanders, (very uſeful in dying) Callicoes: The Medicinal Wood *Pucho*; Ebony, Red Dying Wood; Wine, and a Sort of Birds Neſts found in the above-mentioned Iſland. Theſe Birds Neſts are eſteemed a very good Reſtorative Medicine: They are commonly boiled for a Quarter of an Hour, and not longer, in Chicken Broth; for if it be ſuffered to boil longer, the whole would diſſolve: Each Pound of this coſts three, and ſometimes four Laens; and the white is eſteemed beſt. *Areca*, being the Fruit of a certain Palm, which is hard, bitter and aſtringent, is alſo brought hither to be ſold: The *Indians* commonly chew it with the Leaves which they call Betel, which waſhed in a little Lime-water become red: And the Spittle of thoſe who chew it is of a Blood-Colour: And any Perſon not accuſtomed to this Uſage, upon trying of it, becomes very red in the Face, and as it were inebriated, or half fuddled.

This Plant is very much uſed in *India*; both Sexes biting and chawing it the whole Day, as ſome ſmoak Tobacco in other Places: It is hot and dry, warms the Stomach, and helps Digeſtion. It is alſo boiled in Water, and being aſtringent, is uſed in Caſe of Fluxes. There

are also brought hither Rhinoceros's Horns, Ivory, Furrs, and red Lacca, from whence the finest Sticks of Sealing Wax are prepared: This Drug is the Excrement of a Sort of Worms or Ants, which sticks to the Leaf and Wood of the Plants. We shall hereafter treat of the Fruits.

This Province abounds with white and brown Sugar; and great Quantities of Silk are wrought here, of which all Sorts of Goods are made, and transported hence to *India* and other Places. The *Indians* also buy here great Quantities of Procelain, Tin, Iron, and Copper-work, Paper, and several other Merchandises and Rarities, most of which are paid for in Silver; but on the other Side a great deal of Gold is transported from *China* to *India*.

The chief City of this Kingdom is called *Quangchew Fu*, an extraordinary fine City, which is stocked with and trades in all Sorts of *European* and *Indian* Commodities. About four *French* Miles distant from this City is a Village called *Fuxan*, where the greatest Trade in all *China* is drove: For the Inhabitants keep constantly vast Magazines of all Sorts of Manufactures: And it is reported that sixty thousand Families live in this Village.

This Province hath suffered very much by War. In the Beginning of the Revolution of the Empire, the chief City was besieged by two petty Kings, Princes of the Imperial Blood, with a very great Army, and for above the Space of one whole Year, furiously assaulted and bombarded with Cannon and great Pieces of Artillery, by which Part of the Wall was demolished; notwithstanding which it was not taken by that Means, but delivered by the Treachery of a Person, to whom the chief Command of one of the City Gates was entrusted, who, tempted by a large Sum of Money, and larger Promises, let in the Enemy; after which he received the just Reward of his Treason; for instead of the promised Riches, he was stifled in Sand, after the Enemy had cut all to Pieces that came in their Way, and plundered the whole City: And after this they overrun the whole Province.

"These Princes were afterwards, one of them King "of *Quantong*, and the other of *Fokien*: But those "Monarchies were but of short Duration; nor did "they devolve on their Heirs; for all these, one after "the other, were accused of some Crime or other; but "indeed the true Reason of their Fall was, that Reasons of State would not permit the jealous *Tartar* to "suffer any Princes of the ancient Race, of which "the *Chinese* were not a little fond. This was also "the chief Reason why *Ofangoust*'s Posterity were kill"ed, whatever specious Pretences were made Use of "to colour the Barbarity; such were those drawn from "the rigorous *Chinese* Laws, which directed the Punish"ment of Treason to the ninth Generation, and that "they were thereby forced to it."

This City was computed to contain eight hundred thousand, or near a Million of Families: And without the Fort or Castle is two Miles in Compass.

One of these Princes was made King of this Country, and built a magnificent and Royal Palace in the City; but being afterwards accused of foul Practices against the Emperor, he was deprived of his Life. And the other Prince, in reward of his heroick Actions, was created King of *Fokien* by the Emperor then reigning.

The first Prince or King being killed, his Family, houshold Goods, and royal Treasure, by the Emperor's Order were carried to *Peking*. His Treasure indeed very justly deserved the Name of Royal; for that alone amounted to above one hundred Millions, besides other valuable Effects, and the most splendid Furniture of the Court.

This Province comprehends ten large Cities, which exercise a superior Jurisdiction over seventy four, that are subordinate to them. The superior Cities are *Quangchew Fu*, already described; *Naukiang Fu*, *Xanchew Fu*, *Hoyschew Fu*, *Xanking Fu*, *Kiancheu Fu*, *Luicheu Fu*, *Lienchew Fu*, *Chaucheu Fu*, and *Kincheu Fu*, situate on the Island *Ainan*, which is very considerable on Account of the great Trade driven there with the Kingdoms of *Tonkin* and *Cochinchina*. The Compass of this Isle is three hundred Miles, and on it are thirteen lesser Cities. Here is also a very fine Pearl Fishery; and Aloes are very common. That Plant grows like a Sort of Reed or Flag, about a Finger thick, but forty or fifty Yards in Height, and is a very good Medicine on several Occasions.

Le Comte, whom we have so often quoted, relates, "that there is upon this Island of *Ainang* or *Hainang*, "a standing Water, in which Fish petrefy. I have "myself (saith he) thrown Crabs into it, and observed "the Claws to be consolidated and so far changed, that "they differed very little from Flints. But these Mi"racles of Nature are not so peculiar to *China*, for we "meet with them elsewhere (adds he) and withal a "great many more Prodigies, and occult Qualities of "Nature are observable there, but yet all the *Chinese* "say must not be believed; for though there may be "some Truth in what they relate, yet in the dishing up "they are too apt to interlard it with so much fabulous "Stuff, as frequently inclines us to question the Truth "of the whole Story. However, the Reader ought "not to doubt of the Truth of the Petrification of "Crabs and other Things, by Reason that he may at "Pleasure see that, and other such-like Metamorphoses, "in Mr. *S. Schynvoet*'s *Museum* at *Amsterdam*."

20. The Province or Kingdom of *Fokien* hath suffered very much by several Wars; and before the present Viceroy governed it as a Viceroyalty, was ruled by a potent Prince, who when the *Tartar* seized the Empire, would neither surrender his Realm, nor acknowledge any Subjection to him: but being treacherously invited to Court, on the Pretence of treating concerning some important State Affairs there, though he was forewarned and smelt the Design, he resolved to venture thither, leaving the Regency in his Son's Hands; being the less suspicious, as he thought, that having left the Government in the Hands of so brave a Prince as his Son was known to be, the Court therefore would not dare to injure him; and accordingly he went to the Emperor's Residence, but was kept there. The more prudent Son, though daily invited, persisted to refuse that Favour, being at the same Time convinced his Father was become an involuntary Prisoner at Court: At which being highly incensed, he began and for several Years bravely carried on a vigorous War against the Emperor; who on the other Side being impatient to reunite this Province to the Empire, was not wanting in the Use of all Means tending to compass that End; pursuant to which he raised a vast Army in order to subdue the young Prince: Who seeing this numerous Force approach him, and finding himself unable to resist such a potent Emperor, repulse his disproportionate Force, and gain his Point, though at several Times he gave them very severe Blows, at last resolved to quit his Country and ship himself off. He accordingly prepared a Fleet, embarked with his Forces, and steered with them to *Taijoan* or the Island of *Formosa*; where he landed, drove out the *Dutch*, and made himself Master of that charming Isle. This Prince is by the Natives called *Quoysing*, but by others *Coxinga*.

The *Dutch East-India* Company had possessed this Island, and had very strongly fortified it.

At the Time of the *Chinese* Commotions, and the great Revolution of that Empire, it was utterly neglected and abandoned to the next who pleased to give himself the Trouble to reduce it. The *Spaniards* of the *Manilhas* or *Luçon*, being but fifteen or twenty Miles distant, and being informed hereof, seized, built and fortified a City on it; which was afterwards conquered by the *Dutch*, who becoming Masters of the whole Island, built several other Forts upon it; and designed, on Account of its very commodious Situation, to have made it one of the most considerable Places in all *India*, and the Centre of their Commerce with the adjacent Countries.

21. *Formosa* is indeed a very beautiful Island, which is naturally fruitful, and the Air healthful as well as temperate, very commodiously situated in the Neighbourhood of *Japan*, *China*, and the *Moluccas*, fit for managing Trade both Eastwards and Westwards; it being pos-

ſible for Ships to come thither, and go from thence, the whole Year round.

When the above-mentioned *Chineſe* Prince *Quoeſing* or *Coxinga* landed, there were ſeveral large as well as ſmall Ships in the Haven; and upon the Iſland there were ſettled nine or ten thouſand *Hollanders*, who were as rich, and lived as well as any where beſides. But notwithſtanding the *Dutch Eaſt-India* Company was ſo ſtrong there, the *Chineſe* left their Native Country, and blocked up the Haven with their Fleet; they bravely attached the *Netherlanders*, and their Fortreſſes, and conquered, burnt or deſtroy'd them: So that at laſt they took the City, Forts, and the whole Iſland: They alſo exerciſed ſeveral Cruelties on their conquered Enemies, of whom they killed ſeveral, and cut off the Hands and Feet of ſome, and the Ears and Noſes of others; after which, they ſent theſe miſerable Wretches on board three Ships to *Batavia*. This we muſt underſtand as taken from the *Chineſe* Accounts.

After this Succeſs, they diſpatched away an Envoy to the *Spaniards* at the *Manilhas*, in order to demand a Recognition and Tribute of them; threatening withal, if they refuſed, to treat them as they had done the *Dutch*. But the *Spaniards* ſlighting their Menaces, peremptorily refuſed to comply with their Demands. Before we take our Leave of this Subject, we ſhall relate another Circumſtance that happened to this Prince. He had diſpatched three Ships freighted with Silver, under the Conduct of ſome of his Officers, with Orders to unlade it at *Taioan*. Theſe Officers, inſtead of carrying it where it was bound, bring it to the Emperor of *China*, who appoints them ſafe Conduct, and praiſes the Enterprize. But this Prince being very much enraged at the Treachery, raiſes an Army of above an hundred thouſand Men, and equips an innumerable Fleet, on board of which, with the utmoſt Diſpatch, he ſhipped his Forces, and unexpectedly ſailed up the great *Nankingſian* River, beat both Army and Fleet, by Water and by Land, reducing the Places round about the City of *Nanking*. To which he alſo laid ſuch cloſe Siege, that he plainly ſaw that it was feaſible, and therefore he abſolutely intended to maſter it in a very few Days: Which he had certainly done, had he not declared to his Army, that it was his Pleaſure, that a certain Day ſhould be celebrated with all Manner of Mirth and Jollity, in Remembrance of his Birth-Day, which accordingly began with all imaginable Expreſſions of exceſſive Joy, but ended with a bitter Farewel; for the *Nankingers* having Notice of it, and being informed of the Negligence of their Guards, (thoſe upon Duty, as well as thoſe who were not, being all drunk) took that Opportunity to make ſeveral vigorous Sallies on the Beſiegers from all Parts, fell upon them in the Midſt of their Debauch, beat them out of their Trenches, and killed the greateſt Part of the Army, a few only eſcaping, who ſerved to carry the News.

The Prince with his ſmall Remainder returns to his Iſland, and is reported to be ſo much affected with this ſcandalous Loſs, that running diſtracted he bit off a Piece of his Tongue, which Wound occaſioned ſuch a Flux of Blood, as could not timely be ſtaunched, ſo that he died of it.

His Son, who ſucceeded him, being young, and very little experienced in Military Affairs, his Father's Loſs remained unrevenged; and thus the faireſt Opportunity imaginable of taking *Nanking* was irretrievably loſt by an unſeaſonable Rejoicing, and a ſcandalous Debauch. [Our Author ſpeaks here in the true Language of a native *Chineſe*.]

On the other Side, the Emperor could not reſt, till, in order to revenge the atrocious Affront offered to him and the late Imperial Metropolis, by this unexpected Incurſion, and to prevent any ſuch Attempt for the Future, had mann'd out a Fleet of four hundred and fifty Sail, and embark'd on board them Forces enough to take *Taiwan*, which was entirely encompaſſed and blocked up by the Fleet. But contrary to all Expectation, the young Prince taking the Advantage of a favourable Wind, though he had but forty Ships in all, yet by the Aſſiſtance of his excellent Sea-Officers, he heroically attacked, beat, utterly ruined moſt and deſtroyed the Emperor's great Fleet. That Monarch, who thus by dire Experience was inſtructed not to have too mean Thoughts of his Enemy, ſoon reſolved to take juſter Meaſures: Accordingly he renews his Attempt the next Year, and not only ſends more Ships and Forces, but took Care that they ſhould more cautiouſly encompaſs and cloſely ſhut up all the Avenues to the whole Iſland, and kept it in this blocked Condition. Mean while the Prince ſlipping no Opportunity to gall his Enemy, imagining the Coaſt clear, though provided with a very ſmall Number of Ships, boldly flew at his too powerful Enemy; but was beaten out of the Sea, and forced to fly back to his Iſland, where he bravely defended himſelf the Remainder of that Year: But the Coaſts being encompaſſed, and conſequently a Stop put to all Commerce; beſides which, it was alſo afflicted with a very great Drought, there having been no Rain for five Years; and no Relief appearing, he at length being driven to the laſt Extremity by War and Famine, found himſelf forced to ſurrender his Country, and ſubmit himſelf to the Emperor's Mercy, who ordered him to be brought to *Peking*. At Sight of him the Emperor (touched by the tender Years, and the heroick Deportment of the Princely Youth) not only ſpared his Life, but afterwards made him a Preſent of the before-mentioned Iſland, and the Title of King of *Formoſa*, which he accordingly at preſent governs.

Thus the whole Empire of *China*, in the Year 1682, was again ſubjected to one Sovereign, and the Iſland *Taioan* or *Formoſa* ſubmitted to the Juriſdiction of the Province of *Fokien*, with the additional Appellative *Fu*, and is accordingly number'd amongſt the great Cities of that Province.

Its Compaſs takes in a Circuit of five hundred Miles: Sugar and Buck-ſkins are the prime Commodities there, and this Iſland is reckoned about forty Miles diſtant from the firm Land or Continent of *China*.

22. *Focken Fu*, that beautiful and large City, is the chief of this Province, and is very famous for its Commerce with the *Japoneſe*, *Indians*, and *Europeans*, tho' this of late has declined.

This Province contains nine large Cities, amongſt which, as is already hinted, the above-mentioned Iſland of *Formoſa* is reckoned as one. Three of theſe nine are very conſiderable and large, to which is added another Iſland, *viz. Haimui*, which is about eleven or twelve Miles in Circuit, is bleſſed with the fineſt Haven in the whole Province, and formerly was poſſeſſed by the above-mentioned Prince of *Formoſa*, and for a long Time bravely held out againſt the Emperor; but ſometime afterwards it was conquered by one of the two Kings, which, as is before related, governed, the one *Canton*, the other *Fokien*. Both of them were rewarded for their great Actions with Donatives; but the King of *Fokien* rebelled againſt the Emperor.

This King of *Fokien* at the ſame Time proſecuted a vigorous War againſt the Prince of *Haimui* by Sea, and the Emperor by Land; who being too feeble to reſiſt them both, ſubmitted himſelf to the Emperor, on whoſe Command being come to *Peking*, he and his Son were put to Death.

In theſe Civil Diſſentions in this Empire, there fell, by the above-mentioned Wars, above Forty Millions of Men. The Names of the remaining large Cities are, *Zhivenchew Fu*, *Hingkwa Fu*, *Chaboen Fu*, *Jenping Fu*, *Quien Fu*, *Tingcheu Fu*, *Changcheu*, and *Taioan Fu*, or *Formoſa*. Theſe nine Capital Cities preſide over ſixty others.

The Number of Cities in the whole Empire amounts to ſeventeen hundred; to particularize the Names of all which would take up too much Time, and tire the Reader, wherefore we have only mentioned the Chief of them. I have barely touched on ſome Events, the Story of which is very well known, happening moſtly within the Compaſs of our Remembrance, and during the Reigns of the laſt *Chineſe* and the preſent *Tartarian* Families; for it would have taken up too much of the Reader's Patience, to have deſcended to Particulars: Wherefore

Wherefore I chose rather to supply this short Description mostly from my own Knowledge and Observation, having in the mean Time, in the acquiring of one, and making the other, suffered great Scandals and Afflictions for Christ's Sake, as well as frequently put up my Supplications to him, and implored his Aid in Time of Need, as also that he would please to make his Grace known to the World, which I hereby do, through his great Mercy; desiring the Reader to give as much Credit to these few Pages, as he would to a Person that chiefly writes the bare Result of his own Knowledge and Observation, by which Rule his Pen hath been guided, as it will be in the future Part of this Tract.

I proceed now to treat of the Distances of Provinces, and at the same Time to describe the People of the Country, the Progress of the Christian Religion; the Rivers, Lakes, Shipping, Bridges, and Walls; the *Chinese* moral Precepts, Education of their Children, Compliments, good Manners, and Learning; their Trees, Fruits, and Vegetables; neighbouring Islands, Provinces, Kingdoms and People; concluding with the Nations that have been subdued or were annexed to *China* by the present Emperor *Cangbi*.

23. The Metropolis of the Empire, *Xuntien Fu*, otherwise called *Peking*, is situated two hundred Miles distant from *Leaotung* and *Xantung*; about one hundred and sixty Miles from *Peking*. *Xanfi* is one hundred and sixty, *Xienfi* two hundred and fifty, *Nanking* two hundred and sixty, *Honan* one hundred and thirty, *Kiangfi*, four hundred and thirty, *Chekiang* three hundred and fifty, *Suchuen* six hundred and fifty, *Huquang* three hundred and fifty, *Quеichеu* eight hundred, *Junan* one thousand, *Quoangfi* eight hundred and fifty, *Quantung* eight hundred, and *Fokien* seven hundred and fifty Miles or Hours from *Peking*. This is the Distance of all the Provinces from the Court, computing from the Metropolis of the whole Empire to each Capital City of the respective Provinces.

From *Nanking* to *Xantung* is reckoned two hundred Miles, to *Honan* one hundred and eighty, to *Huquang* two hundred, to *Chekiang* one hundred, to *Kiangfi* one hundred and sixty. This is the Distance betwixt *Nanking* and the mentioned capital Cities.

Xienfi is distant from *Honan* two hundred Miles, from *Xenfi* one hundred and fifty, and from *Suchuen* two hundred.

Huquang is distant from *Chiangfi* one hundred and thirty, from *Honan* one hundred and sixty, from *Suchuen* two hundred, from *Quoangfi* three hundred and sixty, and from *Canton* four hundred Miles.

Chekiang lies two hundred Miles distant from *Kiangfi*, and above three hundred from *Peking*.

Canton is three hundred and fifty Miles from *Fokien*, four hundred from *Quoangfi*, and three hundred and eighty from *Kiangfi*.

Junan is distant from *Quoangfi* three hundred Miles, from *Quеichеu* three hundred and thirty, and from the Kingdom of *Laos* three hundred. These are the reciprocal Distances of the capital Cities, computed according to the common Land Measure.

The Maritime Provinces are, *Xantung*, *Nanking*, *Chekiang*, *Fokien*, and *Quantung* or *Canton*.

Nanking, *Chekiang*, *Huvvang*, *Kiangfi*, *Junan*, *Canton*, and *Fokien*, are esteemed the finest Provinces.

Xantung, *Xanfi*, *Xienfi*, *Peking*, *Honan* and *Leaotung*, are of the middle Sort.

But *Quеichеu*, *Suchuen*, and *Quoangfi* are accounted the worst of all, by reason they are very mountainous, and very much impoverish'd by the Wars.

The largest Provinces are *Xiangfi*, *Huquang*, *Nanking*, *Junan*, *Kiangfi*, and *Chekiang*; each of these larger Provinces is above three hundred Miles wide, and much longer. Compared with these, the middle-siz'd Provinces are *Peking*, *Xantung*, *Quoangfi*, *Quеichеu*, *Honan*, and *Fokien*, and so accounted, because they are not above two hundred Miles broad; and also *Quantung*, which is but one hundred and fifty Miles long, but full three hundred Miles broad; by which Rule, *Xanfi*, *Leaotung*, and *Suchuen*, are likewise reckoned but small Provinces, since they are but about one hundred and fifty Miles broad, and one hundred and sixty in Length.

The principal Maritime Trading Cities, Towns, and Places, which are frequented by the *Indians*, *Japoneſe*, and *Europeans*, are the following ten, viz. *Canton*, the Isles of *Macao*, *Hainon* and *Chaocheu*; all which belong to, and are dependant on the Province of *Quoantung*; and belonging to *Fokien*, are *Fochen Fu*, and the Islands *Hermai* and *Tajouan*, or *Formoſa*; these drive on a vast Trade with the *Europeans* and *Indians*: Besides which, there are also two Cities in *Nanking* and *Xanhai*, and the City *Ningpo* in the Province of *Chekiang*; all which have a very considerable Trade with the *Japoneſe*. In the Province of *Xenfi* or *Xienfi* is the great City of *Zinning*, which is a most noble Emporium, being the Centre of a vast inland Commerce with the Western *Tartars*, *Mountballs*, *Tibetts* and *Ruſſians*.

" The Island of *Macao*, which is mentioned above, " belongs to the *Portugueſe*, and they have upon it a Fort " and City, if that Name may be given to a few Houſes, " which are not enclosed by any Wall: This Place is fa- " mous for the Trade which the *Portugueſe* drove there " before the *Dutch Eaſt-India* Company chaſed them out " of *India*. What they at present poſſeſs is by Favour " of the *Chineſe*, to whom they are obliged to pay ſer- " vile Obedience, if they intend quietly to enjoy what they " hold: All Customs for Goods imported here are paid " to the Emperor; and though the *Portugueſe* preſerve a " Sort of Government here, their Power extends no far- " ther than to Caſes which do not concern the *Chineſe*; " for they are otherwiſe ſubordinate to the Juriſdiction " of the Mandaryns of *Quoantung* or *Canton*."

24. It may poſſibly contribute to the Information, as well as Entertainment of the Reader, to peruſe the following very ſuccinct and comprehenſive Account of this Empire, written within theſe few Years, by an *Italian* that has reſided upwards of thirty ſeven Years in the Empire, for the Satisfaction of an illuſtrious young Prince, whoſe Inclinations leading him to procure the moſt certain Intelligence, as to the preſent State of all Nations, had found Means to requeſt this Favour of one, who of all others, had the greateſt Opportunity of ſatisfying his Curioſity. There is nothing taken from the Piece except the introductory and concluding Compliments, which having nothing to do with the Matters of Fact, it was thought neceſſary, for the ſake of ſaving Room, to ſtrike them out.

" As to the Extent of this Empire, it is not eaſy to " ſpeak of it with Certainty, for with Regard to the " *Europeans*, they have no Opportunity of examining " the Frontiers on every Side, in ſuch a Manner as " might enable them to decide on this Head, with " any Degree of Exactneſs; and as for the *Chineſe*, they " have fewer Occaſions, and much leſs Abilities for a " Work of this Sort. To ſay the Truth, the Thing it- " ſelf is ſcarce practicable, there being nothing more dif- " ficult, than to fix the Extent of the Territories of the " *Tartar* Princes, dependant upon this Empire, and " yet without this, there is no doing any Thing. It is " true, the old *Chineſe* Writers tell us, that their Em- " pire was formerly much greater than it is at preſent; " that *Japan* was once ſubject to them, as alſo the " Kingdoms of *Tunkin*, *Siam*, *&c.* and part of the Do- " minions of the Great Mogul; but for all this, I " am apt to believe, that ſince the *Tartars* became " laſt Maſters of *China*, which is now a compleat hun- " dred Years, the Empire is to the full as large as " ever it was. Its bounds at preſent are the Domini- " ons of the *Ruſſians* on the North, the Ocean on the " Eaſt, and on the South, for I look upon the Penin- " ſula of *Corea* as dependant upon this Empire; on " the Weſt, they have great Deſarts, and the Countries " under the *Contaiſo Khan*, which ſtretch as far as the " *Ruſſian* Territories; and this is all I am able to ſay, " as to the Extent of this Empire, except that accord- " ing to a Perambulation that I have ſeen, the Line of " their Boundaries is computed at about ſeven thou- " ſand Miles, which, as far as I am able to judge, " does not exceed the Truth.

" I can

" I can speak more particularly, as to the Climate; " it extends from 18 Degrees of Latitude to 55, and con- " sequently takes in all the Climates from the third to " the tenth, so that the longest Day in the most South- " ern Parts is thirteen Hours and a half long, and in " the most Northern about seventeen Hours. The " Heat is great in the Southern Provinces, and the Cold " very severe in the North. As to the former, I have " been upon the Coasts of *Bengal*, and I think it not " at all warmer than in *China*. I have been also in " *Poland*, and did not find it so cold there as in the " Northern Parts of *China*, or rather of *Tartary*, about " the River *Amur*. By this Means they have at *Peking* " all Sorts of Fruits, by which I do not mean every " Kind of Fruit, but of those different Sorts that are " peculiar to the warmest and coldest Climates; as for " Instance, the most high flavoured Oranges and well- " tasted Apples; but there is this Difference between " them, that Nature brings the Southern Fruits to the " highest Perfection, with little or no Culture, whereas " those of the North require a great Deal, which however " the *Chinese* never bestow upon them; hence therefore " three or four Sorts of Apples, and five or six of Pears, " is all they can boast; and as for Cherries, they have " them both red and black, but they are neither of " them good, though they might have them, if they " were at Pains, in the utmost Perfection.

" It is easy to discern from hence, that there are no " Kind of Commodities or Manufactures wanting in " this Country, and a very few Specimens will convince " you of the Truth of this; they have the very best " Silks of all Kinds in the World, and in a vast Abun- " dance; they have very rich Furs, which I take to be the " opposite of Silk; they have also prodigious Quantities " of Cotton, and are not deficient in Wool. They " have Metals of all Sorts in great Plenty, except Lead; " they have likewise all Kinds of Wood, Sugar in the ut- " most Abundance, and Spices sufficient for their " own Use, and yet they use a vast deal. It was " from a true Sense of their own Abundance, that the " ancient *Chinese* were averse to Foreign Trade; and if " the *Tartars* permit it, it is upon this Principle, that " their Subjects are vast Gainers by it; for except Toys " and Lead, there is nothing comes to a good Market " in *China*.

" At present the Empire of *China*, exclusive of its " Dependencies, is divided into fifteen Provinces. " Those of *Chensi*, *Chansi*, and *Petcheli*, in which last " is the Imperial City of *Peking*, are bounded by the " famous Wall which divides *China* from *Tartary*; " those of *Chen tong*, *Kiang nan*, in which is *Nanking* " the old Capital, *Tche kiang* and *Fokien* lie on the " Eastern Ocean; those of *Quang tong*, *Quang si*, *Yun nan* " *se tchuen*, lie on the South, and on the West; *Honan*, " *Hou quang*, *Koei tcheou*, *Kiang si*, are Midland Pro- " vinces. They divide their Towns into four Ranks, " which it is impossible to describe; the three first have " Names, the last are such as are under the Jurisdiction " of the rest, and consequently have no particular De- " nomination. The great Cities they stile *Fou*, and " of these they reckon one hundred seventy three. The " larger Towns they call *Tcheou*, and of these they " reckon two hundred thirty five. They give their " biggest Boroughs the Name of *Hien*, and of these " they reckon eleven hundred and seventy three; " as for the subordinate Places, I dare not call them " Villages, for many of them are walled, and some of " them contain fifty thousand Souls; these, I say, are " without Names, and without Number.

" They pretend to be very exact in their Computa- " tions of the Number of their People, and from the " best Enquiry I have been able to make, though the " Thing must appear romantick and ridiculous in *Eu- " rope*, I am convinced that they are not much beyond " the Truth, in affirming that their Emperor has sixty " Millions of Souls in his Dominions.

" One would imagine that vast Difficulties must " arise to the Government, from such a Multitude of " Subjects; but it is quite otherwise, for Government is " with them a systematical Thing, reduced under cer- " tain Rules, with which, so far as he is concerned, every " Man in the Empire is acquainted, and most of them " no farther. The Emperor himself has his Circle of " Business, which he is obliged to go through, and " which cannot be done for him, and therein consists " the great Secret of their Policy. He has always the " State of some Province or other under his Inspection, " and when one is finished, Nobody knows which will " be the next; but all these Inspections are made with " great Strictness and Severity. It is true, that in some " Province or other, Corruption prevails perhaps for " twenty or thirty Years, but it is as true, that some " Time or other all this is redressed, and Things are " brought back again to their original Institution. The " first Maxim in the *Chinese* System is, that the Em- " peror acts as the Father of his People, he may indeed " be a bad Father, but he would be soon told of that; " by his absolute Power he might dispatch this Moni- " tor, but that would quickly produce more; there are " always many Patriots in *China*, who for the Sake of " that Glory, which results from doing good to the So- " ciety, are ready to lay down their Lives; yet after " all, Things are seldom pushed to this Extremity, and " it is more common to see the Emperor confessing his " Faults and Weaknesses in his publick Edicts, which " are generally calculated to repair them, and are usually " concluded with many fair Promises for the Future.

" It is certain, that the People are very corrupt, and " that this Corruption runs through all Ranks; but " their Scheme of Government is so wise, that sooner " or later these Corruptions are met with; so that Vice " ebbs and flows, and is driven out of one Province, " when it gains Ground in another; but still there is " such a Stock of Virtue, as serves to preserve the " whole, and to keep the Machine moving. Capital " Punishments are very rarely inflicted, for there are " more Executions in a Year in *Naples*, than in all " *China*; one Year with another, there are not three " in *Peking*, but there is a kind of Punishment more " exemplary, and more useful than Death, that is very " common; their Mandarines, even of the highest Order, " may be degraded, and he who had Yesterday a Train " of twelve hundred Men, shall be To-day upon a Le- " vel with the meanest of them, but never without " Cause; for though there is injustice enough in all their " Tribunals, yet the last Resort is pure, and the *Tartar* " Emperors have been hitherto the Fathers of their Peo- " ple, in almost all, but in that Respect more especially. " Their Armies are very numerous, and according " to their Mode very well disciplined, yet their Force " Arms are but indifferent; it is their Wisdom that se- " cure them from any Danger from their Neighbours; " in one Thing they are singular, their Armies rest " no Disorder, a Body of fifty thousand Men will " traverse the whole Empire without taking an Egg or " an Apple by Force. Their Traders are all Christs, and " their being so is no great Inconvenience or Detriment " to Commerce, for it makes them all very expert and " attentive; since their Maxim is, that it is not the Per- " son who does the Wrong, who imposes upon ano- " ther, but he that is outwitted that does wrong himself. " As great as their Country is, the Number of People " that are in it would soon be reduced to Starving, if " every Spot was not cultivated that will admit of it, " and every Hand employed that can work.

" This is a short but a true Representation of this " Empire, and of those that compose it. It is not " like to extend itself, but it will certainly last for " many Ages. The *Chinese* never will make Conquests, " or push their Foreign Commerce beyond its present " Bounds. *Ningpo* will be the Center of the *Japonese* " Trade, *Amoy* of the *Indian*, and *Canton* of the *Eu- " ropean*, as long as they continue a Nation. They " have been long free from intestine Commotions, but " in succeeding Times they may be exposed to them; " and yet those Revolutions, though destructive to In- " dividuals, can hardly be dangerous to the Empire. " The Prosperity of their own Government is the sole " Object of their Consideration; their Statesmen, and " more especially their Emperors, are far from being

" so

" ſo ignorant of Forcign Affairs as is imagined; they " know enough of them for their Purpoſe, and they " have neither Leiſure, Occaſion or Inclination to know " more; they are naturally civil to Foreigners, but at " the ſame Time they are naturally jealous of them. " To ſum up all, they look upon themſelves to be the " Wiſeſt, the Greateſt, the Richeſt, the Happieſt, and " the moſt Powerful of all Nations; and, excluſive of " their Spiritual Concerns, thoſe who are beſt ac- " quainted with them, will think them the leaſt miſ- " taken.

25. After this conciſe Detail of the *Chineſe* Affairs, it is Time to haſten to the End of this Subject, by giving our Readers the remaining Part of *Dionyſius Kao*'s Deſcription and Account of this own Country, which is written in ſo plain, ſo diſtinct, and ſo juſt a Manner, that it will be eaſily perceived it differs as much from the Accounts given us by the Jeſuits, as it is poſſible for Pieces to do that are written upon the ſame Subject, and neither of which can be ſaid to be abſolutely void of Truth: For moſt of the Deſcriptions given us by the Miſſionaries, are penned in a high-flown rhetorical Stile; and every Thing in them is repreſented ſo much beyond the Life, that either we do not conceive it at all, or the Notions we form are quite beſide the Truth. But what our *Chineſe* writes is in an eaſy, ſimple, and familiar Way, and in ſuch a Way as leaves us in no Doubt that he tells us the Truth, and nothing more or leſs than the Truth. In his Account, the Reader will obſerve a Clearneſs and Candour that is ſcarce to be found in any other Thing of the like Nature, as well as a Strain of ſincere Piety, that has very little in it of Superſtition, and nothing at all of that Hypocriſy, and Cant with which moſt of the Deſcriptions of *China* are burthened. The Contents of it will very fully ſupport and confirm what is delivered in the foregoing Memorial, and afford a Picture at whole Length, of what is there repreſented only in Miniature.

Before we put an End to this Section however, I crave Leave to make one Obſervation of my own, which I flatter myſelf will enable the Reader to deliver himſelf from a difficulty that has hitherto been thought almoſt inextricable. It is this: Some Writers, very well acquainted with *China*, repreſent its Inhabitants as the moſt ingenious, the moſt penetrating, and the moſt happy in their Inventions, of any People in the World; while others again, who pretend to know them full as well, poſitively aſſert, that their Notions are narrow, their Inventions mean, their Execution very incorrect, and that, in ſhort, they fall full as much below the *Europeans*, as their Admirers would place them above them. Now common Senſe ſeems to teach us, that one of theſe opinions muſt be abſolutely falſe, and yet it is not very eaſy to diſtinguiſh which, ſince the Authorities on both Sides are pretty nearly equal. On the ſtricteſt Enquiry I begin to think, that both theſe Notions, properly underſtood, are reconcileable enough to Truth, and even to one another. If we compare the Arts and Sciences of *China* with thoſe of *Europe*, there is no Doubt that in moſt Things they fall very far ſhort; and yet compared with the reſt of the Eaſtern Countries, their Knowledge and their Performances are very extraordinary.

But on the other Hand it is to be conſidered, that the *Europeans* have had much greater Experience, and much better Maſters: For as to the former it is notorious that we have all the Lights which various Countries and various Ages can beſtow, what the *Greeks* left unfiniſhed to the *Romans*, what the *Romans* farther perfected, and what, upon the Revival of Arts and Sciencies in *Italy*, was cultivated with that Zeal and Diligence, which is natural when Arts are emerging out of Barbariſm, at once excites and directs our Endeavours in theſe later Times. But beſides all this, there is and has been a vaſt Spirit of Emulation in the different Parts of *Europe*, and what has been firſt ſtruck out in one Country, has been altered, improved and carried to the higheſt Perfection in another. By this Means we are become, in moſt Things, infinitely ſuperior to the *Chineſe*; but if we conſider Things in another Light, we muſt allow them to be ſuperior in their Turns.

They have been always a diſtinct and detached Nation, having nothing to do with the reſt of the World, or at leaſt nothing to do with them in this Reſpect; all that they have acquired, with regard to Science, all that they perform, in reference to Arts, is ſolely of their own Invention, Proſecution, and Improvement; and therefore they deſerve in this Senſe the higheſt Praiſes. If Printing, Artillery, the Uſe of the Compaſs, and many other Things, ſeem very rude amongſt them, in Compariſon of that Neatneſs and Perfection to which they are arrived with us; yet we cannot deny, that they had them long before us; and after all, there may be many Things ſaid in Excuſe of that State in which they are found here; for their Manner of expreſſing their Language in Characters, the Method they uſe in Printing is better than ours; their Artillery are ſufficiently ſerviceable for any the Purpoſes to which they employ them; and as to their Navigation, conſidering the Maxims upon which their Commerce is carried on, it may be very doubtful whether they wiſh, and conſequently we need not wonder, that they are not ſolicitous to arrive at any farther Perfection.

Thus I apprehend this Knot is fairly untied, and the Diſpute ſettled, as to the Proficiency of the *Europeans*, and the Ingenuity of the *Chineſe*; if the former excel in the one, ſo do the latter in the other; and if we know Things better, we have this Knowledge from others; whereas they have all from their own Stock, and had all they have much earlier than we.

SECTION VI.

A copious, accurate, and authentick Account of whatever is moſt remarkable in Regard to Perſons or Things throughout the whole Empire of *China*; more eſpecially the Number of the Inhabitants in general, and of the Chriſtians in particular; the Rivers, Shipping, Lakes, Bridges, *&c.* The different Religions that prevail, and have prevailed, amongſt the People; their Manners Ceremonies and extraordinary Politeneſs. Of the remarkable Trees, rich Fruits, and valuable Drugs in this Country; together with a ſuc-

cinct Account of thoſe Kingdoms, that either now depend, or formerly depended upon it.

By Dionysius Kao, *a Native of* China.

1. *An Account of the vaſt Numbers of People in this Empire, together with Proofs of, and Reaſons for, its being ſo populous.* 2. *An Account of the Progreſs of Chriſtianity, and of the Number of the Chriſtians in* China *towards the Cloſe of the laſt Century.* 3. *The Situation and Extent of the famous* Chineſe Wall; *the famous Rivers, and prodigious Quantity of Shipping in this Empire.* 4. *Of the moſt famous Lakes, the moſt remarkable Bridges, and the moſt celebrated Ports in* China. 5. *The Religious and Philoſophical Opinions of the* Chineſe, *more eſpecially thoſe of* Confucius *and his Followers.* 6. *Of the breaking out of a deteſtable Hereſy that ſtill prevails in this Empire, and of the Entrance and Progreſs of Idolatry amongſt the* Chineſe. 7. *Of the Prevalence of Atheiſm in this Country, the Nature of it, and the pernicious Effects of their ſuperſtitious Regard for Antiquity.* 8. *Of Deiſm, or Natural Religion, as profeſſed and practiſed by the wiſeſt and beſt Sort of People in* China. 9. *Of the Eſtabliſhed Religion among the* Tartars, *their Lama's or Prieſts, and of the* Dalai Lama, *or Living God; with the ſurprizing Progreſs of this abſurd Superſtition.* 10. *Of the Ceremonious Civilities and Compliments eſtabliſhed by Law in* China; *and of the Rules preſcribed to all Ranks of People in Reference to Things of this Nature.* 11. *Of the Marriages amongſt the* Chineſe; *of their Manner of Living in their Families, and other Things of that Nature.* 12. *Of their Funeral Solemnities, their long Mourning, and the ſuperſtitious Honours paid to Perſons deceaſed.* 13. *Of the Lanthorn Feaſt, and of other publick and private Feſtivals obſerved by this Nation.* 14. *Of the Trees, Fruits, Flowers, Herbs, Drugs, &c. in* China. 15. *Of the Animals, Mines, Metals and Minerals in this Empire.* 16. *The Author's Account of* Japan, Corea, Formoſa, Tunkin, *and* Laos. 17. *Of other Countries formerly dependent on, or that have been lately ſubjected to the Emperor of* China.

1. IN the Villages and Towns, as well as Cities in *China*, the People are reckoned not by ten or hundred thouſands, but by Millions: Their Numbers are ſo vaſt, and *China* ſo prodigious populous, that it really ſeems incredible; and thoſe who have taken a View of this Country from an exalted Place, have always compared the Number of Men to that of Ants creeping in Crouds amongſt one another. They are indeed ſo numerous, that common and very indifferent Houſes are charged with five or ſix Families: And the Roads, Streets, and Lanes, are ſo crouded, that it is ſcarce poſſible to paſs without juſtling one another. All this will appear yet more ſurprizing, if it be conſidered, that no Woman appears in Publick in any Part of *China*, except at *Peking*; they never go on Foot, but are carried in covered Seats or Chairs, wherever they pleaſe.

The moſt populous Cities are *Nanking*, *Hangcheu*, *Sucheu*, *Peking*, *Jungcheu*, *Canton*, *Focheu*, *Vuchang Fu*, *Chengcheu*, and *Zuncheu*, beſides ſeveral others. Not to mention the fabulous Relations concerning the firſt planting and peopling of Countries, I am of Opinion that the firſt Inhabitants of this Empire were the Deſcendants of *Shem*, *Noah*'s eldeſt Son; for in the Diviſion of the World they ſeem to be all diſtributed in *Aſia*, of which *China* is Part: And at the Confuſion of *Babel*, traverſing that Quarter of the World, probably ſettled here, becauſe they found no Part of it better than this, which is bleſſed with a healthful Air, temperate with Regard both to Heat and Cold: The Fertility of the Paſture Grounds, which richly feed all Sorts of Cattle, invited their Choice, and in a Manner forced them to take up their Abode here. After which, Experience confirmed the Happineſs of their Choice, by their being amply provided not only with all Neceſſaries to human Life, but even with whatever Luxury could wiſh. Induſtry, Art, and Prudence, improved the natural Liberality of the Soil, and engaged their Neighbours to think *China* the Garden of the Univerſe, and its Inhabitants the wiſeſt and moſt polite People in the World; and that thoſe of their Neighbours, who ſucceeded beſt in the Imitation of them, were next them eſteemed the moſt intelligent People of *Aſia*. Buoyed up by this vaſt Reputation, they extended the Limits of their Empire far beyond the Bounds of *China*: And not only *Tunchin*, *Cochin-China*, and *Laos*, beſides ſeveral neighbouring Iſlands; but the Kingdoms of *Siam*, *Pegu*, Part of *Tartary*, *Camboja*, and *Japan*, have been ſubordinate to them, as may be ſufficiently proved by their complying with and continuing to make Uſe of the ſame common Cuſtoms; which is alſo confirm'd by the *Chineſe* Empire, being known to be above one thouſand Years old, and to have always retained the ſame Language, Doctrine, Government, and Habit, down to this Time. Though indeed one Exception lies to that General Rule, which happen'd about fifty Years paſt; and that was the changing their Faſhion of wearing their Hair, when the *Tartars* overpower'd their Monarchy; but that Alteration was a coercive Acknowledgment of their wretched Slavery.

The *Chineſe* formerly wore long Hair, of which they were not a little proud, adorning it with Gold Wire, and firmly believing that they ſhould be drawn up to Heaven by it; which doubled the Severity of the Command that obliged them to part with it, and comply with the *Tartarian* Faſhion; and engaged them rather to ſuſtain the Fatigues of a cruel War, at the Expence of a great many Lives, than ſuffer their Hair to be cut off: But the *Tartar* had proceeded too far to be oppoſed. However the Prudence of the Emperor, and the Mildneſs of his Government, permitting the *Chineſe* Men of Quality, called Mandaryns, quietly to enjoy their important Poſts, ſomewhat alleviated the melancholy Reflections, occaſioned by this Loſs, and their Slavery; for the *Tartars* having ſubjected *China*, did not ſhew themſelves ſolicitous to make any Alteration in its ancient Form of Government; and, as I juſt now hinted, the *Chineſe* Mandaryns remained in the ſame State and Character as before, only having an equal Number of *Tartars* added to them: And by theſe ſubtle Meaſures the foreign Power, which they were always jealous of, ſtole in upon them. And this Maxim was ſo well obſerved, that all the Courts of Juſtice, from the higheſt to the loweſt, were equally ſupplied with a *Tartarian* and *Chineſe* Judge; and indeed the whole Government is jointly entruſted in the Hands of *Tartarians* and *Chineſe*, and to this preſent Time, peaceably adminiſtred in Subordination to the Commands of the Emperor of *China* and *Tartary*.

In the Reign of the preſent Emperor, the Chriſtian Religion is more freely indulged than ever; ſo that we ought not to deſpair, but that the whole Empire of *China* may in Time embrace that Faith which only leads to Salvation. And from the firſt Entrance of the Miſſionaries into that Empire, they have continually uſed their utmoſt Induſtry, to engage this ſubtle Nation to embrace

embrace Chriſtianity, and plant that ſaving Doctrine, which is at this Time very widely ſpread in *China*.

Kanghi, the preſent reigning Emperor, in the Year 1692, granted to the Miſſionaries and Jeſuits, Freedom for all the World to worſhip God in their Churches, which is the ſame as to become Chriſtians; and this Edict, purſuant to the Emperor's Pleaſure, was ratified by the Supreme Court of Juſtice of the Empire; and empowered thoſe, who thought fit to cauſe themſelves to be baptized, afterwards freely to exerciſe the Chriſtian Religious Worſhip, without the leaſt Interruption, which before that Time was prohibited; a Favour that had long been earneſtly deſired, and before which the Chriſtians had run through many ſevere Perſecutions: But now by the Divine Goodneſs, we are delivered from ſore Afflictions and Oppoſitions, for which we continually return our Thanks to Almighty God.

About the Middle of the ſixteenth Century, *Francis Xavier*, deſigning to plant the Goſpel here, died in Sight of Land, as he was coming from *Japan*: After him ſeveral Miſſionaries and Prieſts came into this Country with the ſame Intent, *viz. Martinus Xerrada*, *Gerezimo Marino*, *Michael Rugieri*, *Pietro Alfaro*, and *Matthias Ricci*, beſides ſeveral others, who a little before the Year 1600, laid the firſt Foundation of this good Work in the Reign of the Emperor *Vanlie*. Father *Ricci*, whom we named laſt, diſtinguiſhed himſelf above all the reſt; he converted ſeveral of the Nobility, and acquired a very great Reputation; he perfectly underſtood, and fluently ſpoke the *Chineſe* Language; and being a ſedulous and faithful Labourer in the ſpiritual Vineyard, made the moſt ſucceſsful Beginning, on which Account he hath always been thought the firſt of the Miſſionaries.

Whilſt this Father *Ricci* was in *China*, and in the Reign of the Emperor *Vaile*, the *Tartars* made an Irruption into *China*, took ſeveral Cities, and conquered ſeveral Countries; but were ſhortly repulſed by that illuſtrious Prince; after which he ruled in perfect Peace, and in the Year 1620, the eight and fiftieth of his Age, and forty-eighth of his Reign, he died. Not long before, about the Year 1615, aroſe a furious Perſecution, which threatened the utter Extirpation of the Faith that was ſo lately planted. Theſe exorbitant Cruelties were principally puſhed on by *Chinkio*, one of the chief Magiſtrates of *Nanking*; and by a malicious Cunning the Shepherds were the moſt vigorouſly attacked, in order the more ſucceſsfully to deſtroy the Flock; but after they had ſuffered great Afflictions for the Space of ſix Years, their Perſecutor was puniſhed by Death, and the Church recovering her former Liberty, began to encreaſe daily, eſpecially after the Arrival of Father *John Adam*, *Schaal* or *Scaliger*, whoſe Learning, Mathematical Knowledge, and prudent Conduct, acquired for him one of the chief Places in the Emperor's Favour, and the good Opinion of the whole Court; which furniſhed him with an Opportunity of farther propagating and confirming Chriſtianity. And though in the Interim the great Revolution happened, which transferred the Crown to the *Tartarian* from the *Chineſe* Family, by the Death of *Zunchi*, the laſt of the Race of *Taiminga*, which had ſwayed the Imperial Sceptre for the Space of two hundred and eighty Years, and produced in that Time ſixteen Emperors; yet the ſagacious Father *Adam Schaal* rendered himſelf ſo agreeable to the new *Tartarian* Court, that he became Preſident of the Tribunal of Mathematicians, and continued, though not without Envy, the Emperor's Favourite; and after having enjoyed that Poſt for ſeveral Years, died in 1665.

2. *Yamquamſien*, this wicked Inſtrument of the moſt cruel Perſecution that ever was in *China*, ſucceeded Father *Adam Schaal* in his Preſident's Charge: But his Reign did not continue long, being oppoſed by Father *Ferdinand Verbieſt*, who clearly demonſtrated his Abilities for that Poſt to be far ſuperior to thoſe of his Perſecutor; wherefore he was promoted in his Place, and *Yamquamſien* fell into ſuch a Diſgrace, that he narrowly eſcaped a Sentence of Death, as the Reward of his Perſecution againſt Father *Adam*; a Stop being put to that Perſecution by the eſpecial Mercy of the Emperor.

After the Death of Father *Ferdinand Verbieſt*, in the Year 1688, which was lamented by the Emperor himſelf in a Funeral Elegy, he was ſucceeded in the beforementioned Charge of Preſident of the Mathematical Tribunal by Father *Philip Grimaldi*, who filled that Poſt as honourably as his Predeceſſor, and advanced himſelf to ſuch a high Place in the Imperial Favour, that in the Year 1689, he was ſent Ambaſſador from the Emperor into *Europe*, to adjuſt ſome important Affairs in *Muſcovy* with the Czar; his Preſident's Poſt in the Tribunal being worthily ſupplied till his Return by the Fathers *Thomas Pereira* and *Anthony Thomas*.

"This is the ſame Father *Pereira*, who, in Con"junction with Father *Gerbillon*, was twice ſent, they "being dignified with the Title of *Mandaryns* of the "third Rank, as Interpreters in the great Embaſſy and "Treaty of Peace at *Nepchou*, by the *Muſcovites* called "*Nerzinſkoy*, and of whom it is reported, to their great "Honour, that they ſuggeſted the Meaſures which ren"der'd the Treaty of Peace betwixt the *Muſcovites* and "*Chineſe* ſucceſsful. To which Purpoſe, *Gerbillon* went "ſeveral Times alone to the *Muſcovite* Camp, and ſo "far convinced that Nation of their true Intereſt, that "the Treaty of Peace betwixt the two Empires was "ratified and ſworn on the 3d of *September*, 1689."

The Number of Chriſtians daily increaſed, from the Reſpect paid to the Jeſuits by the Court, and the Emperor's zealous Inclination for the *European* Arts and Sciences, inſomuch that the leaſt Number of Chriſtians computed to be in *Peking* was ſixteen thouſand; in *Nanking* an hundred thouſand. In the aboveſaid large trading Village or Town *Xanghai*, there were but ten thouſand; in the Province of *Chekiang* are reckoned ſeven or eight thouſand; in *Kouanſi* they amount to about ten thouſand; in *Huquang* there are ſix or ſeven thouſand; in *Canton* about ten thouſand; in *Fokein* about five thouſand; and in *Xienſi* about three thouſand. The whole Number of Chriſtians throughout the whole Empire being computed to amount to two hundred thouſand. But the Number of Shepherds which carefully watch this Flock, and ſeduloufly endeavour the Converſion of others, is not above ſixty.

3. The prodigious Wall which covers this Empire, is called by the *Chineſe* in their own Language, *Vauli Tcham Tchim*, and was built ſome Centuries before Chriſt's Time by the *Chineſe* Emperor, *Chien Chu Voang*, in order to prevent the Incurſions of the Weſtern *Tartars*: For which End it is extended from the *Leoctungion*, or oriental Sea, far beyond the Middle of *Xienſi*, and includes the Provinces of *Peking*, *Xanſi*, and almoſt all the Country of *Xienſi*: Its Length is computed directly as a right Line at above 650 *French* Miles, but reckoned as a Curve Line amounts to one thouſand: Whence its *Chineſe* Name was derived, which imports a thouſand Miles: It is full eight El's thick, and ſix high. It is not a little ſurprizing to ſee this bulky Wall in a Manner ſkip over the moſt terrible and ſteep Hills, and to obſerve three or four lofty Towers or Forts within the Compaſs of every Mile, as well as its having run through ſo many Ages, and its being in ſuch good Caſe at preſent, which is owing to conſtant Surveys, and timely Repairs. The two principal Rivers in this Empire are, the Yellow River, in *Chineſe* called *Hoangſo*, and *Yangſu Kiang*, that is the Son of the Sea, ſo called on Account of its vaſt Depth and great Breadth, it being full two Miles wide: It is alſo called the *Nankingſian* River, becauſe it runs through the Province, and cloſe by the City of that Name. This laſt River is navigable throughout the whole Empire; ſeveral ſmall Lakes as well as ſeveral Rivulets fall into it, which riſe in the Provinces *Kiangſi*, *Huquang*, *Quangſi*, *Quoantung*, *Chekiang*, *Suchuen* and *Honan*; and there are beſides, Paſſages cut and rendered navigable from this to the other principal River. The Courſe of the Yellow River is extended to a very great Length, and runs thro' ſeveral Countries, it is alſo very deep, broad in ſome Places and narrow in others: It riſes out of the Lake

in the Weſtern Quarter of *Tartary* and runs through the Provinces of *Xanſi*, or *Xienſi*, *Honan* and *Nanking*, where at laſt it falls into the Sea. This River is ſcarce navigable by Reaſon of its prodigious Rapidity, and the vaſt Floods which frequently deſcend into it from *Tartary* and the Northern Parts, (through which it runs;) and ſometimes prove very miſchievous to both Men and Cattle, by carrying away Houſes, Hutts, Fields and whatever is upon them, and at other Times ſweeping away whole Villages and Cities.

Beſides theſe two Principal there are other Rivers, as *Zhientangkiang* which is very broad, but not comparable to the two former in Length or Depth; running only through the Province of *Chekiang*, and then falling into the Sea. The remaining Rivers, though ſome of them are large, are much leſs conſiderable than theſe which have been deſcribed.

Beſides the natural Streams or Rivers, here are ſeveral artificial large navigable Channels; moſt of the Provinces are provided with one of theſe broad Channels of long Extent, for a Conveyance from one Province or River to another: They are commonly cut in a direct Line, paved with flat Stones, and adorned with beautiful lofty Stone Bridges, the Arches of which afford a very fine and regular Proſpect. Some are of Opinion that the Yellow River was cut by human Induſtry, above three thouſand Years paſt, by Order of the Emperor *Yuvoang*: And to ſtrengthen their Aſſertion, they add, that the Land whereabouts it riſes was overflowed by a vaſt Inundation of Water, and that the Emperor, in order to draw it off, cauſed a very wide and very long Channel to be dug, which making Way for this Deluge, it broke through, and diſcharged itſelf with ſuch Force into theſe artificial Channels, that it compoſed the Yellow River. But this meets with a very cool or rather no Credit; it not being poſſible for the Flux of Waters occaſioned by ſuch an Inundation perpetually to ſupply a River, whoſe Length is above ſix hundred Miles, and the Current of which is ſo ſtrong, beſides its vaſt Depth and Breadth.

There are navigable large and convenient Canals to all Places of the Empire, except only in the Provinces of *Suchuen*, *Queicheu*, *Xanſi* and *Xienſi*.

In *China* the Quantity of Ships is innumerable as the Sand of the Sea: Thoſe which carry Corn only to *Peking* amounting to 9999 large Ships, ſufficient to carry above thirty or forty thouſand Weight: And their Paſſage from *Nanking* to *Peking*, being ſeven or eight hundred *Italian* Miles, moſtly through artificial Channels, take up full ſix Months time. Beſides theſe, there is an equal Number of Ships made uſe of to carry Silk Stuffs and other Goods thither; ſo that they are prodigiouſly numerous, beſides the Ships which belong to particular Merchants: So that it is not only feaſible to ſtep from Ship to Ship as on a Water-Key, from *Nanking* to *Peking*, but as the Jeſuits expreſſing their incredible Number ſay, if it were but practicable in other Reſpects, here are Ships enough to make a Bridge from *China* to *Europe*.

" The ſame Number of Nine thouſand nine hundred " ninety nine being before-mentioned, we will explain " both Paſſages here: *Le Comte* ſaith that the Barges " from eighty to an hundred Tuns burthen, make this " Voyage once in a Year; but in another Place he tells " us, That 9999 are always kept in a Readineſs; to " which he adds, ſo runs the common Report of the " People, by Reaſon that ſuch a Sort of Expreſſion in " their Language imports a much larger and indefinite " Number, which may fairly be conſtrued ten thou- " ſand.

" The ſame *Le Comte* calls it a watry Road, deſtined " for the Tranſportation of Grain and Stuffs from the " Southern Provinces to *Peking*. The Number of Ships " (ſaith he) is ſo large, that whenever one ſees that nu- " merous Fleet paſs by, one would be apt to ſay, they " were laden with all the Tribute and Treaſures of " the Eaſt, and of all their Monarchs, and that one of " their Returns would furniſh ſufficient Stores of Pro- " viſion to ſupply all *Tartary* for many Years."

Beſides theſe ſmaller Veſſels, there are at *Nanking*, and alſo ſeveral other Havens of the Empire, Ships which are twice as large as theſe, being of ſeventy or eighty thouſand Weight Burthen; and theſe ſerve to carry Salt to every Port in the whole Country. There are alſo Abundance of magnificent Barks or Ships which belong to the *Mandaryns*, Governors, and others of the Nobility, which are provided with ſpacious Halls and Apartments, very richly furniſhed, as alſo with Galleries, Rails, Windows and Doors, for Convenience and Pleaſure; they are beſides finely gilt, lacquered, and beautifully painted with the fineſt Colours. There are likewiſe ſeveral Pleaſure-Boats, made Uſe of by the *Chineſe* only for Diverſion and Merry-making; theſe are alſo provided with Chambers and Apartments which are finely painted, lacquered and gilt both within and without; ſo that indeed they deſerve rather to be eſteemed Floating Houſes than Ships: Beſides all which, all Parts are abundantly provided with all Sorts of neceſſary Barks or Boats for Travellers: For there is ſcarce a City whether large or ſmall, to which there is not a Paſſage by Water. And what is yet more, here are a Sort of driving Floats, on which whole Families live, by keeping Ducks, or following ſome other Trade: So that indeed, when one ſees ſuch various Sort of Craft in one Vehicle, they ſeem ſtrongly to reſemble a floating City, in which the Veſſels run together like Ants.

4. There are in *China* ſeven or eight famous Lakes or ſmall ſtanding Seas; three of which are the largeſt and moſt celebrated.

The firſt called *Tungtingbu* is in the Province of *Huquang*, and is four hundred Miles in Circuit.

The ſecond is in the Province of *Nanking*, not far from *Sucheu*, and is alſo about four hundred Miles in Circuit: This Sea is beſides very deep, and hath in the Middle of it an Iſland called *Thaibu*, which is about ſeven or eight Miles in Compaſs and very mountainous.

The third is in the Province of *Kiangſi*, its Circumference is about three hundred Miles. Theſe Lakes, by Reaſon of their towering hollow Waves and Roughneſs, appear to the Sight like the boiſterous Ocean. The other Meers are in *Nanking*, and are about two or three hundred Miles in Circuit. We are told prodigious Stories concerning ſome Lakes in *China*, *viz.* That the Waters of that in the Province of *Canton*, annually exchange their Colour; that there is a Lake of green Water in *Fokien*, which tranſmutes Iron to Copper; that there is alſo a Palace on the Shore of another and not very diſtant Lake, where a Ringing of Bells is always heard againſt ill Weather; and ſeveral other like Reports are ſpread, the Truth of which we entirely leave to the experimental Examination of others, having had none ourſelves.

There are great Numbers of fine built Stone-Bridges in *China*, which are ſupported by Stone Arches: Two of theſe Bridges are the moſt conſiderable and extraordinary, being built over an Arm of the Sea: One of them is called *Loiang*, and the other *Fungiang*; and each of them is above an Hour's Journey, or a *French* Mile long. The firſt contains nineteen Arches, of ſuch an extraordinary Height, that large Ships may ſail under them with their Maſts up. Each of theſe Arches is ſhut by two Stones, each twenty Ells long, above two broad, and three thick. The Jeſuits, and other *Europeans*, who have ſeen and been upon them are aſtoniſhed at the Sight of them; nor can they comprehend what Inſtruments could be uſed to raiſe ſuch great, heavy and long Pieces, all which are of ſolid white Marble, to ſuch an extraordinary Height. The ſecond Bridge, though not ſo high, is as broad and as long.

There is alſo a third extraordinary Bridge in the Province of *Quanton*, not far from the City of *Chaoceu*; but this is carried over Land from one Mountain to another, and is as long as the former. And throughout the whole Empire there are ſeveral of theſe Stone Bridges, which though not ſo ſurprizing as thoſe already mentioned, are yet very elegantly and artificially built; and are every where carried a-croſs the Channels for the Traveller's Convenience, that he may come to all Villages and Towns by a ſtreight Road and without going a great Way about.

In watry or moraſſy Places there are alſo high Banks or Cauſeways raiſed, to ſerve inſtead of Roads, and when any Hills or Mountains obſtruct theſe Roads, no Coſt or Labour is ſpared to level, cut through, or render them paſſable. The Road from *Siquan Fu* to *Hamtcheou* is cut through a Mountain, which was very rocky and ſteep, and propped up with large Pieces of Timber, ſo that betwixt the Air and the Mountain, it looks like a pendant Gallery of Clouds, and appears very diſmal to thoſe who are not uſed to travel it: But they have bred and ſo accuſtomed their Mules to ſuch Sort of Roads, that they will climb up the moſt rough, fatiguing and almoſt inacceſſible Ways, as eaſily as if they were in ever ſo eaſy and good Roads.

On the high Ways, at the Diſtance of every half Hour's Journey, are a Sort of arched Gates about ten Ells high, on which, for the Direction of Travellers, are written in large Letters, the Diſtance of one Place from another, and an Account to what City, Town or Village that Way tends. In all Parts of *China* there are great Numbers of Marble Triumphal Arches, commonly containing three arched Doors, the largeſt of which is in the Middle, and the Sides are adorned with great Lions and other Sorts of Imagery; the Gates are every where beautified with very fine carved Images, Trees, and Foliages; and their Number in ſome Cities mounts ſo high, that the Streets are rather incumber'd than adorned with them.

China hath alſo very good Havens. That of *Nanking*, into which the *Nankingian* River falls, is much celebrated on Account of its Depth, Breadth, and the prodigious Quantities of Goods which paſs from thence to the City of that Name, and higher up to *Peking*, and all over *China*, but do not paſs ſo cloſe by the City, ſince the famous Robber before-mentioned beſieged, and had taken that City, if he had not been hindred by his own Negligence and Luxury.

The Haven of *Quantung* or *Canton*, on the Ocean, which waſheth this Province Southwards. Before the Entrance of the City of *Canton* are a great many ſmall Iſlands, the moſt conſiderable of which is *Macao*, which hath a very good Haven, and is very famous for the great Commerce of the *Portugueſe* formerly there, by reaſon of its Neighbourhood to *Canton*, to which great Ships could eaſily come, and where all Sorts of Merchandize and Proviſions are very plentiful.

Fokien is alſo provided with a very fine Haven, in which any Ships may ſafely ride, and come almoſt cloſe to the Shore, the Sea being very deep, and the Harbour bounded on the other Side by the Iſland *Emoni*; and a very great Trade is driven here with Foreigners.

The Haven of *Nimpo* or *Ningno*, in the Province of *Chekiang*, is famed for the great Trade which is there driven with the *Japoneſe*, becauſe from thence it is but a ſhort Voyage to *Japan*; but no very large Ship can well come in there by reaſon of Shallows and ſmall Rocks, which render the Paſſage very difficult.

In the Province of *Zantung*, joining to *Chekiang*, where it runs out Eaſtward on the great Ocean, there is alſo an indifferent good Haven and Trade with the Inhabitants of *Corea* and *Japan*; but neither the one nor the other are ſo large and conſiderable as the Harbour and Commerce at *Nimpo*, though that Province is very well watered; there being there, as well as in almoſt all Parts of *China*, very convenient navigable Channels, provided with Sluices and Locks; without which, the Ground not being every where level, and the Water tending downwards, and all theſe Channels dug, they would ſoon be dry; which Neceſſity put them upon inventing thoſe Sort of Waterfalls to let the Water through intermitting Pieces of Land, and keep it at an equal Height, and to wind or pull over them the Boats, Barges, *&c.* by the Help of Ropes and Windaſſes.

5. The *Chineſe* are perfectly well inſtructed and trained up in the Principles of their Religion from their Youth. The Parents ſend their Children to School at the Age of ſeven or eight Years, to learn Reading, Writing, and good Manners, that is, Rules which teach them to pay the ſubordinate Reſpect and Obedience due to their Parents and Superiors. They begin their Studies and Exerciſes with the Inſtructions and Rudiments of their famous Inſtructor in Wiſdom, Policy, and gobd Manners, *King* or *Confucius*, called in *Chineſe*, *King fu*, and highly reverenced amongſt them. Theſe firſt Principles, as we have already hinted, conſiſt chiefly in directing them to obey and love their Parents, to reſpect and honour thoſe older than themſelves, to live honeſtly and virtuouſly, to do no Perſon any Wrong, or what they would not have done to themſelves, to give every Perſon his Due, and ſuffer him to keep it. All theſe Leſſons are comprized in five Books, which in their tender Years they are obliged ro learn by Heart. After which they diligently learn the Arts of Writing, Arithmetick, and Oratory; in which having made proper Advances, they are queſtioned and ſtrictly examined in what they pretend to have ſtudied; and then being adjudged capable, they by Degrees become Bachellors, Maſters, and Doctors of their higheſt Knowledge, and are alſo raiſed, not only to that of *Mandaryns*, but the more elevated Dignities of the Empire, in Proportion to their Worth, Learning, and Capacity to ſerve the Publick, either in the Government of Provinces and People, on the Bench as Judges, or in the Exerciſe of ſeveral Political and Civil Offices entruſted to them.

This learned and venerable *Confucius* lived ſeveral hundred Years before the Birth of *Chriſt*, was born in the Province of *Xantung*, as is hinted before in the Deſcription of it, and died, according to ſome, in the Seventy-third, or according to others, in the Sixty-third Year of his Age. His Memory is very highly honoured by all intelligent and learned Men. In all Cities and Villages honorary Temples are erected in Remembrance of him; though his Image is not placed in the interior Part of them. His Virtue and honeſt Principles are very famous, his Precepts are reverenced like the Word of God, though he is acknowledged to have been but a Man, a Lawgiver and Preceptor; in Honour of whoſe Memory, the *Chineſe* have erected a Pyramid, not of Stone, but in their Hearts, and they annually diſcover Signs of Gratitude and Acknowledgement. Some of his Deſcendants are at preſent living in *China*; who are by Donative endowed with the perpetual Inheritance of a City, with all its Incomes, Rights and Lordſhips; and for the more auguſt Preſervation of his Memory, their Right of Exemption from all Tolls and Taxes hath been, and is, inviolably obſerved to this Day. He had ſeventy (others ſay five hundred) Pupils, which enforced his Doctrine with the Teſtimony which they bore in all Parts, that his Zeal was perfect, and nothing was to be added to the Purity of his moral Leſſons: Beſides which, they ſometimes rather eſteemed him as an Inſtructor of the new Law, than a Man educated in the Corruption of Nature.

6. For above two thouſand Years paſt, or, to full five hundred Years before Chriſt's Birth, the *Chineſe* have acknowledged the Lord of Heaven and Earth, abſtracted from all Idols; which appears from their Hiſtories, and the Books of the above-mentioned illuſtrious *Confucius*, in which we read, *Kiao xe chi li ſoy ſu xang tie*; which imports, that our Duty obliges us to make Offerings to the Lord of Heaven and Earth; almoſt and only like the *Jewiſh* Sacrifices of a Calf or Lamb to the LORD, in the Holy Scripture. Notwithſtanding which, their Knowledge and Idea of God was not ſo clear, but on the contrary much more obſcure and confuſed than that of the *Jews*. But the primitive Knowledge of God declined rather than encreaſed, and that more eſpecially after *Li Laokim*, a certain Philoſopher, and one of *Confucius*'s Diſciples, appeared in the World: He indeed wrote ſome good Books, but withal taught, that the Supreme Deity was corporeal, and governed the other Deities as a King doth his Subjects, and that Man might be immortal: It was then that Idolatry crept in under the Shew of good Manners, and corrupted the Minds of Men; and Conjuring, and other Diabolical Arts, came into Requeſt, in order to prevent Death. Temples were built to the Honour of

Li Lackim, and as much was conſecrated to his Memory as to that of a Deity, though he died; and every Man, by Covenants with Satan and other deviliſh Practices, was earneſtly bent in Queſt of that Immortality which their great Maſter could not find. Time ſtrengthened the falſe Doctrine, and increaſed the Number of its Teachers, who by their ſeducing Practices, drawing of Lots, and other Frauds, have even to this Day wonderfully poſſeſſed the Hearts of the Populace; who being miſled to, and ſtrengthened in that Opinion, continually ſearched for that on Earth, which is not there to be found.

The *Chineſe* alſo relate, that long after that Time, an Emperor named *Fanvang*, dreamed or was informed by Revelation, that there was a Saint in the Weſt, whoſe Religion we ought to embrace; and this without wreſting may be underſtood to be ſpoke of CHRIST and his Doctrine. They alſo relate, that this Emperor diſpatched a Perſon thither, in order to bring this Doctrine to *China*; but the Envoy miſtaking his Way, fell into the South Country, where he met with the *Bramins*, (a Sort of idolatrous Prieſts, which worſhip the Image of one of their Kings) and having declared the Reaſon of his Coming, he was ſo well entertained by theſe diabolical Engines, that they at once preſented him with an Image, and with the Syſtem of their helliſh Doctrine, both which he brought to *China*, and to which they at preſent cleave, that Idolatry being firmly retained, and numerous Temples every where erected to that Idol, inſomuch that the Number of theſe wicked Prieſts is infinite. They are called *Bonzi*'s, and pretend to abſtain from Fleſh and Marrying; but Experience convinces us of the contrary, and that they ſacrifice to their Luſts in private; ſo that now they are not very much reverenced even by the *Chineſe* themſelves, though they have ever ſince that Time worſhipped that Deity, and the Images repreſenting him.

" *Le Comte* calls this Emperor *Minti*, and tells this " Story thus: That *Confucius* frequently ſaid, That the " true Holy One was to be found in the Weſt; that " this his Aſſertion was continually in the Mouths of " the Learned; and that the Emperor *Minti* being " diſturbed at theſe Reports, and excited by the Image " of a Man coming out of the Weſt, and appearing " to him in his Sleep, diſpatched Ambaſſadors to the " Weſt, with Orders to travel that Way till they found " this Saint, which Heaven had revealed to him about " ſixty-five Years after the Birth of our Lord: That " theſe Ambaſſadors were forced, by the Danger of " the Sea, to remain on a certain Iſland; and that " they found there the Idol *Fo* or *Foe*, which had per- " verted *India* ſeveral Years before with his diabolical " Doctrine: That theſe Miniſters cauſed themſelves to " be perfectly inſtructed in the Superſtitions of that " Country, and carried them back with them to the " Emperor and his Subjects; and that through thoſe " Means and from that Time, this impious Doctrine " was ſpread throughout the Kingdom."

Anciently they worſhipped the Images of ſeveral illuſtrious Men, as in treating of the Province of *Xanſi*, Mention is made of a valiant and potent Hero, which ſprung out of that Country, whom they honour and pray to as a Demy-God, which revives their Courage and excites their Magnanimity; and the *Tartars* themſelves, at preſent Maſters of *China*, likewiſe offer up their devout *Oraiſons* to it; though indeed this is no Point of their Religion, Faith or Doctrine: But the Idolatrous Worſhip and Religion of the *Bonzi*'s is ſpread over all *Eaſt-India*, through the Kingdoms of *Pegu*, *Laos*, *Siam*, *Cochinchina*, *Japan*, and all over *Tartary*.

7. Several of the moſt learned Perſons amongſt the *Chineſe* are Atheiſts, who believe neither God nor Devil, deny a future State, and in Raillery aſk, who hath ever ſeen or been either in Heaven or Hell? Or once came out of either of them? And boldly tell us they are meer idle and brainleſs Imaginations. But the Image-worſhippers believe a Heaven and a Hell; that the ancient, virtuous, and happy Dead are great Spirits or Souls in Heaven; that placed there as ſuperiu- nary Princes, they tender and do good Offices to Mankind; whilſt themſelves abound in Riches and Proſperity, and perpetually divert and entertain themſelves with the fineſt Wines and all Manner of Delicacies. That on the contrary, the Souls of wicked and impious Men either go to Hell, or tranſmigrate into other Animals, which are either better or worſe, in Proportion to their Merit. So that at preſent the *Pagan*, *Mahumetan* and Chriſtian Religions prevail in *China*.

I ought not to omit that in Paganiſm, the firſt of theſe, the Reaſon of State or Policy is the ſupreme and prevalent Deity in *China*, to which all Principles and Practices are adapted: And whatever does not fall in with the political Intereſt is condemned as downright Sin, and conſequently not to be tolerated. The *Chineſe* are utter Enemies to Novelty, and are ſtrangely fond of all ancient Cuſtoms, ſolely on Account of their Antiquity; and abſolutely reject, or at leaſt are hardly prevailed with to allow any modern Uſage: This Fondneſs for Antiquity prevails not only in Temporals, in which they dare not preſume to alter any Cuſtom without the Emperor's ſpecial Command: But more particularly in Spirituals, though it really ſhould be, and they themſelves were convinced it was for the better. Hence it is that they reject the *Chriſtian* Religion, becauſe in Proportion to the Antiquity of their Empire it is too recent, and hath too lately appeared in the World, as tho' Antiquity alone were ſufficient to triumph over Truth, and it were a Crime to hinder the perpetuating of thoſe ſtupid Errors which could only pretend to have prevailed for numerous Ages.

" It is a fundamental Axiom in the *Chineſe* Policy, " ſaith *Gobien*, That the Prince is primarily obliged to " preſerve Peace, Repoſe, Plenty and Eaſe; for which " the Subjects ſhould acknowledge their Obligations to " him, and he cauſe them to be inſtructed that they are " indebted for all this to him. For all Attempts to " keep the Subjects within the Bounds of their Duty " would be vain, without the effectual Performance of " the primary Condition of Obedience: Since the Laws " themſelves would be but a weak Bulwark, if oppoſed " to the Force of Arms: And all Inſtructions would " make but ſmall Impreſſions on the Minds of a Peo- " ple, that are hurried on to diſprove them by Want " and Miſery. *And he tells us elſewhere*, That the true " Foundation of the Authority of the Œconomical and " State Government conſiſts, with Regard to Families, " in the due Obedience and Reſpect to Parents and to " Maſters; with Reſpect to Government, that the Sub- " jects be faithful to the Prince, and that he be tender " of his People: A prudent Conduct, the Love of our " Neighbours, Virtue and Juſtice are its Eſſentials; an " exact Obſervation of mutual Civilities helps to fill up " the Meaſure: But the ſavoury Laws of a good Go- " vernment afford Means for compleating the whole."

8. There are beſides ſeveral other Sects of Religion in *China*; for ſome of them believe that there is a ſupreme, eternal and omnipotent Spirit, which governs and directs all Things: This Being they acknowledge for the Lord of Heaven and Earth: And before Idolatry prevail'd, they worſhipped him under the Name of *Chamti* or the Lord of Heaven: But ſince the Sowing of that profligate Seed, this Opinion obtains only amongſt a few, but thoſe indeed are moſt of them great Men: The Emperor himſelf is ſaid to eſpouſe this old Sentiment; and it is not improbable, that it is owing to this, that he is not averſe, but rather inclined to the *Chriſtian* Religion and Doctrine, and probably would not reject, but eaſily be induced to embrace it, if not reſtrained by political Reaſons, and a Fear of creating thereby Tumults and Inſurrections in his Empire.

There are others alſo who acknowledge Nature to be the ſole Deity; underſtanding thereby the Force or Power and natural Operation, which being the efficient Cauſe of Motion and Reſt, produces, maintains and preſerves all Things: They look on Dame Nature as the Fountain of all and every particular Being: And that ſhe is able to appoint and to alter the Order of all Things: They take her to be the one Soul which univerſally informs Matter, by Virtue of which ſhe produces

duces all Things; thus attributing to Nature almoſt all that the Ancients aſcribed to Heaven, or we acknowledge in the Deity: They call her a Principle independent of all others; ſeparating her from the Imperfections and Deficiencies of all corporeal and ſenſible Matter. Thoſe who incline to this Sect believe, that the World had a Beginning, and ſhall have an End: But ſhall afterwards begin and end again as before, and ſo perpetually and interchangeably renew and periſh. And according to their Opinion numerous Worlds have already exiſted, and thoſe after this to an infinite Number ſhall ſucceſſively make Room for one another.

Though theſe Hypotheſes and Opinions concerning Nature are but groundleſs Imaginations, yet the moſt learned *Chineſe* are very fond of them, as affording Matter for ſeveral Speculations no Way diſagreeable, which may tend to the Improvement of their Intellectuals.

9. We have already mentioned the *Bramins* and *Bonzi*'s in this Chapter; they are not very different from the *Lama*'s, (which are *Tartarian* Prieſts) in any Particulars beſides the external yellow Cloathing, and ſome peculiar ſuperſtitious Ceremonies: Both worſhip the ſame God *Fo*; their religious Worſhip, Opinions and Faith is very near the ſame: However the *Lama*'s in *China* are only *Tartarian* Prieſts, but in *Tartary* they act the Part of the *Lama*, God or Gods of the People: It is there that *Fo* has his Throne, it is there he appears in the Shape of an immortal rational Animal, whoſe Place at leaſt is perpetually ſupplied by a living Creature; for as ſoon as one Man dies, another like him is ſubſtituted in the divine Throne in the Temple, in order to keep up and promote the ridiculous Opinion of the Immortality of this God. To this Purpoſe he is honoured with religious Worſhip by great Crouds of *Lama*'s, whoſe Number is ſo large, and the Eſteem of this Doctrine (though not for the Prieſts of it) is ſo imprinted on the Minds of the People of all *Tartary* and *China*, that it is thought to withhold the Emperor himſelf from diſcovering any farther Inclinations to favour the Chriſtian Religion for Fear of a Revolt.

We have already ſpoken concerning the Chriſtians, the Time of their firſt beginning to ſettle here, their planting of the Faith, the bitter Afflictions they have ſuffered, and in what State Chriſtianity ſtands at preſent. It now only remains that we ſay ſomething of the *Mahometans*; of whoſe Principles and Practices I ſhall only obſerve, That their Number is not very great in *China*, though they are more numerous than the *Chriſtians*, as having inhabited that Country much longer, that is, above ſeven hundred Years longer in ſeveral Provinces of this Empire, where they were indulged with Liberty, which they neither did, nor do miſuſe, by preſſing others to embrace their Religion, or zealouſly aiming at the making of Converts; for they quietly live together, and are moſtly allied by Marriage, Intereſt, or Converſation; and, in ſhort, live in a Sort of Covenant, like the *Jews* in other Countries. But their Religion is very much ſpread here ſince their Original, and hath taken very deep Root more eſpecially ſince the free Trade with the *Muſcovites*, *Tartars*, *Mogols*, and other Nations. And as Weeds ſoon ſprout up and grow apace, this pernicious Seed of impious Doctrine hath ſo increaſed, that the Sprouts of it are, as I have ſaid, much more numerous in *China* than the Chriſtians.

10. The *Chineſe* in general are very well bred, and they are obſerved to be very civil in Words and Actions, when they entertain any Perſon, though below them, they always give the Gueſt the upper Hand, which in the Southern Provinces is eſteemed the Right, but in the Northern is taken to be the Left. They alſo utterly differ from the *Tartars* in their Manner of Sitting; for the former ſit down on the Earth, but the *Chineſe* make uſe of Chairs and Stools. In Viſits, the Maſter of the Houſe, ſeeing his Gueſt approach, goes out well dreſs'd to meet him, and with his Head covered, (uncovering the Head being a Salutation never uſed in *China*) advances half Way of the outer Court before his Houſe, where he and the Viſitant meet, and exchange Compliments in the following Manner: The Gueſt takes the Right Hand of his Entertainer (or Left, according to the above-mentioned Difference in the Northern or Southern Provinces) who conſequently ſtands on the other Hand; then they both very reſpectfully bow very low three or four Times, lifting up their Hands and Arms, (which whilſt they are going they fold in their wide Sleeves) in a Sort of ſtately Manner, and afterwards as decently letting them fall; after which they ſpeak to one another in a very civil and engaging *Chineſe* Tone: This done, ſometimes they change Places, he that was on the Right taking the Left Hand, in order to repay the received Civilities. After which they enter the Houſe, where the viſited Perſon always takes the lower, and gives his Gueſt the Upper Hand. Being entered and ſat down, a Diſh of Tea, with a Piece of Sweetmeat in it is ſet before each Perſon; he that ſits at the upper Hand being firſt ſerved, and the reſt ſucceſſively in Order. Before they ſit down, even betwixt Perſons of equal Condition, ſeveral ceremonious and engaging Conteſts ariſe about the Refuſal of the ſuperior Place; the moſt worthy and higheſt eſteemed Perſon is placed uppermoſt, and he among thoſe of equal Character is the oldeſt; but Strangers, and thoſe who come from diſtant Countries, are ſet above all the reſt.

The Ceremonies at Departure are almoſt the ſame with thoſe at the Entrance. The Maſter of the Houſe, with ſeveral Bowings of Head and Body, and moving the Hands, accompanies his Gueſts, firſt to the inner Door, then to the Middle of the outer Court, and laſtly to the outermoſt Gate, out of which he alſo goes; during all which Time the Viſitants are complimenting and thanking their Entertainer with the ſame Reſpect; after which, they either mount their Horſes, or get into their Chariots as they came; then a Servant is ſent after them by the Maſter of the Houſe, to compliment and wiſh them a good Journey in his Maſter's Name; upon which they ſend their Servants back to the Entertainer, to thank him for his laſt Civility. The Ceremonies in paying and receiving of Viſits amongſt great Officers or Perſons of Quality, muſt not be done in their common Cloaths, but *in* Robes of State; and in Caſe the Viſitant ſhould fail in this Particular, the Viſited would be apt to be diſguſted at it, and not give him Entrance, at leaſt before he had changed his own Dreſs: And in like Manner, if the Maſter of the Houſe ſhould attempt to receive his Gueſt in a meaner Robe than he hath on, the other would not enter the Houſe. For which Reaſon, Perſons of Condition always take Care to be provided with theſe viſiting Robes, and cauſe them to be carried after them, in order to make uſe of them in Caſe of any ſudden Accident; for even in chance Meetings, the Compliments are delayed if one of them have his Robe of State on, till the other can put on his. The *Chineſe* abound in theſe and ſuch like Grimaces and Geſtures, which they reckon an Honour to their Nation, and ſay that they are Signs of good Breeding, in which they excel other Nations, as much as Men do Beaſts.

In Caſe of a Salutation or Viſit betwixt Perſons who have not for a long Time ſeen each other, they both fall on their Knees, and thrice bow ſo low as that their Heads touch the Ground. And it is in the very ſame Manner that even the meaner Sort welcome one another. This is likewiſe the Poſture of Servants ſpeaking to their Maſters, and the Populace to the *Mandaryns* or high Officers. The like Bowings of the Head thrice ſo low, as to touch the Ground, are alſo uſed in the worſhipping of their Idols.

I forgot to mention, that the Viſitant, always before he makes any Viſit, diſpatches a Servant to the Perſon to be viſited, with a Piece of red Paper in his Hand, in which is written the Name of the Perſon his Maſter intends to viſit: With this he goes to the Houſe and delivers his Meſſage; but if the Maſter of the Houſe be abroad, or engaged, he ſtill leaves that Paper in Diſcharge of his Order, and returns with the Anſwer to his Maſter.

The Ceremonies obſerved in Feaſts and Entertainments are very great; after the cuſtomary Compliments of Salutation, each Perſon is placed according to his

his Condition at a ſeparate Table, without either Napkin, Knife or Spoon, but is preſented with a Couple of long Ivory or Wooden Scures tipt with Gold or Silver, to aſſiſt him in the Conveyance of the Edibles, which are all cut in Pieces, to his Mouth; and they are ſo dextrous in the Uſe of theſe, that they can very ſpeedily clear the Diſh even to a ſingle Corn of Rice. As I have already hinted, they make uſe of fine Chairs, Stools, or Benches, quite different from the *Tartars*, who, equally void of Civility and Manners, clap down on the Earth, without any other Geſticulations than what they now obſerve in the *Chineſe*, and begin to learn from the very Alphabet to the Book of Manners. The *Chineſe* have alſo very fine Beds and Couches; but the *Tartars*, on the other Side, having neither the one to lie, nor the other to reſt themſelves on, make uſe of a Board or Plank laid flat on the Earth. The firſt Diſh is commonly ſome Sort of Haſh, and a Glaſs or Cup of Wine, which yet is not ſo much as taſted before the Maſter of the Houſe leads the Way; which is followed by the Servants crowding in Diſhes and Wine, none of which are taken away, but piled up pyramidically, to the Number of twenty or twenty four, or more. Each Perſon drinks out of his own Cup, and is ſure to follow his Leader; and though the Wine may be very briſkly and continually put about, there is no Danger of intoxicating very ſoon, ſo ſmall a Quantity being filled into the Cups, and the Wine itſelf not being very ſtrong. A ſerious Gravity is always obſerved at Meals, the *Chineſe* diſliking all immoderate Laughter. After, and ſometimes alſo during their Meals, ſeveral Tumblers, and ſuch like, ſhew their Agility of Body, ſeveral Farces are acted, and other Diverſions added: Beſides which, they alſo play amongſt themſelves, and he that loſes is obliged to drink, and is, but within the Compaſs of good Manners, rallied by the Company.

11. Marriages in *China* are very ſplendidly celebrated, and accompanied with Plays and Diverſions during ſeveral Days. As for the Preliminaries to Marriage, the young Perſons who intend to enter into that Eſtate, have not the Opportunity by converſing together to ſound one another's Inclinations; for they are never permitted to come together, but the whole is managed by their Parents, who frequently promiſe their Children long before they come to be married, regarding Nothing ſo much as that their Years agree, or at leaſt be not very diſproportionate: And though their Sons and Daughters happen to be advanced in Years, yet they make the Matches without ſo much as the Conſent of the Perſons to be married. But there is yet a great Difference on this Head, betwixt the Conduct of People of Quality, Middling Perſons, and thoſe of the loweſt Condition. Amongſt Perſons of the firſt Quality, no Marriages are concluded without the Emperor's Conſent, great Care being taken that young People are always matched to Perſons of equal Deſcent. Thoſe alſo of a lower Degree are deſirous of allying with and marrying into as good Families as their own; but their Concubines they either take or buy from their mean Parents, and this to an unlimited Number. The lawful Wife is only honour'd as Mother or Miſtreſs of the Family, and reſpected and attended by all the reſt as Chambermaids; and on her Death the Concubines Children are obliged to a three Years Mourning, which they are not obliged to for their own Mothers. The Children of the loweſt Rank of People are in like Manner married by their Parents, and the Girls are in a Manner ſold; for it is the Huſband which gives the Portion, and the Bride hath only a few Trifles, though when ſhe is led to the Bridegroom's Houſe, ſhe ſeems to bring a large Share of Houſhold Furniture along with her; but all of it is bought before by the Bridegroom; beſides which, he gives the Parents a Sum of Money in Proportion to their Character, for their Daughter, whence he is or may be ſaid to buy his Wife. If a Nobleman or Perſon of Quality dies, the Widow muſt not marry again; but this perpetual Widowhood is not ſo much regarded by Perſons of meaner Condition, though even amongſt them, the Widows, which yield to a ſecond Marriage, thereby loſe, or at leaſt leſſen, their Reputations. Though ceremonious good Manners and the Authority of the Parents run ſo high amongſt the *Chineſe*, the Children will not yet endure a Father-in-Law, or pay him any other than ſuperficial Obedience; wherefore almoſt all the Widows end their Days in that State. The mature Years for Marriage are twenty, or two and twenty for the young Men, and eighteen or twenty for the young Women.

The *Chineſe* Wives utterly ſeclude themſelves from the Sight of all Men beſides their Huſbands, not allowing themſelves to be ſeen even by their Father-in-law, their Huſband's Brother, or any of the Male Sex, their Huſband's youngeſt Brother only excepted, and that in the Time of his Childhood only: But all her own Male Relations are abſolutely excluded from all Sight of or Acceſs to her. Nor do the *Chineſe* Women ever appear in the Streets throughout the whole Empire, except in *Peking*, the Metropolis, where they are carried whither they pleaſe in cover'd Coaches or Sedans, as we have before obſerved.

12. The Piety which the *Chineſe* expreſs towards their Parents is incredible; which yet on no Occaſion ſhines brighter than at or after their Deceaſe. The Mourning and Funeral Solemnities are very numerous; which conſiſt in the lamenting, keeping the Corpſe above Ground, burying, and what is afterwards done in Remembrance of them. When they put themſelves into Mourning, they differ from other Nations who make Uſe of black, and wear all white Cloaths; in which Dreſs they keep a long Time for any of their Relations; and for a Father or Mother they mourn thus three Years. A Wife alſo continues in Mourning as long for her Huſband. But the Huſband does not hold it above a Year on Account of his Wife's Death; which is the Term commonly obſerved by a Brother or Nephew for their reſpective Brothers or Uncles. Children for at leaſt one hundred Days after the Death of their Father or Mother, are obliged to avoid lying on any Bed, but repoſe themſelves on the Earth, and daily celebrate their Remembrance in Tears; beſides all which, they are obliged, for three Years, to avoid all matrimonial Converſation with their Wives; and if any of them ſhould happen to be pregnant in that Time, they are liable to be puniſhed. They ſequeſter themſelves from Treats, Nuptials, and other Entertainments; they confine themſelves to their Houſes, without ever ſtirring abroad, and lay down their Offices for above a Year, and ſome for three Years. Whenever they are abſolutely obliged to go Abroad, they cauſe themſelves to be carried in Coaches or Chariots covered all over with cloſe Mourning to the intended Place.

Their Obſequies are not much different from their Converſations, with Reſpect to Ceremonies: What firſt appears in the Funeral Parade, is the Repreſentation or Figures of Men, Women, Lions, and other Animals painted on Paper, which are carried in State; the Bearers of theſe are followed by ſeveral Incenſe-Carriers, next which comes the Bier and Coffin, borne by ſeveral Men, and is followed by the Sons, and all other Relations and invited Gueſts: The Sons are dreſt all in white, and carry Wands in their Hands; next which comes the Women in cover'd Chariots or Chairs, hung with Mourning ſo cloſe, that no Perſon can ſee them. The Graves or Tombs are all without the City, ſome of them are magnificently adorned with Marble, like a Palace, incloſed on the Outſide, and planted with ſeveral Trees in the Way to the particular Burying-place: To which being come, the Corpſe, incloſed in a Coffin of coſtly Wood, after the Paper Figures and Images are burned, is laid in the Tomb, and upon it are placed ſome Stone Figures, and an Inſcription in Praiſe of the Deceaſed. And at certain Set-times of the Year the *Chineſe* viſit theſe Tombs, offering there Meat and Drink, Tears and Lamentations, in Remembrance of the Dead.

"There are, ſay the Jeſuits, three Seaſons when the "Dead are honoured in different Manners in *China*: "Firſt, before the Interment, when the Corpſe are expoſed to View, or laid in State, together with a wood-"en Image, with the Name of the Deceaſed, which

" is placed upon a Table with burning Candles and " Perfumes about it: They falute and honour the Corpſe " by Kneeling and Proſtrations, according to the Cuſ- " tom of the Country. The ſecond Seaſon is obſerved " from ſix to ſix Months, in a particular Chamber of " the Houſe called their Anceſtors Apartment, in which " every Spring and Autumn all the richeſt Delicacies " that could be prepared for a Prince, are ſerved up in " Remembrance of the Dead. The third ſolemn Time " happens but once each Year, and is obſerved at the " Tombs; all of which being without the City, they " viſit them about *May*, when they pluck up Graſs " and green Herbs out of the Earth, expreſs by ſeve- " ral Tokens of Lamentations their Eſteem for the " Dead, and then having ſet their Victua's and Wine " on the Grave, renew their Mourning Feaſt."

The *Chineſe* obſerve ſeveral Feſtivals, but none more ceremoniouſly than that of the New-Year. This Day or Days, for it laſts three Days, are by Perſons of all Ranks, paſs'd in very ſplendid Mirth and Jollity; they then dreſs themſelves as fine as poſſible, viſit, and make Preſents to each other: There is no End of Plays, Entertainments, and other Diverſions, and all are then equally rich and happy. Buſineſs is at a Stand, the Poſts and Meſſengers ceaſe, all civil and criminal Courts are ſhut up, and according to their common Phraſes, the Seal ſhut, as indeed it is incloſed in a Cheſt: And this Seal is of ſuch Force, and the Judge ſo far obliged to regard it, that though his Prince, fully ſatisfied of his Sufficiency, ſhould ſign his Commiſſion, yet he would not dare to act till he had found the Seal, if once loſt.

13. The Lantern Feaſt obſerved on the following full Moon (for the new Moon begins with the Year) is not leſs famous; nor is there one Houſe in all *China* which is not illuminated at that Time; the Lanterns (ſome of which are ſo very large as to admit of Theatrical Repreſentations within them, acted by living Perſons inſtead of Puppets) are ſo filled with Lights, and ſo numerous and cloſe to each other, that the Cities and Towns ſeem to be in a perfect Flame; nor are Fire-works and Gunpowder ſpared to add Flame to Flame: The Clangor and thundering Noiſe of ſmall and great Shot, mixed with the loud Acclamations, Singing, Roaring and Hollowing of the raving Populace, look as if the whole World rejoiced at that Time.

There are alſo Feſtivals obſerved in Spring and Autumn, in Commemoration of the ſo much celebrated *Confucius*: The Ceremonies of which conſiſt in Kneeling before a Board erected on a Table, with this Philoſopher's Name, encompaſſed with beautiful Leaf-work, written on it. Kneeling before this Inſcription, they nine Times proſtrate themſelves ſo low, till their Heads touch the Earth, and ſerve up Wine, Victuals, Fruit, *&c.* much in the ſame Manner as is above related, that the gentereler Sort and rich People commemorate their Parents and deceaſed Friends with Mourning Feaſts. Anciently this Philoſopher's Image was honoured in this Manner: But the Emperors finding the People fall off to Idolatry, and that they either actually did, or probably would, pray to and adore him as a God, they ordered theſe Sort of Boards, with the bare Inſcription of his Name, to be placed in all the Schools and Colleges, inſtead of his Image: And the ſhewing of this commemorating Reſpect hath occaſioned ſeveral warm Conteſts between the *Jeſuits* and *Dominicans*; the latter charging this Practice with downright Idolatry, whilſt the other urge in their Defence, that it is barely the Cuſtom of the Country, and a civil Ceremony paid to the Memory of every dead Perſon; and not only that, but the ſame is given to the living *Mandaryns* of the Empire in common Viſits and Ceremonies.

The *Chineſe* always obſerve and paſs their Birth-day in Diverſion; and as all happy Wiſhes of numerous Years added to that, Panegyricks, or whatever elſe can contribute to Pleaſure, are not ſpared on the one Side, ſo grateful Acknowledgements due to ſuch Compliments on this happy Day are not wanting on the other. In ſhort, this Day is wholly ſequeſtred to civil Entertainments, *&c.* and ends with good Wiſhes.

14. The Northern Provinces of *China* do not produce the Fruits which grow in *India*, but the Southern yield them in the greateſt Abundance. The common arboriferous or Orchard Fruits are, Apples, Pears, Peaches, Plumbs of all Sorts, Grapes, Olives, and ſeveral Sorts of Figs, *viz.* the *Chineſe*, *Indian*, and *European*; the *Chineſe* are as large as Apples; the Skin is ſoft and ſmooth; they are variouſly ſhaped, ſmall or large, round or oval. If they are dried in the Sun, they may be kept a long Time good; their Stem is rough and ſtrong. The *Indian* Fig being perfectly ripe, when the Skin is taken off is longiſh, ſoft, and of a ſweet Taſte, though there are indeed various Species of them, and what they grow on cannot properly be called a Tree, but rather a Sort of overgrown Shrub or Plant, not unlike Box, the Sprouts of which are covered with a thin Film, not much different from the Skin of an Onion; the Leaves are extraordinary long and broad; the Trunk bears its Fruit, which hangs by a ſingle Tendril; its Bloſſom is a Liver-colour'd Flower, of which it is obſervable, that whenever it appears like the Infant from the Womb, it burſts and forces its Way from its proper Root; whenever the Fruit is pluck'd, this Plant dies, but is ſucceeded by freſh Sprouts which ſhoot from its Root: It is found to grow in the South Parts of *China* only, but in all Parts of *India* it abounds. Theſe Southern Provinces alſo produce great Quantities of Oranges, ſufficiently known in *Europe*, and diſtinguiſhed by the Name of *China Oranges*.

" The *Portugueſe* brought this delicious Fruit into " *Europe*. And the very firſt Orange-Tree from whence " all the reſt ſprung, we are told, is yet in Being in " the Earl of St. *Laurence*'s Garden at *Liſbon*."

The *Licia*, a charming Fruit, alſo grows there; it is red and contained in or fenced with a ſharp or prickly Shell; the Kernel is of a bright white Colour, very ſweet, warm, and ſo perfectly agreeable, that it ſurpaſſes all other Fruit, not only in Taſte, but Colour: The Tree on which it grows is alſo very fine, large, and full of Branches and Leaves, which render it very agreeable to the Sight: The Fruit, which grows in Bunches, though not crouded together, but on long Stalks, is about the Size of an ordinary Plumb or Nut, and there are alſo various Species of it. If eaten to Exceſs it inflames the Body, and raiſes Ulcers; for which Reaſon it is generally dried in the Shells, and like preſerved Fruit, is ſerved up in a Diſh of Tea, and by Reaſon of its agreeable Acidity preferred before Sugar; the interior Part of the Kernel diſſolving like Sugar in the Mouth; for which and other Reaſons it is ſtiled the *King of Fruits*.

The Fruit called *Lungan* or *Onjeu*, is almoſt like the *Licia*, but not ſo large, and of a very different Taſte; their Kernel is of a ſhining white, and their Shell of the ſame Colour; their Taſte is agreeable and refreſhing, but not ſo hot as the *Licia*, and not prejudicial to Health even if eaten to Exceſs: They are alſo very good dried, though not to compare to the freſh. The Tree which bears them is like that on which the *Licia* grows; and a well taſted Wine is preſſed out of this Fruit whilſt freſh.

The *Jacca* is a Fruit which grows to the Bulk of forty and ſometimes fifty Pounds; but there are alſo ſmall ones, of an oval Shape, with a ſharp prickly Sort of a Shell: The Kernel or Pulp is not firm but fibrous, taſtes very ſweet, and is of a Gold Colour; and the Shell Green: This Fruit of the great Sort, grows to the Foot of the Stem or Root, otherwiſe the Branches (though ſtiff and ſtrong, the Tree being very large) would be too feeble to bear their Weight. The Shell of this Fruit is ſo very hard, that it can no otherwiſe be opened than by a Hatchet. The Inſide is full of ſmall Cavities, in which are contained a yellow Juice, and the Nut, which when ripe, eats better than a roaſted Cheſnut: The Leaves are rough and broad; and at the Branches grows alſo a Sort of Fruit, more agreeable to the Taſte, and more healthful than the *Jacca*: The Aſhes of the Shells burned are uſed by the *Chineſe* as a Ley to cleanſe Linen or Woollen.

Anana's are a well-taſted Fruit when ripe; they are yellow or red, and emit a very agreeable Scent: The Plant ſhoots its Leaves (ſomewhat like Aloes) to the Height of ſix or ſeven Feet; the Leaves are three Fingers broad, alſo hairy or woolly; and of them whilſt tough a Sort of Clothes or Stuffs are made, which in Fineneſs equals Silks: The Fruit ſprouts out in the Middle amongſt the Leaves, and when come to Maturity is very near as large as a Man's Head; it is ſweet and acid on the Tongue, though very delicious; at a Diſtance it looks like an Artichoak: On its middle Stem grow ſeveral young ones, which are clapped into the Earth, by thoſe who gather the Fruit, and in a Year's Time produce ripe Fruit. The ſharp and corroſive Nature of this Fruit is ſo violent as to work even on Iron and Copper, and it alſo renders the Throat by ſwallowing it very rough.

The *Petchi* likewiſe grows here, at the Side of, or in the Water; and the uppermoſt Paring being taken off its Root, there appears a Sort of Whiteneſs which taſtes almoſt like a Hazle-nut, and is endowed with the Virtue of ſoftening Copper in the Mouth.

Le Comte ſaith, "That he had an Account of an "Experiment made to that Purpoſe by one of their "Society; by rubbing a Copper Coin with this Root, "one of us, ſaith he, which had good Teeth, bit it "into ſeveral Pieces, but the Fragments ſtill remain-"ed hard, which made us apt to think that this Root "was naturally more efficacious to the fortifying of "the Teeth, than ſoftning of Copper."

The *Cocao-nut* is the Fruit of a Tree which ſhoots upright: They grow in the Province of *Junan*, on the Iſland of *Hainan*, and in other Places in *China*, but in *India* they are incredibly plentiful; the Nuts are as big as a Man's Head, the external Part of the Shell is hairy, and the Subſtance of it ligneous, being in the whole about three or four Inches thick, and in the Core or innermoſt Part of it full of Juice, which the ligneous Cruſt being pierced through, runs out to the Quantity of a Cup-full: The Kernel is white and firm, and being ſhaved or ſcraped, and mixed with fair Water, it turns it to a lacteous Colour, not unlike Milk from a Woman's Breaſt, only a little thicker, as if it had been turned with Rennet; it is alſo very good Food; it corroborates thoſe who are weary and faint, refreſhes Seafaring Men, fatigu'd with the Scurvy and other Diſeaſes after long Voyages; for which Reaſon they are very fond of it, being well acquainted with its Uſes. It is boiled with Rice, or in Fleſh ſoops: Beſides which a very fine Oil is drawn from it, not inferior to that of Almonds, and is not only uſed in Medicinal Preparations, but eaten as Sauce like Oil of Olives. The exterior Shell is ſo hard, that the Kernel being taken out, it is uſed as a Cup or Bottle. The Trunk on which the Fruit grows, ſhoots directly upright to the Height of fifty Feet, like the Maſt of a Ship; the Wood is hard, and through it runs oleaginous Veins in the inner Part of it which is ſpongy: Its Root doth not pierce deep, nor is it large, ſo that it is very ſurprizing that ſuch lofty Trees, laden with the heavy Weight of Fruit and Leaves, ſhould not be blown up by the Roots by the Winds. The Branches and Leaves are very beautiful and long, the former being full charged with the latter both without and within; and both regale the Eye with a very agreeable Proſpect. No Part of this excellent Tree is uſeleſs; the very hairy Covering, which encompaſſes the Nut-ſhell, ſerves inſtead of Tow to caulk and ſtop Ships: Cups and other Veſſels are made of the Nutſhells; the Leaves are made into Paper and Cloth; the Wood is worked into Maſts, Planks, and Rudders; the Bark furniſhes Sails and Ropes, and its Fruit lade our Ships, and is uſeful alſo in Phyſick.

Arceka, of which I ſpoke in treating of the Province of *Canton*, is an *Indian* Fruit, tranſplanted thence to *China*: The Tree bears ſome Sort of Similitude to the *Coco*, but is neither ſo thick, nor loaded with ſo many Leaves; both Fruit and Tree are called *Arceka*: The Fruit is hard, bitter and acrimonious; it is chewed with *Betel*, and a little ſoftened with Lime, and the Spittle tinctures the Mouth and Lips red. The *Indians* chew it inceſſantly, and are moſtly followed herein by the Inhabitants of *Quantung*, *Junan*, and *Quoanſi*, which is indeed to be wondred at, conſidering how little the *Chineſe* are addicted to Travelling, and conſequently the few Opportunities they have of catching foreign Cuſtoms; but finding by Experience that it is good for their Gums, keeps their Mouths clean as well as moiſt in hot Countries, and beſides cauſes a ſweet Breath, hath drawn them into this Cuſtom, as well as ſeveral others which they borrowed from the *Europeans*, being now convinced, that they are full as clear-ſighted, if not more, than themſelves.

The Fruit *Jambua*, is a Sort of Lemon and Orange blended, as big as a Man's Head; the Peel or Rind is all round a Finger thick; the Fruit is white and red, ſpongy, and of a bitter Taſte; its Inſide is almoſt like that of Oranges, with this Difference only, that the Kernels or Seeds are larger: The Juice of ſome of them is ſweet, and of others ſour: The Trees are much larger than Lemon-trees, and their Leaves are broader and rough; they are prickly or thorny like the above-mentioned Lemon-tree, which they alſo reſemble in their Bloſſom; they afford a very grateful Smell, as hath alſo the Water extracted from them by Decoction.

The *Indians* call this Fruit *Pampelimens*.

The *Pepper-tree* is but a Shrub, which, like Beans or Hops, climbs up Poles or Stakes, and, when got to the Top, like them, inclines downwards. There is a ſecond Sort of Pepper, which is round and long; both of them, whilſt green, grow in long Bunches cloſe to the Stalk, but when ripe the Fruit turn black, is ſtript off and dried in the Sun; and if the black Skin falls off, as it is eaſily made to do, it is white, and taſtes much better. The *Long Pepper*, which is more uſed in Pharmacy than Cookery, grows much in the ſame Manner, but creeps more on the Earth, and climbs about lower Stakes, wherefore it becomes more moiſt, and if that Humidity be not dried up, becomes worm-eaten; the long Sort is dearer and harder than the round; and the Leaf of the former differs ſomewhat, but not much from the latter, which is ſofter, and of a deeper Green than the other, ſomewhat like Ivy. The Leaves, Branches and Roots are all hot and dry, enflaming both Tongue and Throat, though not to ſo great a Degree as the ſmall Corns.

Here grows likewiſe a Plant or Berry called *Maluei* (in the *Indian* Language *Carambole:*) This Fruit ſprouts from large Plants or Shrubs, about three Ells in Height: The Berries are like thoſe of *Palma Chriſti*; they are a very ſtrong Purge, four or five Grains being a Doſe large enough for the moſt robuſt Man; they operate on tough Phlegm, and pituitous Humours, and are good againſt a foul Stomach, cleanſing the Entrails: The Leaves, as well as the Berries, are inflammatory to a high Degree; wherefore thoſe who pluck them are obliged carefully to avoid putting their Hands (when gathering them) to their Face or Eyes, which would immediately inflame them. This Plant, mixed with Rice or Dough, and thrown into the Water kills the Fiſh. It grows in *India* as well as in ſeveral Provinces of *China*: It is alſo preſerved in Pots with Sugar, and ſo tranſported; and by Reaſon of its cordial Virtue, made uſe of againſt a cold Stomach or ſtinking Breath. There are alſo Nutmeg-Trees, in ſome Parts of *China*, but they are not near ſo plenty there as in other hotter Places in *India*, from whence they are brought thither. This Tree is almoſt like a Pear or Apple-tree: It ſprouts free enough and grows wild. The Nut which follows the Bloſſom joined to the End of the Branch, is at firſt green and rough, but when ripe changes its Colour, and becomes pointed all over, and chop'd on the Outſide, being very ornamentally encompaſſed by the Mace, which perfectly ripe, is three or four times annually gathered, and is of ſeveral Sorts and of different Natures with Reſpect to its Virtue and Worth.

Grineffel, or *Cloves-Trees* are by no Means ſo plentiful here as in other Places in *India*, from whence they are imported hither in vaſt Quantities. The Tree on which they grow is, when young, about as large as the former, and ſo encreaſes to a great Thickneſs; the

Leaf

Leaf is longiſh like that of the *Pear-tree*, and full of Fibres; at the End of which the Cloves grow in Bunches, and out of their Heads ſprout the Bloſſoms, which, as well as the Cloves, afford a very ſtrong Scent; the Bloſſoms are of various Colours, and like the Fruit change in Ripening; for the Cloves are not black or brown at firſt, but green; and accordingly the Flower is firſt white and then red. The Cloves are pluck'd or beaten off, and then gathered; and if any happen to remain on the Tree, they fall on the Ground without any farther Trouble, and from thence ſhoot up young Sprouts, which are nouriſhed by the Soil, and thrive without Culture. I ſhall not ſay any Thing more of this Tree, becauſe it is very well known all over the World, and ſhall only lightly touch on the *Cinnamon* Tree.

I have already hinted, that *Cinnamon* grows in vaſt Plenty in the Province of *Quoangſi*, and not only ſmells very well, but is alſo very ſharp upon the Tongue. The Tree on which it grows is like that which bears Lemons, but its Leaves are ſomewhat like thoſe of Lawrel. This Plant hath a very fragrant Bloſſom, which afterwards affords us a Fruit like a Plumb; but neither the Fruit, Bloſſom, nor Leaf, agree in any one Particular with the Bark; which is the *Cinnamon*, and is alone endowed with the ſpicy and odoriferous Virtue, for beſides that, the Tree is a perfect inſipid Wood, whoſe Fruit is of no other Uſe than to be eaten by the Apes. This Bark, which clings cloſe to the Tree, when the outmoſt Rind is ſcaled off, appears green, is dried in the Sun, and after it is cleanſed and thoroughly dried, it turns to the known Colour. The Tree being ſtripped of its Bark, does not die, but, after the Expiration of ſome Years, obtains a new Bark, and flouriſhes again.

" The *Indian* Writers tell us, that theſe Trees grow " in ſuch prodigious Abundance in *Ceylon*, that if vaſt " Woods of them were not burned, the whole World " could not conſume the Cinnamon which grows there. " And *Nieuhoff* adds, that though this Iſland is ſo very " fruitful in Cinnamon, yet neither Clove nor Nutmeg " Trees will take there."

There is yet another Tree in *China*, which indeed grows more luxuriantly in *Goa*, and is by ſome called the *Indian* Fig-tree, and it accordingly produces little Figs, full of ſmall Seeds like other Figs, but not very much eſteemed, by reaſon of their diſagreeable Taſte. This Tree or Trunk ſhoots up very high, and the Branches afterwards turn down towards the Earth, and take Root again; after which, like the Main Trunk, they ſhoot up, and then down again; ſo that a ſingle Tree becomes a great Wood, and the firſt Stem is hardly to be diſcovered.

The *Fat* or *Tallow-tree* is the moſt ſurprizing Plant of all that grows in *China*; it yields a very fine Leaf and Flower; it is of a moderate Height, and its Stem is but low, its Branches thick, and covered with long Leaves ſhaped like a Heart, and its Bloſſoms white, which are followed by the Fruit; and this, when ripe, reſembles a Cheſnut or Walnut, with one Cleft. Round about the Stone, which is very like that of a Cherry, is the Greaſe, or that which in Colour, Smell, and all its Characteriſticks, exactly agrees with Greaſe, except only that it doth not ſoul the Hands like it; round the Stones (of which each hath three ſeparated by Films) is the Pulp, which melted makes a Candle as white as the whiteſt Capon, and is ſupplied with a Weik of Wood run through it inſtead of Cotton. From the Stone or Kernel, which is full of Moiſture, is drawn an Oil, which, by Reaſon of its ſtrong unſavory Smell and Taſte, is not eaten, but ſerves for Lamps. The red Leaves and white Bloſſoms of this Tree render it very agreeable to the Eye.

Cotton grows here in great Abundance, notwithſtanding which, as is hinted a little higher, they do not uſe it for Candle-Weiks, but make ſeveral Stuffs of it. It grows on a very thick, lofty, and crooked Tree, which is not overloaded with Branches, and its Bloſſom is a yelloviſh Flower, from whence proceeds the Fruit not unlike a common Apple, that when ripe, opens and diſcovers the Wool, which when prepared is tranſported to all Parts of the World. There are alſo Shrubs and Sprouts which produce this Wool, and are not very different from this Tree; but their Bloſſoms are of a deeper Yellow, and their Leaf more rugged; beſides which, the Cotton which theſe laſt yield is better and finer, and of that are made the white Callicoes. The Stems of theſe ſecond Sort of Plants, which are like Reeds, run up to a good Height; when come to Maturity, they are cut down, thrown into the Water to rot, and afterwards peeled. The Province of *Fokien* yields prodigious Quantities of this Shrub, of which the beſt and fineſt Callicoes are made. Here are alſo whole Thickets of Canes or tough Oſiers, which the *Portugueſe* call *Kota*; they grow ſpontaneouſly, ſpread very kindly, and are very tough; of them are made all Sorts of Ropes or Cords, Hurdles, Baſkets, Chairs, Stools and Coaches, which in Summer are very cool, and for that Reaſon are very much in Uſe amongſt the *Chineſe*.

Sugar-Canes grow in great Abundance in the Province of *Suchuen*, and produce the beſt Sort of Sugar; beſides which, other Provinces yield very good; and this proves a very valuable Commodity.

Bambooes grow here wild, on waſte and untilled Lands; and though they are but a Sort of Canes or rather Reeds, ſome of them grow to ſuch a vaſt Thickneſs, that ſmall Boats are made of them, which both the *Chineſe* and *Indians* make Uſe of and row very dextrouſly: But the chief Uſe which is made of the Bambooes is, that of ſerving for Stakes or Poles for the Pepper to grow up and cling round. When they are young, the ordinary People draw from them a Juice of an agreeable Taſte; from whence they prepare their *Achar*, which is a very delicious Sauce.

Though Mulberries are a Fruit univerſally known, yet the Mulberry Trees in *China* are managed in a Manner abſolutely different from all other Countries, for they are kept low, and lopped annually, as the Vineyards are in *Europe*, and the Reaſon is, becauſe the young Sprouts contribute to the Production of the beſt Silk; and indeed the Difference betwixt the Silk produced by thoſe Worms, which feed on the firſt Leaves, and that of the Worms feeding on the latter Growth, when they are much harder, is very conſiderable.

Though Ginger grows in ſeveral Parts of *India*, yet is there no Country produces greater Plenty of it than *China*; nay farther, it yields that Spice in a greater Degree of Perfection than any other Part of *India*. There are two Sorts of it, a larger and a ſmaller Species; the Leaves and Root of the latter are leſs than the former, and therefore termed *Male*, whilſt the other is called *Female-Ginger*. The ſlender Stalk, to which it grows, is like a ſmall Reed when it firſt ſhoots out of the Ground. And the Roots are not all of one Sort, but the heavieſt are the beſt: Whenever they are dug, one or two of theſe Roots are left in the Earth, which moderately cultivated, watered, and dunged, ſpread luxuriantly, and next year are dug out of the Earth with great Advantage. This Plant is alſo produced in another Manner, by cutting off the Ginger or Root from the Trunk, and reſetting it in the Earth, which by the next Year ſpreads and ſends forth young Shoots. The freſh or green Ginger is not ſo hot as the dried. It is medicinally uſed againſt flatulent Diſtempers, Fluxes, and other Diſeaſes of that Claſs.

Tea, the Infuſion of which is the common Drink, as well as the entertaining Liquor of *China*, grows there in great Abundance; but ſince this Plant is univerſally known, I ſhall ſay no more concerning it, nor intermeddle with the Diſputes of its Virtue, farther than to inform my Reader of a Matter of a Fact, which is, that Rheumatiſms and Gouts, the Stone and Gravel, are Diſtempers which none of the *Chineſe* are ever afflicted with. Whether this is owing to Tea, warm Water, or the Nature of the Climate, or Temperament of the People, I ſhall leave to be diſcuſſed by others, and proceed to the Deſcription of ſeveral wholſome Roots.

The Root *China*, though it grows plentifully in all Parts of of the Empire, yet is not of equal Virtue; for the Province of *Suchuen* produces the beſt, and the

wild

wild Sort thrives every where. The firſt Sort grows out of a Sap or Gum, which adheres to the Root of a *Pine-tree*, which renders it ſuch an excellent and efficacious Remedy, and ſo famous on that Account in all Parts of the World. Theſe Roots increaſe to an extraordinary Size, ſome of them being as big as a Man's Head. The wild Root, though far ſhort of the Virtue of this, is not leſs eſteemed. We have already deſcribed the Root *Ginſeng*, and its cardiacal Virtues, in our Acount of the Province of *Leaotung*, where it grows; and therefore we refer the Reader thither.

China abounds with great Quantities of Rhubarb, but no Place produces better than the Province of *Suchuen*, as I have already hinted in the Deſcription of that Country.

" There are two Sorts of *Rhabarbarum* or Rhubarb " ſold, an *Oriental* imported from *China*; and this is " ponderous, diſtinguiſhed by gold coloured and red " Veins, bitteriſh and aſtringent, ſweet ſcented, rather " of a yellow Colour, and being moiſten'd ſtains the " Hand with a Colour like that of Saffron, and is " much eſteemed for its Virtues. The other Sort " comes from *Ruſſia*, and is ponderous, and of a darker " Yellow, and leſs valued than the other.

" Rhubarb is a mild and gentle Purger of yellow " Bile and viſcous and tartarous Phlegm from the Sto- " mach and firſt Region. It is a Specifick for the Li- " ver, cures a Jaundice, and for its aſtringent Quality " is commended beyond other Medicines; for all Diſ- " orders proceeding from Relaxation, as a Diarrhœa, " Dyſentery, and the like.

" This Root was unknown to *Dioſcorides* and *Galen*; " and therefore ſome are very erroneous in confound- " ing the Rha or Rheum of the Ancients with our " Rhubarb, for the Rheum of *Dioſcorides* has leſs of a " cathartick Quality, and wants the Characters of the " true Rhubarb, which is a compact Subſtance, pon- " derous and dry, of a bitter Taſte, and acrid Smell, " of a reddiſh Colour on the Outſide, and of a light " Red inclining to Yellow within, with ſome Veins of " deeper Colour, and, being macerated or chew'd, " dyes of a Saffron Colour. Rapontic, on the contra- " ry, is not of a cloſe but thin Subſtance, and not " ponderous, but light, and wants the ſweet Scent of " Rhubarb.

" The Virtue of the Root conſiſts in the Mixture " of a ſubtle and acrimonious Salt, with mucilaginous " and earthy Particles; thoſe ſaline and acrimonious " Particles, in Proportion as they are more or leſs diſ- " engaged from the Mixture of mucilaginous and " earthy Particles, in which they ſtuck and were en- " tangled, the more or leſs they exert of their ſtimu- " lating Force. Sometimes they excite ſo great a " Commotion, as to preſs upon the Liver itſelf, and " eſpecially the Gall Bladder, whence may follow a " double Excretion of Bile, which proves the Root of " extraordinary Efficacy in the Jaundice, as was before " obſerved. Its Cathartic Virtue conſiſts in its Salt, " and not at all in its Reſin or oleous Particles, as " appears from its Tincture, which is extracted with " Water.

" Now it is clearly demonſtrated from Chymiſtry, " that Water can never reſolve reſinous nor oleous " Subſtances; and beſides, the Tincture extracted by " Spirit of Wine is not ſo potent a Cathartick as what " is extracted with Water; nay, the Water itſelf, after " Mixture, does not become Milky, as it happens in " all other Tinctures which are extracted from oily " and reſinous Subſtances; and it is further to be ob- " ſerved, that the ſaline Principles may be ſo diſſipat- " ed or diſſolved by the Quantity of Liquids, as to " be incapable of exerting their Force. The Root, " when it is dried up with Age, loſes its Acrimony, " and all its Cathartic Virtue, as it does alſo in Boiling. " The Smell of it, in ſome, provokes to Stool. It is " of Service in a *Gonorrhœa*, by allaying the Heat of " Urine, expelling the Malignity, and ſtopping the " Flux. It is uſually preſcribed in Subſtance, from " half a Dram to two Drams; the Doſe of the Extract " is two Drams, of the Tincture one Dram. The Root " roaſted or dried is aſtringent, and as effectual in " a Dyſentery as *Terra ſigillata*, and being mixed with " Nutmeg and *Laudanum*, proves an excellent Reme- " dy for an immoderate Flux of the Belly, its aſtrin- " gent Virtue diffuſing itſelf into all Parts. *Pechlius* em- " ployed it for Hæmorrhages of the Noſe, and ſuch " like Caſes. The Root is ſometimes hurtful in a Ver- " ..o; it deſtroys Worms, and is an Ingredient in " ..any officinal Compoſitions.

" *Alexander Trallianus*, in the Opinion of Dr. *Freind*, " was the firſt Phyſician that mentioned Rhubarb, who " recommends it in a Weakneſs of the Liver, and a " Dyſentery, though Monſ. *Le Clerc* tells us, that the " *Arabians* indeed, in tranſlating *Dioſcorides* and the " *Greek* Phyſicians, confound this Root with the *Rha-* " *ponticum*, and aſcribe the Virtues which the Ancients " have obſerved in this latter to what is properly the " *Rhabarbarum*, as may be evident to any who will " look into the Deſcription which *Rhazes* gives of it. " And I believe *Alexander* himſelf, though it is plain " *Rhubarb* was known in his Time, was in the ſame " Miſtake, for he mentions it only as an Aſtringent, " as the elder *Greeks* deſcribe the *Rhaponticum* without " the leaſt Hint of its purging Virtue. *Paulus* ſeems " to be the firſt who takes any Notice of the Purging " Faculty of the Rheum (he calls it ſimply ſo) and " tells us how we may make ſome laxative Medicines " ſtronger by the Addition of this. And *P. Alpinus* " ſays, that ſome have obſerved, that even the *Rha-* " *ponticum* would ſometimes purge, though in a leſs " Degree than *Rhubarb*.

" The modern *Greeks* gave this Root the Name of " *Barbaricum*, not from the Place of its Growth, but " from the Place it was imported to, for the Country " in the Upper *Æthiopia*, was called *Barbaria*, as *Sal-* " *maſius* well obſerves from its lying upon the *Sinus* " *Barbaricus*, in which were many great *Emporiums*, " particularly *Rhapta*, the Metropolis of this Region. " This Gulph upon the Eaſt, joins with the *Indian* " Ocean, and therefore *Æſtuarius*, and after him *My-* " *repſus*, calls this Plant *Reon Indicon*. No doubt in " thoſe Times it was imported this Way to *Alexandria*, " and ſo might be known to theſe latter *Greek* Phyſici- " ans. However I muſt obſerve, that *Salmaſius* does " not take Notice of *Alexander*'s mentioning *Rhubarb*, " but quotes *Paulus* for it, who does not mention it, " but only in general ſpeaks of and deſcribes the *Rha*. " *Garcias ab Horto*, Phyſician to the *Spaniſh* Viceroy, " tells us, he had learnt in *India*, that all the *Rhubarb* " which was imported thither, and into *Perſia*, grew " in *China*, that was brought thither by Sea and Land, " but that the latter Way of bringing it over *Tartary* " to *Ormuz*, was much the beſt, for by Sea Carriage " it was more ſubject to rot."

15. In Reference to the Animals in *China*, though the Natives relate ſtrange Things of them, yet there are indeed very few ſo extraordinary in their Kind, as to deſerve mentioning. In ſome of the moſt mountainous and worſe cultivated Provinces of the Empire, there are Troops of very large Apes that live to a great Age, notwithſtanding they are often attacked by the Natives; theſe by obſerving frequently the Actions of Men, and imitating them aſſiduouſly, perform many Things, which to Strangers would appear very ſurprizing. The *Chineſe* call this Animal *Sin Fin*, and from their Deſcription one would imagine, that theſe were a Race of wild dumb Men, and that perhaps Pains would not be thrown away in endeavouring to reclaim them. After all, the Truth of the Matter is, that the *Chineſe* love to magnify every Thing they deſcribe, and above all, every Thing that relates to their own Country, for at the Bottom, the *Chineſe* Baboons are as much Brutes, and ſenſeleſs Brutes, as any other Baboons upon the Earth.

There are alſo in ſome of the Woods, on the Sides of high Mountains, a particular Species of Bears, of a moſt enormous Size, and capable of doing a great deal of Miſchief. Theſe, without any View to Raillery or Wit, the *Chineſe* call Men-Bears, to expreſs their Superiority and Strength, which however it ſeems to do but obſcurely. As for the Horſe-hart, there is nothing in

it

it wonderful, or even ſingular, except that it is of the Size of a little Horſe; but they have a Kind of Deer that never grow any bigger than an ordinary Dog, which from the Beauty of their Shape, and Cloſeneſs of their Hair, are real Curioſities. As to the Horſe Tyger, that lives in the Water, and is covered with Scales as thick and as hard as Tortoiſe-ſhell, it is a mere Invention, contrived to impoſe upon weak People, and to make wiſer Men laugh. But all theſe Kinds of Tales begin to be exploded, for the *Tartars* are a Sort of People that do not at all affect them, but deſpiſe the *Chineſe* for believing and telling gravely known Falſehoods and palpable Abſurdities.

There are ſome wild Elephants in *China*, but not many; the Emperor has a Stable of fifteen or twenty of them, which are Preſents from Foreign Princes. Their Horſes are of middle Size, the ſtrongeſt and moſt ſerviceable come from *Tartary*; there are alſo Mules and Camels, Oxen, Cows and Buffaloes, alſo Wolves, Bears, Tygers, and other Beaſts of Prey in the mountainous Parts of the Country. Their Sheep are like thoſe of *Turkey* with great Tails that weigh ſeveral Pounds. Deers and Hares they have in great Numbers. Their Hogs are black, and have Bellies that reach the Ground, they are eſteemed very good Food, notwithſtanding the Heat of the Country, for indeed this is made no Objection to Hog's Fleſh in the Eaſt.

Geeſe, Hens and Ducks, and all Sorts of Poultry, are mighty cheap; their Eggs are hatched in Ovens or Dunghills in moſt Places: As to the Birds of *China*, they have Parokeets extreamly beautiful in their Colours, and theſe are as eaſily taught to ſpeak as thoſe that come from *America*. They have alſo a Kind of Hawks, which they call *Hai tſhing*, larger than our Falcons and ſtronger, but theſe are very ſcarce, and are ſeldom ſeen but in the Emperor's Court. It is very true, that in *Chineſe* Writers there are very curious and copious Deſcriptions of Birds that reſemble the Phœnix of the Ancients, but then it is chiefly in this Particular, that though often deſcribed, they were never yet ſeen; ſo that there is no Need of ſwelling this Chapter by inſerting ſuch Deſcriptions. The firſt Miſſionaries however were very excuſable in giving Place to them in their Writings, becauſe it was impoſſible for them to perceive, but in Length of Time, how little Credit was due to thoſe Authorities. Geeſe, Hens, and Ducks, as we obſerved, and indeed all Sort of Poultry, are exceſſively plentiful, and prodigiouſly cheap, throughout the whole Empire, and yet there are numberleſs Families that live by Feeding and Selling them. As for the Ducks, thoſe that deal in them, become almoſt as much Aquaticks as the Commodity they deal in, for their Houſes are fixed upon Barges, and as the Ducks live in, ſo they and their Families paſs their Lives upon the Water, and their Children are often three or four Years old before they ſet their Feet upon the Land. Wild Fowl are alſo plenty, and they may very well be ſo, for with reſpect to thoſe, as well as to Animals, the *Chineſe*, without Ceremony, eat all that come to Hand, let them breed or feed how they will.

There are Butterflies in *China* of an extraordinary Beauty, and of a very extravagant Size, but they are found only on a ſingle Mountain in the Province of *Quangtoung*; and theſe too are generally ſent to the Emperor. They ſtick upon Trees and Flowers in the Day immoveable, with their Wings cloſe; but if once diſcovered, are eaſily taken: Towards Evening they fly about like Bats, and the Extent of their Wings is very little if at all inferior to thoſe of Bats in *Europe*. The Colours in their Wings are beautiful almoſt beyond Deſcription, finely and regularly variegated with White, Green, Blue and Crimſon; the Body, which is almoſt as thick as a Man's little Finger, is cover'd with a yellow Down as bright and as reſplendent as burniſh'd Gold. There are a ſmaller Sort of Butterflies taken in the Mountains of *Sichang*, not far from *Pekin*, which have very vivid Colours, but are far inferior to thoſe enormous Butterflies beforementioned, and which make Part of the Furniture of the Imperial Cabinets.

Graſhoppers are exceeding troubleſome in *China*, and frequently devour the Fruits of the Earth in ſome Provinces; there are alſo ſeveral Kinds of Serpents, particularly the *Cobra Capella*, or hairy-headed Serpents, which have been deſcrib'd in our Accounts of *India*. Fiſh abound in their Rivers and Canals, and beſides Nets and other Engines, which are uſed in *Europe* to catch them, they breed up large Fowls like *Herons*, which are as much under the Fiſherman's Command as our Dogs and Hawks are under the Huntſman's; they keep them perched on the Sides of their Boats, and when they give a Sign, every Bird takes its Flight to look for the Prey, and will divide themſelves the whole Breadth of a River or Lake; when they have ſeized a Fiſh they bring it to their Maſter, and if it be too big for one, they will help one another; it is ſaid, when they have brought it to the Boat, they immediately take their Flight again in Search for more; but they have a String about their Necks, which prevents their Swallowing the Fiſh, till the Maſter thinks fit to leave off his Sport, and then they are ſuffered to prey for themſelves.

There are alſo all theſe Kinds of Fiſh in their Waters, which are met with in *Europe*, and many more, particularly one, which is called the Gold and Silver Fiſh, which is wonderfully beautiful, and keptby the Quality in large Baſons in their Gardens. They are about the Length and Bigneſs of one's Finger, the Male of a fine red, from the Head to the Middle of his Body, the reſt with the Tail is of ſuch a bright and glittering Gold Colour, that no real Gildings can come near it. The Female is of a pure Silver White, the Tail of either of them is not flat, but gathered thick like a Noſegay, which is an Addition to their Beauty. They are a very tender Animal, and ſoon ſenſible of the Alteration of the Weather; therefore Contrivances are made to ſhelter them from the Heat, and their Water often changed. And if they are to be removed from one Baſon to another, great Care is taken not to touch them, for the leaſt Touch, it is ſaid, will kill them, as will ſometimes the Noiſe of great Guns, loud Thunder, or an offenſive Smell, ſuch as Pitch or Tar. But it is needleſs to inſiſt longer on this Subject, ſince Numbers of theſe Fiſh have been of late Years brought over into *Europe*, and even into *England*, which has afforded the Curious an Opportunity of ſeeing that, though the *Chineſe* often exaggerate, yet ſometimes they keep at leaſt *pretty* near the *Truth*.

The Mountains of *China* are held to be the richeſt in the World; ſome ſay, on Account of their Mines of Gold and Silver; but perhaps their Character may be maintained, even ſuppoſe their Title to theſe rich Metals could not be made out. Yet this is very far from being the Caſe; for it is certain there are two Silver Mines open, one in the Province of *Se tchun*, and the other in that of *Yu nan*, which ſtill produce conſiderably, and were formerly exceſſively rich. The Emperor *Can ghi* cauſed another Silver Mine to be opened and wrought for ſome time, but it was afterwards diſcontinued. It is believed alſo that they have very rich Gold Mines; at leaſt it is very certain, that in the Mountains on both Sides of *China* there are very rich *Lavaderes*, as the *Spaniards* call them, that is, Places where Gold Sand is waſhed out of the Rocks. The *Chineſe*, who are equally reſerved in their Politicks and in their Books, and who in their Converſation ſpeak Truth or Falſehood, juſt as it ſuits their Purpoſes beſt, affect to ſay, that though they have rich Mines of theſe Metals, yet they lie in Places inacceſſible, and where it would coſt more to come at them, than ever Gold and Silver are worth.

This, however, is but a Pretence, ſince the very Mine they laſt wrought was diſcontinued for being too rich; and the Secret of this Policy lies here: The Emperors of *China* have ſixty Millions of Subjects, and at preſent the Country being perfectly well cultivated, they are plentifully ſupplied with Neceſſaries, Conveniencies

and Elegancies; ſo that Induſtry is rewarded by Abundance. But as there is no eating either Gold or Silver; as wearing it is of very little Conſequence; and, as there is already enough for all Sorts of Plate and Manufactures; to open Mines therefore would be a Means of diverting the People from their more neceſſary Labours, would raiſe the Price of all Commodities, and inſtead of being a Source of real Riches, would actually become the Cauſe of Want and of Diſtreſs. Beſides, in no Country upon the Face of the Earth the true Value, or rather the true Uſe, of Gold and Silver is better underſtood than in *China*; and therefore they hold it to be, as it certainly is, much better Policy to draw theſe Metals into the Empire by Commerce, than to dig them out of Mines; and from theſe Principles they aim chiefly at two Things, one is to export their Commodities and Manufactures into other Countries, by which they obtain a Balance of Gold and Silver; and the other is, to keep it when they have got it: In both which Schemes, as indeed in almoſt every Scheme they form, they have been very ſucceſsful.

Add to all this, that as Indigence creates Induſtry, ſo Indigence and Induſtry, taken together, are the ſtrongeſt Motives to Obedience. A rich and idle People may be and generally are prone to rebel; but a poor and active People are commonly dutiful and ſubmiſſive. This is the Caſe of the Bulk of the *Chineſe* Nation, who get wherewithal to live, and live pretty well; yet with all their Sharpneſs and Dexterity, this is as much as they can get; and to ſay the Truth, this is what makes them ſo ſharp. But if War, Famine, Inundations, or any other publick Calamity happens, they are preſently ſet a Starving; and in this Situation the Wiſdom and Equity of their Government appears, for to the Emperor they apply as to their common Parent, and they never apply in vain. He takes all they feel upon himſelf; he aſcribes their Diſtreſſes to his Errors, their Misfortunes to the Judgments of Heaven upon his Sins; and therefore, beſides imploring the Mercy of the Supreme Being, and giving large Alms to the Poor and Needy in his Capital; he relieves thoſe who are thus diſtreſſed in the Provinces, not only by a temporary Supply of Food and Raiment, but by remitting their Taxes for a certain Number of Years, and creating a Demand for their particular Manufactures by Dint of that abſolute Power, ſo terrible in other Countries, and uſeful and beneficial in this alone. But to proceed.

The Mountains of *China* furniſh prodigious Quantities of Coals, inſomuch that no Country in the World is better ſerved with them, and the Iſland of *Great-Britain* excepted, perhaps none ſo well. They have alſo Iron and Tin in Abundance, and ſtill greater Plenty of another Metal, called *Tutenague*, which is highly valuable, and of which one Mine produces them Hundreds of Quintals in a Day. They have alſo great Quantities of Copper, of the ordinary Sort, and beſides this they have two very ſingular Kinds of Copper, which are ſcarce found, more eſpecially the firſt of them, in any other Part of the Univerſe. The *Chineſe* call this wonderful Metal *Pe tong*, which is as much as to ſay, white Copper, and it is very properly ſo called, for it is as white as Silver, and they make all kind of Veſſels of it; the only Fault it has, is its Brittleneſs, ſo that in the Hands of careleſs People, it is apt to break. To remedy this Defect, they employ one ſixth Part of *Tutenegue*, which makes it tougher, but if they were to uſe twice that Quantity of *Tutenague*, the Metal would be much better, and the Reaſon that they do not uſe it, is becauſe it ſpoils its Luſtre, and not its Colour, as the Jeſuits commonly write; for it remains as white as ever, but it is a dead, lifeleſs, tinny white. Four Parts of this Metal, and one of Silver, makes a Metal equal in Luſtre to Silver itſelf, and is fit for any thing but Money; for upon the Application of a Stamp it cracks. The other Kind of Copper, the *Chineſe* very properly call *Te ſe lai tong*, that is *Self-made Copper*, becauſe it is found like Gold in Grains, or in large Pieces, waſhed out of the Mines by Torrents; properly ſpeaking it is red Copper, and very rich. The *Chineſe* have Chemiſts amongſt them, or rather Alchemiſts, but their Skill in Metals does not reach ours; for it is certain, that their red and white Copper, mixed with *Lapis Calaminaris*, in a proper Quantity, will produce a Metal as high coloured as Braſs, and almoſt as malleable as Silver.

Their Mountains alſo afford them moſt excellent Quarries of various Sorts of Stone, and amongſt others a Kind of yellow Stone, ſo ſoft, that they work it into any Kind of Veſſels, paint it with Vermillion, and ſell it very dear. They have alſo *Lapis Lazuli*, but not in any great Quantities, and Rubies, but they are very ſmall, though very fine, and ſeveral Kinds of Agate and Jaſper. Rock Cryſtal they have in vaſt Abundance, and they make various Kinds of Utenſils of it, which are extremely beautiful, as well as all Sorts of Toys. Marble of ſeveral Kinds is common, but they know not how to to poliſh it, at leaſt to ſuch a Degree as is common in *Europe*. As for Stones proper for Building, and Earth fit for Bricks, they have as much as they want, and indeed every thing in this Empire is at a low Price, which is owing to the Wiſdom of the Government, and to the Facility of Water Carriage, by which the Commodities and Manufactures of all the Provinces are to be found in every Province, and at reaſonable Rates.

So that it may very truly be ſaid, that *China* plentifully yields not only whatever is requiſite to the Reſtauration of Health, ſupplying the Neceſſities and ſuſtaining of Mankind; but likewiſe all Things which can contribute to gratify the luxurious Wiſhes even of an Epicure: Nor do any of the *European* or *Aſian* Countries produce any one Commodity, which is not here to be found; or at leaſt the Deficiency is doubly ſupplied with equal or much better Subſtitutes: But to particularize and deſcribe all the Roots, Herbs, Fruits, Shrubs, Trees, Plants, or whatever elſe of the Botanical Kind, which is either neceſſary or agreeable to the Tongue or Eye, would be to tranſgreſs the Limits of our ſhort Account of this Country; wherefore we have contented ourſelves with barely pointing them out, and ſhall proceed to diſcourſe of what we next promiſed.

16. *Japan* is juſtly preferred to all the Eaſtern Iſlands: and (though its Natives unwillingly hear it) was formerly ſubject to *China*: Their Manner of Living is like the *Chineſe*, they learn and read their Books; and alſo eat with two Ivory Sticks or Scewers; but ſit upon the Ground, wear a different Habit, Leathern Boots, and long Hair.

"*J. D. de Mendoza*, alſo aſſures us, that the *Chineſe* "were formerly poſſeſſed of the whole Continent from "*China* to the moſt remote Part of *India*: That of this "there are yet ſeveral conſiderable Remembrances on "the Coaſt of *Cormandel*, particularly a Caſtle called "the *Chineſe Caſtle*, by Reaſon it is ſuppoſed to be "built by them: That at preſent in the Kingdom of "*Calicut*, there are ſeveral Fruit-trees which the Inha-"bitants own to be planted by the *Chineſe* when they "governed there, and were alſo Maſters of *Malacca*, "*Siam*, &c.. He adds, that at the ſame Time they were "Maſters of *Japan*, as appears by ſeveral Monuments, "as well as the common Uniformity betwixt the Man-"ners and ſome of the Laws of both Nations."

This Iſland is an independant Sovereignty, governed by a Prince who aſſumes the Title of Emperor. It is a hundred and fifty or ſixty Miles broad, and three hundred or three hundred and fifty in Length. It very plentifully produces Gold, Silver and Copper, as well as whatever can be wiſhed to ſupply both Neceſſity and Luxury; it lies amongſt and is parted from ſeveral leſſer Iſlands, in 34 or 35 Degrees of Latitude. The Natives are very ſubtle and fraudulent in their Dealing, and thoroughly verſed in the Art of Politicks: They are very jealous of their Liberty, and treat all other Nations with the utmoſt Suſpicion; purſuant to which, they are ſo very cautious of any Thing that barely ſeems to contribute to their Strength, that they unrig and take away the Rudders of all foreign Ships in their Havens. They are very neat in all Particulars, and rally the *Chineſe* on that Head, believing themſelves very

very much to exceed them. Before the cruel and outrageous Perſecution which fell upon the Faithful, almoſt half the Natives were converted to Chriſtianity, but at preſent no one Perſon who is but ſuſpected to be a Chriſtian, is ſuffered to enter any Part of that Empire, before he hath trampled upon a Crucifix, as a Teſtimony that he is not of that Religion. Notwithſtanding which, we are told that there are ſome who privately retain that Belief in their Hearts, and confeſs it to God alone. But the very Name of Chriſtian is here ſo deteſtable, that, even thoſe of that Religion which do but trade here are obliged to conceal it; and the *Hollanders*, which drive a great Trade here, being aſked by them whether they are Chriſtians, never fail to reply that they are *Hollanders*, by which indirect Anſwer they ſhun the dangerous Rock, that would ſhipwreck their Hopes of Gain.

The ſecond Iſland or Peninſula, (for it is doubted whether it be ſeparated from the firm Land) is called *Corea*, but the *Chineſe* Name is *Caoli*; it annually pays a Tribute to the Emperor; and lies Eaſtwards of *Peking* and *Xantung*. When the *Coreans* carry the abovementioned Tribute to the Imperial City, they moſt commonly go by Way of *Leaotung*, but very rarely through *Xantung*. In their Habit, Writing, *&c.* the Natives follow the old Cuſtoms of the *Chineſe*; but they differ from them in their common Converſation with Reſpect to Women, who are here allowed to come freely into the Company of Men; on which Account the *Chineſe* ridicule them as a barbarous and unpolite People: And this Difference alſo occaſions another in their Marriages, which are here the Effects of Choice. This Country is larger, but not ſo rich as *Japan*: It plentifully produces all Sorts of Corn, and according to the Report of the *Chineſe*, is four hundred and ſixty Miles long, and one hundred and ſixty broad. Though this Country is very commodiouſly ſituated, and richly provided with all Things; yet its Inhabitants at preſent drive no conſiderable Trade with any other Nations than the *Chineſe* and *Japoneſe*. Here are very rich Gold Mines, and the Root *Ginſeng*, of the Virtue of which I have already ſpoken, grows here; as alſo the red Colour which the *Chineſe* call *Cil*, or *Sandaracha*, the beſt Sort of which is prepared here by Expreſſion out of the Bark of a certain Tree, and is of a Conſiſtence like Pitch or Glue; whatever it is laid on with a Bruſh is tinctured red, and ſhines as bright as a Looking-glaſs; fine Pencils and Paper are likewiſe made of it.

Beſides this there are two Iſlands ſituate near *Japan*, one of which is called *Chaoſien*, and the other *Linkin*: The Princes of both which Kingdoms pay Tribute to the Empire of *China*, though in Habit and Manners they approach much nearer to the *Japoneſe* than *Chineſe*: Theſe Iſlands are large, but not to be compared with *Japan*.

The Iſland *Taion*, otherwiſe called *Formoſa*, is alſo ſubject, as has been ſaid, to *China*, and is accounted one of the nine great Cities of the Province or Kingdom of *Fokien*. The Iſland *Hainan* lies South of the Province of *Canton*, and, as is already ſaid, is numbered amongſt the Cities of that Province: It is two hundred and fifty Miles in Circuit.

There are alſo ſeveral other Iſlands, which are Dependants on or Members of the Province of *Canton*, as that of *Sanciam*, where *Francis Xavier* died and was buried: *Macao*, where the *Portugueſe* have a Fortification and Port; together with the three Iſlands under *Xantung*, one of which was famous or rather infamous for the lamented Deſtruction of the *Chineſe* Philoſophers, as has been mentioned. Theſe, beſides ſeveral others, are ſubject to this vaſt Empire, all which united under one Dominion, would by themſelves amount to a very potent Monarchy, and furniſh Matter for a particular Deſcription. But we ſhall content ourſelves with barely naming them as they lie in our Way, and conclude this Chapter with an Account of ſome ſubordinate and adjacent Kingdoms.

The Kingdom of *Tunking* lies Weſtward of *China*; and formerly was ſubject to and a Province of that Empire: But is at preſent only tributary to it; and is divided into the two Kingdoms of *Tunking* and *Cochinchina*; ſubject to their reſpective Kings, who are two Brothers, that continually make War againſt each other. And though this Kingdom, or more properly theſe Kingdoms, are very diſtant from *Japan*, they yet follow the Faſhions and Manners of the *Japoneſe*: They are inſtructed by and read *Chineſe* Books, which they, like the *Japoneſe* and *Coreans*, are very well verſed in. Several Chriſtians live amongſt them; and the *Engliſh*, *French*, *Dutch* and others, trade very conſiderably with the Inhabitants of both Kingdoms.

The Kingdom of *Laos* borders on the Province of *Junan*, and is alſo tributary to *China*: Its Metropolis is *Lanchang*: It borders Southwards on *Siam*, and Weſtwards on *Pegu*: But is a Country of no Manner of Commerce.

Siam is a very large Kingdom, which has been frequently infeſted with Foreign Wars and Domeſtick Confuſions: It was formerly ſubject and tributary to this Empire, but taking Advantage of its diſtant Situation, and the various Revolutions of the *Chineſe* Monarchy, that Kingdom hath, like *Pegu*, ſhook off the Yoke. This is a Kingdom of very wide Extent, but the Land is waſte, untilled and uninhabited; and its People living moſtly in Woods and Wilderneſſes, behave themſelves rather like wild Beaſts than reaſonable Creatures. They build or erect Huts made of Hides, and the whole Country abounds with Woods, which harbour Elephants, Rhinoceros's, Buffloes, wild Oxen, Tygers, Bears, and ſeveral other wild Beaſts. Here are great Herds of Apes as big as Children. The Woods are very cloſely crouded with lofty Trees, of the Height of forty or fifty Ells; ſome of which are alſo ſo thick, that ſeven or eight Men holding Hands can hardly begirt them, and one Trunk is large enough to hew out a Boat. Here are innumerable Crocodiles, which devour Men alive, and are four or five Ells long; which renders Travelling, either by Water or Land, very dangerous in all Parts of this Country; as it is alſo in *Pegu*, *Laos*, *Camboja*, *&c.* The Inhabitants of all which Countries wear the ſame Sort of Habits, and very nearly agree in their Cuſtoms and Manner of Living: but differ in their Language and Way of Writing. They are all Heathens, and extravagantly reverence or rather idolize their Prieſts. Their Pagods or Temples are all of Brick, but very numerous and ornamental; their idolatrous Images are large, beautiful, and finely gilt, ſome of them being about ten Ells high. The Streets and ſeveral ſpacious Places are adorned with large Turrets about fifty or ſixty Ells high, gilded all over on the Outſide. Theſe Idols were brought by the *Bramins* (ſo their Prieſts are called) out of *India*.

The King keeps his Court at *Jutia*, which is alſo called *Siam*; this is a large, and upon an exterior View, ſeems a very fine City, but is very far from being ſo within. The *Dutch* have a Houſe or Factory at the City of *Ligor*, and the *Engliſh*, *Portugueſe*, *Mogols*, *Perſians*, and *Chineſe*, trade very conſiderably here; nay, ſeveral *Portugueſe* live in the City. Formerly the *Europeans* enjoyed great Immunities here, but are now abridg'd of ſome of them, and this on the following Occaſion.

One *Conſtance*, a *Greek*, that had long reſided amongſt the *Engliſh*, came to *Siam*, and became ſuch a Favourite of the King's, that, in a ſhort Time, he got into the beſt and moſt honourable Poſts, and climb'd to the higheſt Step in the Adminiſtration; the King left the whole Government of his Realm to him, and he conſequently became the Spring of Action. During this Time the News happen'd to reach the King's Ear, that *France*, then at War with the *Dutch*, had obtain'd a great Victory over the States; upon which that Prince, who look'd on the *Hollanders* with jealous Eyes, as a People that might one Day do him an Injury, reſolved to ſend an Ambaſſador to the King of *France*. And he accordingly diſpatched one of his *Mandaryns* on that Errand in 1677, on board a *French* Ship; but it is to this Day unknown what became of either the Ambaſſador or the Ship, nor was the leaſt News of them ever heard. The King, however, purſuing his firſt Deſign, ſent other Ambaſſadors, in a *French* Ship, to the Court of *France*, where they ſafely arrived, and were very well

well received. They, by Order of their Prince, entreated the *French* King's Friendſhip, as well as made Proteſtations of their Maſter's tender Regard for his Moſt *Chriſtian* Majeſty; and withal requeſted, that he would pleaſe to ſend him ſome Forces to remain in his Country for the Defence of it. And after the Expiration of ſeveral Years, the King of *France* ſent Ambaſſadors, and three Ships to *Siam*, where they ſafely arrived, and were very well received and ſplendidly entertained; beſides which, large Privileges were granted to the *Chriſtians* on their Account; for beſides the Ambaſſadors, in the three Ships, there came over with them a *French* Biſhop with ſeveral Monks, which, together with three or four hundred Men deſigned for the Defence of the King and Kingdom, were by the Ambaſſadors left behind.

This very much diſguſted the Populace, but more the Prieſts; and ſeveral of the Chief of the Nobility look'd awry at it; as did the *Mahometans*, who gave the King Poiſon, of which he ſicken'd and died.

After which, the General and others roſe up in Arms againſt the Regent or Adminiſtrator, maſtered the City, and cut the above-mentioned *Greek* to Pieces; and the King dying without Heirs, leaving only one Daughter, and this General having forcibly got into the Throne, deſigned the immediate Deſtruction of the *French*; but they perceiving his Intention, retired to a ſtrong well-fortified Place, which they ſo bravely defended, that he was obliged to permit them to depart freely, and furniſh them with three Ships for their Voyage.

17. *Tartary* borders North and North-weſt on *China*, from which it is divided by the Great Wall: Theſe Nations are divided into *Eaſt* and *Weſt Tartars*; the latter conquered *China* at the latter End of the Twelfth Century; but about eighty Years afterwards were driven out of that Empire; and the *Eaſtern Tartars* are at preſent poſſeſs'd of it, having ſeated themſelves on the Throne in the Year 1643. They are called *Eaſtern Tartars*, not with Regard to *China*, of which they lie Northwards, but with reſpect to the other *Tartars*, which lie Weſt of them, and are called *Weſtern Tartars*.

The *Eaſtern Tartars* were ſeparated from *China* not only by the Wall, but by the Province of *Leaotung*, which was not a *Chineſe* Province before the *Tartars* came through it into that Empire; but being ſituated without the Wall, it lay as a Barrier againſt the Incurſions of the *Tartars*; and before it became a Province of *China*, was a Place of Exile, whither all baniſhed Perſons were either ordered or fled of their own Accord for Refuge. Theſe and other Exiles aſſiſted Prince *Ouſangouei*, who, with the Help of the *Tartars*, drove the Uſurper *Li* or *Licoung* from the Throne, which the *Tartars* then aſcended. After which, the Province of *Leaotung*, in grateful Acknowledgment of its introducing the ſaid *Tartars* into *China*, was incorporated to the Empire, and declared the ſixteenth *Chineſe* Province, enjoying the ſame Rights, Privileges and Immunities with the fifteen ancient Provinces; all whoſe Tribunals and ſuperior Courts of Juſtice are ſupplied by an equal Number of *Tartars* and *Chineſe*, as are alſo all the Preſidentſhips.

Since the *Tartar* conquered *China*, he hath extended the Frontiers of his Dominions in *Tartary*; for being formerly but one of the petty Kings of the *Eaſt Tartars*, he hath not only obliged the other *Eaſtern* Princes, but even the *Weſtern Tartars*, to ſubmit to, obey, and for the moſt Part, acknowledge him their Sovereign Prince. And the Union of theſe two mighty Kingdoms and Nations, has ſwelled this Empire to an extraordinary Bulk, and rendred it one of the pobleſt Sovereignties in the World. By Means of this wide Extenſion of this Monarchy, *China*, or more properly *Tartary*, ſtretches its Borders to *Muſcovy*, by which it is bounded Northwards. And by the Peace betwixt the Czar and the Emperor of *China*, concluded in the Year 1689 at *Nipchou*, by the Ambaſſadors of both Emperors, it appears that the Borders on both Sides are fixed by Agreement in the Latitude of 55 Degrees; which appeared very ſurprizing even to Geographers themſelves, they ſcarce believing that *China* and *Muſcovy* were become Empires confining on each other by the Addition of *Tartary*. And the Ambaſſadors could not reach the before-mentioned Frontier City, ſituated on the utmoſt Borders of *Muſcovy* from *Peking*, in leſs than ſix Weeks Time, the Diſtance being three hundred Leagues.

The Empire of the *Great Mogul*, and ſeveral other Monarchies, were in like Manner formerly Provinces obedient to the *Chineſe* Empire, as is amply evinced by the preſent remaining Monuments in ſeveral Parts of *India*: But either their diſtant Situation, political Intereſt, or the *Chineſe* Seditions, have long ſince torn them from that Monarchy. The Empire of the *Great Mogul* extends over all the Kingdoms and Countries betwixt the Rivers *Ganges* and *Indus*, to the Gulph of *Bengal*. The Inhabitants of *Cambay*, *Bengal*, and other ſubordinate Countries, drive a very great Trade with the *Chineſe*, and have alſo with their Merchandize introduced their own, that is, the *Mahometan* Religion. The Metropolis, where the *Great Mogul* keeps his Court, as alſo the Province in which it is ſituated, is called *Delli*; the Countries ſubject to him are very fertile, and what by reaſon of the Gulph or Arm of the Sea, and the Rivers which on both Sides run by it, very commodiouſly ſituate for the Tranſportation of the Produce of that Country. Beſides vaſt Plenty of Corn and Fruit-trees which that Land yields, it affords alſo great Quantities of Wax, Frankincenſe, Spices, and Drugs, as well as Diamonds and other precious Stones. The Number of Elephants is here ſo great, that they are not computed by Hundreds, but Thouſands; and according to the Cuſtom of this Country, the Horſe and Foot capable of taking Arms, and which upon a ſhort Warning may be raiſed, are reckoned by Hundreds of Thouſands. The Commodities with which they chiefly trade in *China*, are rough and other Diamonds, Jewels, Elephants Teeth, Wax, *&c.* The Emporium to which they and other *Indians* coming out of the Weſt reſort, as is already hinted, is *Zunning*, a very great and commodious trading City, frequented by all Nations; for though anciently no Foreigners were permitted to come to or trade in *China*, yet the wiſer *Tartars* regarding their own Intereſt much more than obſolete Cuſtoms, have allowed almoſt all Nations to trade amongſt them. All the *Indians* are ſwarthy, and go naked, except only a Cloth, which both Men and Women wear about their Waiſts.

It was thought beſt to inſert the Whole of our Author's Account of the Kingdoms, anciently and at preſent depending upon *China*, juſt as it ſtands in his Book, and without any Remarks, that the Reader might perceive at once what the Situation of Things was at the latter End of the laſt Century. We may very eaſily diſcern from his Manner of Writing, that he was a very warm Friend to the Glory of his Country, and very deſirous of repreſenting it as infinitely more glorious in former Times than it is now. It is not eaſy to ſay, what his Sentiments would have been, of an Opinion that prevails amongſt ſome very learned Men, if he had been acquainted with them, *viz.* that the *Chineſe* themſelves are but a Colony from *Egypt*. On one Hand indeed, this Notion derogates much from their Glory, as it makes them appear to far below what they eſteem themſelves, and of which they continually boaſt, that they are an original Nation; that many Nations have deſcended from them, and that before the Conqueſt of their Country by the *Tartars*, their Race was in a good Meaſure unmixed; yet conſidered in another Light, this Notion ſeems to do them Honour, for if we reflect on the Accounts given us by *Herodotus*, *Diodorus Siculus*, and other antient Writers, concerning the Government, Cuſtoms and Manner of Living amongſt the original Natives of *Egypt*, they muſt be owned for one of the wiſeſt and moſt polite People of whom there is any Record in Hiſtory.

In Matters of this Nature, however, it is not enough to aſſert, there ought likewiſe to be ſome kind of Proof, and thoſe who give into this Sentiment, endeavour to ſuſtain it by three Arguments. The firſt is, that the antient *Egyptians* poſitively aſſert it, their having

having ſent, in the moſt early Times, vaſt Armies into the higher *Aſia*, who left behind them conſiderable Colonies, of which, however, the *Greeks* tell us rather Fables than any Thing that can be called Hiſtory, as to the Remnants they met with in *India*. So that ſuppoſing the Travels of the *Egyptian Bacchus* to have ſomething of Truth, though buried under a Load of Fiction, we may likewiſe ſuppoſe that he penetrated into *China*, and in that Country rather than in *India*, left his Colonies. The ſecond Argument is deduced from the great Conformity between the two Countries, for if *Egypt* has its *Nile*, *China* has its great River of *Nenking*; if the former abounds with Canals and Cutts of Water, from Town to Town, for the Sake of an eaſy and commodious Communication, ſo does the latter; and if in *Egypt* there are many Monuments of great Antiquity, the like are alſo to be found in *China*. The third Argument is taken from the Reſemblance of their Governments, and the Maxims upon which they are founded; the Likeneſs between the ancient Hieroglyphicks, or rather ſacred Character of the *Egyptians*, and that of the *Chineſe*; the Averſion and Contempt which both Nations have for Foreigners, flowing from an arrogant Opinion of their own Superiority in Science, and in every Thing elſe; the Notions the *Egyptians* had of the Excellence of their Country, which is exactly copied by the *Chineſe*, and in fine, the pacific Diſpoſitions of both Nations, ſpringing from the Principles of their Policy, immutable through the Courſe of many Ages. How far theſe Arguments reach towards eſtabliſhing the Probability of this Sentiment being true, we pretend not to determine, it being our Aim only to give the Reader as ſhort and clear an Account of the Sentiment itſelf as was in our Power; and having done this, we leave it entirely to his Deciſion.

But it may not be amiſs to add, that the *Japoneſe*, the *Simceſe*, and other Nations mentioned by our Author, have actually ſuch a Tradition amongſt them as he contends for, and are ſo far from denying that they were formerly under the ſame Dominion with the *Chineſe*, that on the contrary, they boaſt of being deſcended from them as a very high Honour, and appeal to their Cuſtoms and Manners for the Proof of it, ſuppoſing that their Learning and Knowledge of what Nature ſoever it may be, could be derived to them only from that People, who they eſteem the wiſeſt and moſt polite Nation in the Eaſt. We are not therefore to regard what our Author ſays, as the pure Effects of Vanity, but as an Opinion that is current amongſt the ſeveral Nations of which he ſpeaks.

It muſt look very ſtrange after what has been ſaid, that theſe Countries are no longer under the Dominion of the *Chineſe* Emperor; for it ſhould appear extremely eaſy to preſerve Territories, the Inhabitants of which have a Pride in being Subjects; but the Riddle is not hard to be diſcloſed, and as the Solution is neither unprofitable nor unpleaſant, it may not be amiſs to inſert it. The *Chineſe* Monarchs of the laſt Race, before the Country was ſubdued by the *Tartars*, were deſirous rather of keeping than of extending their Dominions; and for this Reaſon they choſe the natural Bounds of Seas and Mountains, together with the artificial Fortification of the Great Wall, which had been raiſed by their Anceſtors, and raiſed from that very Maxim which they now purſued.

By this Means the fifteen Provinces of *China*, though of ſuch a vaſt Extent, were perfectly well covered from foreign Invaſion. On the Eaſt or South they could be attacked only by a maritime Power, and a Power capable of attacking them, they very well knew ſubſiſted not in that Part of the Earth; ſo that their Coaſts were perfectly ſafe, even ſuppoſing they had not been ſo defenſible as they really are. To the South-weſt they have a long Chain of impracticable Mountains, on the other Side of which lie the Kingdoms of *Laos*, *Tonkin*, *Cochinchina*, and *Siame*; from the People of which they knew by Experience they had nothing to fear; and they were wiſe enough alſo to know, that it would be much eaſier for them to aſſiſt theſe Nations in Caſe they were attacked, than to defend their reſpective Countries as Provinces. On the Weſt they are likewiſe covered by Mountains, and on the North by the famous Wall, beyond which they have the Country of *Leontong*, which they kept as an Outwork againſt the *Mantcheou Tartars*.

This Policy of theirs was ſound and good, and muſt for ever have ſecured *China*, if their own Civil Diſſentions had not opened a Way to that Revolution which the *Tartars* compaſſed by ſuperior Skill rather than Force. As Things now ſtand, there is Reaſon to believe that on the one Hand the *Tartars* will not be eaſily diſpoſſeſs'd, becauſe their Force daily increaſes in Compariſon of the native *Chineſe*; and as to any Attempts of other Nations they are leſs to be feared than ever, becauſe the *Tartars*, heretofore their moſt formidable Enemies, are now become a kind of Out-guards, as willing and more capable to defend them than the proper Subjects of the Empire.

As this Obſervation is obvious, and as the *Chineſe* have Penetration enough in this Reſpect, we have Reaſon to wonder that our Author has taken no Notice of it; but a little Reflexion will diſcover the Cauſe. He was not of *Tartar*, but of *Chineſe* Extraction, and therefore if this Notion occurred to him, he would certainly ſuppreſs it as deſtructive to the Honour and Reputation of his Country, which it is viſible enough from his Manner of Writing he meant to raiſe as high as he could. At the Time he wrote, the *Tartars* had not been Maſters of *China* above fifty Years; and it is very natural to believe, that the *Chineſe* ſtill retained Hopes of being ſome Time or other able to throw off the Yoke; and in ſuch Caſes, thoſe who are well verſed in the Diſpoſitions of Men, which are pretty much the ſame in all Countries, will eaſily conceive, that all Things muſt appear to them in falſe Lights, becauſe on one Side, the flattering Expectation of becoming once more free and independent, heightened the Opinion of their own Strength; and on the other, their Averſion to Foreigners hindred them from perceiving that the *Tartar* Power was continually increaſing, and at the ſame Time, their Ability of reſiſting declining apace.

But to deſpair, and to deſpair in ſo capital a Point as this at that Time, muſt have been thought by every *Chineſe*, was what he muſt wiſh to avoid, and whatever Men wiſh with Regard to ſpeculative Points being always in their Power, they ſeldom fail of bending their Belief to their Wiſhes. We have various Inſtances of this in other Countries than *China*, and Inſtances that in Point of Time reach very far beyond that wherein they have even now been Subjects to a foreign Power; a Circumſtance every where alike hateful, and which therefore amongſt all Nations will ever have the like Effect, till ſuch Time as the Cauſe imperceptibly wears out, that is, till thoſe who were conſidered as Strangers become Natives, and ſo the Will to expel them is gradually loſt. In all human Probability this Time is already come in the Country of which we are ſpeaking, and if we had a Hiſtory of it written by a *Chineſe* at this Day, we ſhould find him place the Subject that we have been diſcuſſing, in the very ſame Light that we have done.

We muſt not however diſſemble that there are various Paſſages in his Accounts which might be corrected, and ſome which without Prejudice to his Performance might have been omitted, but it is to be conſidered, that theſe Miſtakes are not very conſiderable, either in their Nature or in their Number, that he wrote at a Diſtance of Time, when Slips of the like kind would have been very pardonable, even in an Author on this Side of the World; that there is ſomething uſeful in ſeeing what miſtaken Opinions gain Ground in thoſe Parts; and laſtly, that there is not the leaſt Danger that a Perſon, who has peruſed the former Volume of this Work, ſhould be miſled by what he ſays. Add to all this, that as we have hardly ſeen any *Chineſe* Writer before, ſo it would not become us to play the ſevere Criticks now. The Knowledge our Author had, like that of his Countrymen, was all of his own acquiring, and what he has communicated, is written with that Freedom and Ingenuity, that it is highly reaſonable we ſhould afford it a favourable Reception, and make many Allowances for

the many Diſadvantages he muſt neceſſarily labour under.

The ſame Excuſes, though perhaps in a more extenſive Degree, muſt be likewiſe offered for what ſtill remains of his Account, which it is very poſſible may not be altogether ſo exact as the modern Accounts of the Jeſuits, but at the ſame time, they are very well worth preſerving for many Reaſons. He had a Mind to give the People of *Europe*, a very ſhort Account of the two great Revolutions that had happened in *China*, ſince they became acquainted with that Country, and alſo an impartial View of the State that Empire was in at the Time he left it; this very Deſign has ſince employed the Pen of a very celebrated *French* Jeſuit, and yet upon comparing their Works we may ſafely affirm, that though our Author is not a tenth Part ſo long, it contains as much Matter, many Circumſtances that are not to be met with in his, explains the Cauſes and Conſequences of theſe Revolutions as clearly to the full, and affords a better Picture of the reigning Emperor, than that drawn by the *French* Father.

It was for theſe Reaſons, that after mature Deliberation, we gave it a Place here, ſo that the Reader has now the intire Work of *Dionyſius Kao*, and in a better Dreſs than it has hitherto appeared. Some of our Readers indeed might poſſibly expect a larger Hiſtory of *China*, but beſides that, this would have run us into much too great a Length, it would have been alſo foreign to, and quite beſide our Deſign; for all we aim at, is to give our Readers a juſt Idea of Countries as they ſtand at preſent, and if we ſometimes ſtep back into more remote Times, it is only with a View that from the Accounts we give of theſe, the preſent may be the better underſtood.

Taking Things therefore upon this Footing, what our Author has delivered is preciſely what we wanted; it is a Sketch of the *Chineſe* Hiſtory, within that Period of Time which fall immediately under our Notice, and accounts for the principal Events which have happened ſince it was viſited by *Marco Polo*, the firſt *European* that ever wrote about it, and whoſe Travels are inſerted intire in our former Volume. One Thing more is to be obſerved upon this Subject, before we leave it, and it is this, that whatever Diſlike our Author might have for the *Tartars*, he found himſelf obliged to ſpeak of the Emperor reigning at the Time he wrote, in as high Terms as it was in his Power to invent; from whence we diſcover two Things of ſome Importance, with an equal Degree of Certainty; the firſt, that the Monarch of whom he ſpeaks, really deſerved the high Character he gave him, for otherwiſe it is impoſſible that ſo many Writers of different Nations and Intereſts, ſhould agree in it. The ſecond, that it plainly appears from hence, that our Author had a juſt Regard for his Proteſtations, and did not ſuffer either his Fondneſs for his own Country, or his Averſion to the *Tartars*, to miſguide him from the Paths of Truth. From this extraordinary Inſtance therefore of his Veracity, of which we have the fulleſt Proof, we learn what Credit is due to the reſt of his Performance, and that it is not without Reaſon we have commended his Writings ſo much, to which it is now high Time to return.

Tho' the *Chineſe* Empire is by all the Learned of that Nation, without the leaſt Scruple, poſitively aſſerted to have continued for above the Space of four thouſand Years, under the Government of two and twenty Imperial Families; and others believe it poſſible to trace its Origin five hundred Years higher; yet to this Day, or rather to the Middle of the ſixteenth Century, the *Chineſe* have not made any Alteration in their Humour, Morals, Learning, Habits, Manner of Government, or Language. It is indeed true, that Seditions, Civil Wars, Inſurrections and Revolutions have happen'd, which have made a temporary Alteration of the exterior Form, but they ſoon diſappear'd, and all Things returned to their former State: For one while the Empire was divided into one hundred, nay three hundred Parts, then reduced to ſeven, afterwards to three; and at laſt returned to the primitive State of an entire Empire, ſubject ſolely to one Sovereign.

According to the *Chineſe* Chronology, the abovementioned two and twenty Royal Families have produced two hundred and thirty ſix Emperors, computed to extend to the preſent Monarch, and beginning with the firſt Emperor *Fohi*: Which Prince, agreeably to this Chronology, and the unanimous Atteſtation of all learned Men, is acknowledged for the undoubted Founder of the *Chineſe* Sovereignty. This is particularly confirmed by thoſe appointed to examine into it by the Emperor himſelf, and his chief or moſt able Miniſters. We are told that this Emperor was a Prince of an exalted Genius, great Courage and Experience; that he projected their Laws, declared good Education and good Manners to be the beſt Foundation of the Publick Good, and beſtowed his utmoſt Praiſes on thoſe who by virtuous Means preſſed forward to the higheſt Degree of Wiſdom; whilſt on the other Side, he baniſhed all Sloth, and ſet a very high Value on thoſe, who by their Parts and Induſtry diſtinguiſhed themſelves from the reſt of Mankind. His illuſtrious Reign, crown'd with venerable Age and Experience, tranſmitted to his Deſcendants ſuch a ſtrong Impreſſion of his real Excellencies, that his Maxims, Inſtructions, and Laws, are regarded as divine Precepts, and thoſe who have ſtudied them, have found them ſo ſuperlatively excellent, that they have juſtly deſerved as well as retained their exalted Fame amongſt the *Aſiatick* Nations.

Fohi was ſucceeded by *Chuuming*, and he by *Hoangti*, who was ſucceeded by *Xao*, and ſeveral others in order, which according to the ſame Chronology were elective Kings; and being as long-liv'd as the *Noachian* Patriarchs, each of theſe is ſaid to have reigned above one hundred Years; though like the *Antediluvians* mentioned in holy Writ, they declined in Proportion to the Time of their Flouriſhing. The ſame Chronologies aſſign *Yous* as the firſt Monarch which followed theſe elective Kings, and whoſe Son and Race ſucceeded to the Crown; ſince which Time it has remained hereditary to this Day.

The preſent reigning Monarch of the Houſe of *Taicin* or *Taicou*, (as we have already hinted) is the third *Tartarian* Emperor, whoſe Grandfather, after the Death of *Zunchi*, the ſixteenth and laſt Emperor of the Race of *Taiminga*, which had ſwayed the Scepter for the Space of two hundred and ſeventy ſix Years, ſeized or rather ruſhed into the imperial Throne, after the Defeat and Expulſion of the traiterous Uſurper by Prince *Ouſangouei*, aſſiſted by the *Tartarian* Forces.

The ſame Writers inform us, that in the Reign of the Emperor *Xunus*, the *Tartars* made their firſt Incurſions into *China*, but that Prince bravely repulſed them, and ſettled the Empire in a quiet State: So that this Event, which happened long before Chriſt's Time, was rather an Incurſion, than a War of any Duration. But in the twelfth Century, the *Tartars* conquered this Empire in the Reign of the laſt Emperor of the Houſe of *Sung*, which Family had then reigned four hundred Years: They then entred and ſeized the Empire, by the traiterous Aſſiſtance of *Zinghay*, one of the Nobility: For this Traytor, watching his Opportunity, introduced the *Tartars* during the Emperor's Minority; and they quietly enjoyed the Empire about eighty Years: But in Proceſs of Time, the Peace, Eaſe, and Plenty in which they wallowed, debauched that warlike Nation to the luxurious, ſoft, and lazy Way of living of the *Chineſe*: Valour and Order were diſplac'd, and Reputation vaniſhed: The Soldier became leud, and tranſgreſſed his Orders with Impunity: And the great Remiſsneſs of the Commanders occaſioned the greater Miſchief, of Robberies on the Highways, and in the Streets, and Murthers; which Current of Crimes running high, Fear of Puniſhment produced Conſpiracies, extending to whole Battalions, which at firſt ſkulking and diſperſing themſelves throughout the whole Empire, rendred all *China* very dangerous either to live or travel in: Eſpecially when they grew ſtrong enough to appear in the Field in Troops, and at laſt in ſmall Armies.

The *Chineſe*, tired with this foreign Power, which grew to inſupportable Tyranny, as appears by what followed, murmured at it, and raiſed Commotions throughout the whole Empire, but none of the Nobility ſtirred in it, notwithſtanding which they were delivered from the *Tartarian* Yoke in the following Manner.

A certain Boy, born in the City of *Fajangſu*, in the Province of *Nanking*, that had loſt his Parents by the Plague, to eſcape that raging Diſtemper, as well as thro' Want of Bread, and in Hopes of bettering his Fortune, left his native Place, and retired to a Pagod, or idolatrous Temple, and put himſelf into the Service of the *Bonzi's*, which are their Idolatrous Prieſts: But they treating him ſomewhat ſeverely, he ran away from them, and became a Herdſman; and in Proceſs of Time, being advanced to maturer Years, he liſted himſelf a Soldier amongſt the Robbers before-mentioned, which were now grown to a formidable Body: And what contributed to his continual and gradual Advancement amongſt them was, that one of their principal Commanders was his Uncle, who finding him acquit himſelf well, took Care to raiſe him: And becoming himſelf a General, he died ſometime after, and was ſucceeded by this Nephew: Who had not been long General before (having encreaſed his Forces to his deſired ſufficient Number, and being aſſiſted by the *Chineſe*) he ſo expeditiouſly, vigorouſly, and ſucceſsfully made War againſt the *Tartars*, that in the Space of ſeven or eight Years, he obliged them to evacuate the whole Empire of *China*. He fixed himſelf on the Throne, was proclaimed Emperor, kept his Court at *Nanking*, and died after having reigned thirty three Years, aſſuming the Name of *Hunguil*, i. e. the Excellency of Arms. He was the firſt of the Houſe of *Minchao*, (or *Taminchu*) which governed that Empire about two hundred and eighty Years. His Son ſucceeded him in the Empire, and removed the Imperial Seat from *Nanking* to *Peking*, in order to be nearer the *Tartars*, upon whom he fell with all his Force, and pierced through all *Tartary*, deſtroying all to which Side ſoever he turned his victorious Arms, and ſparing Nobody, purſuant to the Reſolution he had made if poſſible to extirpate all the *Tartars*; but finding none able to oppoſe him, he returned to *China*, where after a long and peaceable Reign he died; and his Deſcendants continued in the Throne till in or about the Year 1644, at which Time the Reign of that Family ended in the Emperor *Zunchi*, who by his miſerable End made Way for the *Tartar* to aſcend the Throne. It is indeed remarkable, that the very Family which about three hundred Years before had drove out the Weſtern, was driven out by the Eaſtern *Tartars*.

Before we enter upon the preſent Government and Revolution of the Empire, we ſhall by the Way only hint, that the *Tartars* in the Reign of the Emperor *Vanli*, one of the laſt of the *Taiminchian* Race, who died in 1620, aged 58, after a Reign of forty-eight Years, made an Irruption into *China*, and were repulſed by him: And that about the Year 1680, in the ſame Emperor's Reign, the Chriſtian Religion began to be received in *China*. *Francis Xavier* attempted firſt to travel thither from *Japan*, in Hopes of promoting the Kingdom of Chriſt; but died on his Way in the Iſle of *Sancham*, a Place dependant on the Province of *Canton*. Then the Fathers *Herrado*, *Morino Alfaro*, and ſome *Franciſcans*, viz. *Martin Egnatio*, *Regero*, *Peſſo*, *Ricci*, and other Fathers, undertook this Work with the ſame ardent Zeal; but Father *Ricci* proved the moſt ſucceſsful of any of them, for having long reſided at *Macco*, having ſtudied the Religion, Laws and Cuſtoms of that Empire, and being very well verſed in their Language, theſe Accompliſhments gained him the Eſteem of the Emperor and the whole Court, and rendered his Miſſion ſucceſsful; he obtained a Grant of buying a Houſe and a Burying-place, as alſo Leave to ſettle there, which was the firſt Foundation of the ſpreading of the Goſpel here. But the Lord's Vineyard at *Macao*, was once very near an utter Extirpation by a cruel Perſecution, if the Hand of God had not ſtopped it by puniſhing the Perſecutors.

After the Death of the Emperor *Vanli*, reigned his Son *Taichan*, a valiant Prince, who by raiſing a great Army againſt the *Tartars*, that began to be in Motion, diſcovered his earneſt Deſire of heroically attacking them, but his Deſign was fruſtrated by his ſudden Death, after a Reign only of four Months. He was ſucceeded by his Son *Thienſki*, who not in the leaſt degenerating from the Valour of his Anceſtors, as ſoon as he was on the Throne, aſſiſted by his Allies, beat the *Tartars* out of *Leaotung*, in which Province they had made an Irruption and maſtered ſeveral Cities, and after a Reign of about ſeven Years Duration died in Peace, and was ſucceeded by his Brother *Zungchi*, a mild negligent Prince, who, fond of Eaſe, repoſed too great Truſt in his Officers, who inſtead of a faithful Service repaid his Credulity with Treachery, and after an unfortunate Reign brought their Maſter to a miſerable End, which was followed by the Empire's falling into the Hands of a foreign Family.

" The Cauſes of the Revolution in *China*, and the " utter Extinction of the laſt Race of *Chineſe* Emper- " ors, beſides thoſe alledged by our Author, are by ſe- " veral Writers obſerved to be: That the Court (or " the Emperor) was plunged in luxurious lazy Eaſe; " his only Care being employed how to paſs his Days " with the greateſt Pleaſure, with the beautiful Virgins " which were ſelected for his Uſe all over the whole " Empire: For the Prince being abſolute, it was for- " bidden to marry any young Women before they were " proffered to him. This Courſe has ruined more " Courts than one, it naturally adminiſtring Occaſions " for Inſurrections within, and Foreign Invaſions, whilſt " the Emperors, drowned in ridiculous Pleaſures and " Diverſions, never trouble themſelves with the Go- " vernment, but intruſt it in the Hands of worthleſs " Eunuchs. Others add, that this Prince was alſo " very covetous."

The *Tartar* was driven out of *Leaotung* and *China* by the abovementioned Emperor *Thienſki*, and beſides made a Tributary to him; but the Sparks of civil Diſſention were not ſo extinguiſhed as to prevent their breaking out into a more raging Flame, which was kindled by the *Chineſe* Governors exorbitantly treating and plundering the *Tartars* and *Tartarian* Merchants, and not in the leaſt ſcrupling the Practice of any Manner of Injuſtice againſt them, in order to exaſperate that Nation, and oblige themſelves with the Opportunity of fiſhing in troubled Water. The Merchants and others that were abuſed by the Governors, petitioned againſt them; but the Emperor and the Court turned a deaf Ear to all their Complaints. The *Tartarian* King, in Reſentment, armed himſelf, and at the Head of his Army diſpatched a Letter to the Emperor, before he had Recourſe to coercive Means, or backed his Words with his Sword. He laid before him the unjuſt and partial Practices of his Governors and Officers; and ſet forth, that all the Remonſtrances of his Merchants were ſlighted at Court; deſiring the Emperor would be pleaſed to puniſh his Governors and exorbitant Robbers, and provide againſt ſuch pernicious and corrupt Practices for the Future, and excuſe him his annual Tribute, in order to reimburſe him the Military Expences he had been at; upon refuſal of which he declared, that he ſhould be obliged to take ſuch Meaſures as the continual Complaints of the Violence and Injuſtice daily exerciſed upon his Subjects ſhould oblige him to. The Emperor, inſtead of examining into this Affair, utterly diſcharges himſelf of it, and leaves it to his Council; who, keeping him blind, play'd their Game according to their own Pleaſure, and without any great Oppoſition ſuffer'd the *Tartar* to ſeize Part of *Leaotung*. After the Conqueſt of which, he endeavoured to ſubdue the whole Province, but was interrupted in his Career by a too vigorous Reſiſtance; and the War betwixt the two Nations laſted a long Time, Victory ſometimes inclining to one, and at other Times to the other Side: But at laſt the Strife ended in a Peace, in Favour of the *Tartar*, the Emperor being obliged to leave him in the quiet Enjoy-

ment

ment of his Conqueſts; by reaſon that the Robbers and ſeveral of the Nobility had made ſuch a formidable Inſurrection, that the Emperor ſeemed to apprehend more Danger from them than from the *Tartars* themſelves: Which was indeed afterwards confirmed by the Event; for the Robber *Licoung*, after taking ſeveral Cities and whole Provinces, grew ſo inſolent as to preſume to attack even the Emperor himſelf in *Peking* his Metropolis, which he knew to be empty of Forces, or at leaſt, that thoſe there were commanded by thoſe who would betray their Prince. The Emperor finding himſelf betray'd on one Hand, and deſerted on the other, being unwilling to fall into the Robber's Hands alive, after he had killed his Daughter with his Sword, ended his own miſerable Life with a Rope.

The Conqueror attempted to fix himſelf on the Throne; but Prince *Ouſangouei*, who commanded the Army at the Great Wall, and kept a Watchful Eye on the *Tartar*, deſigning either to fall on him with his great Force, or engage him on his Side, gained over to his Party the *Leaotungers*, and all thoſe who were either baniſhed, or had fled to that Province; but though they were added to his Army, he did not think himſelf ſtrong enough to deal with the almoſt infinite Numbers, and conſequently ſuperior Force of the Uſurper: Wherefore he, by a Treaty with *Tſonte* or *Zunte* the *Tartarian* King, obliged him to join his Forces againſt the Uſurper, in order to revenge the Death of his Father, whom the Robber had cruelly murthered: He ſucceeded in his Deſign, and after a bloody Fight perſued him; and it is at preſent utterly unknown where *Licoung* periſhed. During this Purſuit of the Robber, *Tſonte* enters the Empire, in order to ſupport Prince *Ouſangouei* on Occaſion, to clear the Empire of *Licoung*'s Followers, and diſperſe the Conſpirators. He advanced to *Peking*, where finding the Coaſt clear, and the Throne empty, he aſcends it, and, aſſiſted by his *Tartarian* Forces, cauſed the *Chineſe* (whoſe Hearts he had already won by his engaging Deportment) to proclaim him their Emperor, without making any other Alterations in the Government, than putting it in the Hands of an equal Number of *Tartars* and *Chineſe*, and introducing the *Tartarian* Habit and Hair, to which he had in a Sort inured and engaged the *Chineſe* by dreſſing them in that Manner, by a martial Stratagem, in order to deceive the Enemy, and the eaſier to beat *Licoung*.

" What *Nieuhoff* relates of this Prince is very re-
" markable, and conduces to the Illuſtration of this
" Story. This Prince, (ſaith he) ſeemed naturally en-
" dowed with all Manner of Perfections, and if he
" had any vicious Inclinations, he very artfully cor-
" rected them by Practice. Before he aſcended the
" Throne, he gave plain Indications of his Excel-
" lencies. In his tender Age his Father ſent him in
" *Chineſe* Habit into *China*, under the Direction and
" Care of ſome of his Counſellors. He there learned
" not only their Language, which his apt Capacity
" ſoon muſtered, but became ſo tinctured with their
" politer Manners and Morals, that he ſeemed utterly
" to have forgotten the *Tartarian* Roughneſs and Bar-
" barity. As ſoon as he was got into full Poſſeſſion of
" the Throne, he changed the rigid Manner of go-
" verning into a milder, knowing very well that the
" former would prevent his gaining his Ends on the
" *Chineſe*. He ſo eſtabliſhed himſelf on his new
" Throne, rather by his Tenderneſs and good Man-
" ners than by Arms, which endeared the Hearts of
" his Subjects to him. He careſſed the *Chineſe* that
" came over to him, as much as his own Countrymen;
" thoſe he took Priſoners, if they pleaſed, he enter-
" tained in his Service, and ſuffered thoſe who were
" unwilling, to depart, diſmiſſing them with obliging
" Expreſſions and a ſafe Conduct; thus he won their
" Hearts, and tendered a kind Refuge and Protection
" to the Exiles, or thoſe who had before fled out of
" their Country; and they indeed were very aſſiſtant
" to him in gaining the Empire. There were alſo
" ſome amongſt them, which had diſtinguiſhed them-
" ſelves in his Service; theſe he rewarded with Places
" or Preſents that far exceeded their Expectations."

After this, *Ouſangouei* returning from the Purſuit of his Enemies, finds the *Tartar* upon the Throne, and, purſuant to the Treaty concluded betwixt them, the Empire being now in Peace, and the Rebel totally defeated, deſired him to return to *Tartary*, tendering him the Preſents promiſed for his Aſſiſtance at the Beginning of the War. To this the Emperor putting on an obliging Air, anſwered, that it was yet too ſoon, ſince the Rebel was not ſo enfeebled, but that hearing of his Departure to *Tartary*, he might poſſibly attempt a freſh Inſurrection, and carry all before him; which he ſhould not be able to prevent, as not being at Hand to help them; wherefore it was much better firſt to deſtroy utterly the Rebel and all his Adherents, and revenge on him all the Evils which he had drawn on his Kingdom as well as the *Chineſe* Empire; and withal, to reduce them to ſo low a Condition, that it ſhould be impoſſible for them to make any new Attempts. The Prince either was or pretended to be ſatisfied with this Anſwer, and applied himſelf to the Deſtruction of the Rebels, which he ſo warmly purſued, that he did not leave the ſmalleſt Body of them together, but reſtored the Peace of *China*.

The Emperor *Tſonte* was ſcarce well ſettled on his Throne before he died in the Year 1644. He was the firſt of the Race of *Taicim*, who annexed the Imperial Crown of *China* to his Royal one; and govern'd both his own Nation called *Mantcheou*'s and the *Chineſe*, thereby tracing out a Way for the greater Glory of his Deſcendants.

He left a Son named *Chunchi*, who was but ſix Years of Age, to ſucceed to his Crown, and committed the Care of his Perſon and Education, as well as the Government of the Empire, to his Brother *Amavang*; who was as careful in the farther Subjection of the refractory Provinces on one Side, as *Ouſangouei* was in the Purſuit of *Licoung*, in order to take his juſt Revenge of him on the other: And we are accordingly told by ſome, that in an Engagement *Ouſangouei* himſelf cut *Licoung* to pieces, in Sacrifice to the *Manes* of his Father.

Amavang, to whom was entruſted the ſupreme Direction and Adminiſtration of the War and Empire, acquitted himſelf with ſo much Honour in all his Undertakings, that the Reduction and Maintainance of the Empire is to be aſcribed to him as much as his Brother: He gave continual Proofs of his Wiſdom and Prudence in the Direction of the State, and Forbearance of his Enemies: As he did alſo of his Valour and amazing Vigilance, in Beating of Thouſands of his Enemies; but he gave yet greater Evidences of the true Senſe of the moſt exalted Honour which animated his elevated Soul, utterly unrainted with any ſiniſter Ends, or private Intereſt, in ſurrendering as willingly and freely the Empire to the young Prince as ſoon as ever he came of Age, as he had reduced, governed and preſerved it to that Time. This Action alone is ſufficiently famous, becauſe there are very few parallel Examples can be produced.

Chunchi's Reign was but ſhort, for he died in 1662, and after his Entry upon the Government, met with very few other Difficulties than thoſe common to the Exerciſe of Sovereign Juriſdiction, and the Care of the State. In his Intervals of Relaxation he diſcovered a ſtrong Propenſity to Arts and Sciences, particularly to thoſe which were Mathematical: It was this that engaged him to promote Father *Adam Schaal* to be Preſident of that Tribunal, and graced him with his Favour, notwithſtanding that he was a Stranger, and a Chriſtian; this gave Encouragement to hope that the Chriſtian Religion would encreaſe; for when Princes begin to beſtow their Favours on its Teachers, it opens a Door to their ingratiating themſelves not only with the Commonality, but with the Nobility themſelves.

" *Le Comte* ſaith, that the Emperor *Chunchi* came in
" Perſon to viſit Father *Adam* above twenty Times within
" the Space of two Years, that he granted him Leave
" to

" to build two Churches in *Peking*, and conſented to " every Thing that might contribute either to the Eſta- " bliſhment or Propagation of the Faith; inſomuch " that prodigious Advances would have been made, if " a too violent Paſſion had not made an Alteration, by " depriving us of this Prince, at a Juncture when we " moſt wanted his Protection. He died, ſaith he, of " Grief for the Death of one of his Concubines, who " ſo ſtrongly inclined him to the Service of the falſe " Gods, that he would not hear of any other; upon " which followed a ſevere Perſecution, the Ground of " which was laid by his Miſtreſs. Nor did ſhe ſtrike " at the *Chriſtians* alone, but her Reſentment was alſo " fatal to the *Bonzi*'s, who narrowly eſcaped utter De- " ſtruction by her Means."

His Son *Cambi*, or *Canchi*, which ſignifies *Peaceable*, ſucceeded him, being but eight Years of Age when his Father died. This is the preſent Emperor, whoſe Reign is crowned with ſuch univerſal Elogies. He is a Lover of Arts and Sciences, and hath indulged to the Chriſtians ſuch great Immunities all over *China*, that it is to be hoped this mighty Empire, may in Time, through the divine Grace, be wrought upon entirely to quit their erroneous Pagan Doctrine, and embrace the ſaving Faith of Jeſus Chriſt; which the good God grant.

His Father ſaw in his Infancy his excellent Endowments, and therefore paſſing by all his elder Brothers, declared him his Succeſſor in the Imperial Throne. During his Minority, the Chriſtian Church was in a ſuffering Condition, the four Regents being bitterly incenſed and prejudic'd againſt that holy Religion; and then the Chriſtians were obliged to try their Patience. Father *Adam Schaal* was thrown into Chains, and condemned to Death; but mercifully delivered by the wonderful Hand of God; and he died not long after, full of Years and Honour: whilſt his Enemies fell into Diſgrace, and ſome of them being caught in their own Traps, died ſhameful Deaths. After his Deceaſe Father *Verbieſt* came into the Favour of this preſent Emperor, and held the ſame Place in his Grace to his laſt Hour, as well as that of Preſident of the Mathematicks. And after his Death Father *Grimaldi* ſucceeded in his Stead, and to the Favour of this Prince, whoſe Praiſes are below his real Merit.

For if thoſe Perſons may be believed, which ſpeak their own Experience, and nothing but what they are Eye and Ear-witneſſes of, he is a Monarch of whom it is much better to be ſilent, than to ſay but little. His Virtues are too great to be comprehended in a narrow Compaſs, and my Pen too mean to do him or them Juſtice. Wherefore I ſhall by my Silence excuſe myſelf from this too difficult Taſk, and only repeat and ſum up the Lives of the Princes of his Race, that have ruled the Empire. His Grandfather *Tſonte* ſcarce enjoyed his new Acquiſition ſo long as was requiſite for him to travel through it, and died in 1644, leaving to ſucceed him *Chunchi*, a Prince of ſix Years of Age, but great Endowments, who died in 1662, after that he had declared the preſent Emperor his Heir, the greateſt Action that he ever did, or could do. He was eight Years of Age at the time of his Father's Deceaſe. *Canchi*, or *Peaceable*, is his Name, who now quietly enjoys and rules his Empire, and is equally honoured, feared, and loved by his Subjects. In the Beginning of his Reign he ſtruggled with ſeveral dangerous and rough Seas, which moſt young Princes are obliged to break through before they reach a ſafe Harbour. Shortly after, and when he had ſcarce reached the Age of twenty, Prince *Ouſangouei* roſe up in Arms and carried on a vigorous War againſt him; and *Canchi* being by Deſcent a *Tartar*, and on the other Side *Ouſongouei* a *Chineſe*, and conſequently more agreeable to the Populace, they the more blindly followed him, and ſuch Numbers crouded to join him, that it was not a little ſurprizing, that having already one half of the Empire, he did not carry the Remainder. But the young Emperor, by his extraordinary Qualifications, ſo engaged the Hearts of his Subjects, that he at laſt concluded an honourable Peace with this Prince, which held ſeveral Years; and after his Death the Emperor was wiſe enough to allure his Sons to Court, and make a proper Uſe of their Weakneſs to his own Advantage; and thus by one Means or other he again ſubjected all Parts of this Empire under one Head, and is now their ſole Emperor. The Kings of *Canton* and *Fokien* alſo took Advantage of *Ouſangouei*'s Inſurrection, and began to make War againſt him; but he knew how to draw off their Forces, and to raiſe Diſcord amongſt theſe three Princes, (to which *Coxinga* may be added as a fourth) to divide them, and make them help to pull down each other; whereas poſſibly if they had all drawn one Way, how brave a Soldier, and how accompliſhed a Statеſman ſoever he is, he had been defeated, dethroned and expelled. Thus by his wiſe Conduct, and great good Fortune, gaining of Time, and outliving his Enemies, he hath poſſeſſed himſelf of their Kingdoms. After the Death of their Fathers, alluring the young Princes to him, or ſubduing them as ill Neighbours, he clear'd his Field of all the Seed that might infeſt it, and thereby reaped a full Harveſt of Obedience.

Having reduced his Empire to a peaceable State, he applied himſelf to the perfect Regulation of it; to which End he choſe the beſt Men for his Miniſters and Officers, honouring thoſe that did well, and puniſhing thoſe who miſbehaved. He ſhewed them, by his own Example, how great his Averſion was to Idleneſs, and how well-diſpoſed he was to Induſtry and Action. After the diſpatching of State-affairs, he employs himſelf either in Hunting, Fiſhing, or the Study of the Sciences; for being a learned Prince, he protects and favours thoſe who excel in the learned Arts, whether his Subjects or Strangers, preferring them to the higheſt Dignities, and not diſdaining to make uſe of the *Europeans* in the moſt important Services, and to beſtow on them the greateſt Poſts; nor is he aſhamed to learn from them Aſtronomy, and other Mathematical Arts, Anatomy, Medicine, and Natural Philoſophy; in all which the Jeſuits are his Inſtructors, from whom he daily condeſcends to receive Leſſons; *Grimaldi*, *Gerbillon*, and *Pereira*, are three of that Society whom he has made uſe of in Embaſſies. The firſt of them was ſent alone to *Muſcovy* in 1686, and the two latter were added to the great Embaſſy which proved ſo ſucceſsful by their Negociations in 1689, for the adjuſting all Differences betwixt the Great Czar and this Emperor at *Nogovium* or *Nipchou*. The Fathers *Schaal*, *Verbieſt*, and ſome of the above-mentioned, he hath diſtinguiſhed by the honourable Charge of Preſidents of Tribunals, and the Dignity of *Manderyns*, and himſelf as well as the Prince his Son, always heard them diſcourſing of Arts and Sciences with the utmoſt Pleaſure.

This mighty Emperor is not content perſonally to excel in Arts and Sciences, but endeavours to implant them in his Children, eſpecially *Hoangtaiſe* the Prince, his Heir-apparent, whom he himſelf particularly inſtructs. And the Education of Children, and reverencing their Parents, being one of the fundamental political Maxims of the *Chineſe*, this great Prince pleaſeth himſelf with it; and the Son diſcovers ſuch pregnant Signs of a good Genius, that far from degenerating from his illuſtrious Father, he gives juſt Reaſon to hope that he will make as great Advances in Wiſdom as his ſo great Predeceſſor.

Whence it is, that if it ſhould pleaſe God, that the *Chriſtian* Religion ſhould ever take Root in the Hearts of this great Father and Son, it might reaſonably be hoped that *China* would ſoon ſubmit to the Obedience of the Croſs. The Learning of the Jeſuits furniſhes them with an Opportunity to endear themſelves not only to theſe two Princes, but likewiſe ſeveral others, who by the Reſpect paid to theſe Learned Men, grow into a favourable Opinion not only of their Perſons, but of their Doctrines, which is heightned by their Abilities manifeſted in both the former *Muſcovite* Embaſſies, which was the Foundation of the favourable Edict promulgated in 1691, (about three Years before the writing of this) relating to the *Chriſtian Religion*; by which a Door is opened without Diſtinction to all Perſons of all

Degrees, to embrace that holy Faith. And what enhances the Value of this Favour is, that if *China* could be converted with the Bleſſing of God, we may unqueſtionably expect the Converſion of all *India*, and all the more remote and diſtant Nations; of which *China* being the Head, the leſſer Members, as Politicians obſerve, would of Courſe follow; to which the Lord give his Bleſſing.

In this Manner our Author concludes his Work, written in the true Patriot Spirit of a *Chineſe*, and with all the Piety of a Chriſtian, ſhowing himſelf equally concerned for the Proſperity of his Country, and for the Propagation of the Goſpel in his Country, which is a new Argument in Favour of his Writings, ſince publick Spirit, and religious Zeal, without Views of Intereſt, which cloſely conſidered, will be found to be very near the ſame Thing, are the true Springs of the moſt noble and heroic Conduct, as well as the moſt candid and ingenious Writings; and though theſe may be ſometimes diſſembled, yet to do this, ſo as to deceive, requires a much greater Meaſure of Art, than our Author ſeems, from his Book, to have been endowed with by Nature, or to have acquired by Practice. It remains to compleat our Author's View, and the Deſign of this Section, to continue this Hiſtory as low as we can, that the Reader may be acquainted, as near as poſſible, with the *Chineſe* Hiſtory down to the preſent Times.

This great Emperor *Canghi* reigned about twenty ſeven Years after the Concluſion of our Author's Hiſtory, and in that Space of Time, had ſeveral Diſputes which were terminated by as many Negotiations with the late *Czar*, *Peter* the Great. The Deſigns of theſe two mighty Monarchs were in a Manner oppoſite; the *Chineſe* Emperor was deſirous of preventing the Encroachments of the *Ruſſians* upon his Territories, and on the other Hand the Czar propoſed to himſelf the eſtabliſhing a regular Commerce in *China*. It was in order to accompliſh this, that by a new Treaty he regulated the Confines of the two Empires, upon Condition of a free Paſſage for the Caravans from *Ruſſia* to *Peking*, which ſubſiſted, tho' not without ſome Interruptions, during the Reign of *Canghi*, who, directly contrary to the *Chineſe* Maxims, admitted a *Ruſſian* Reſident to remain conſtantly at *Peking*. The *Sieur de Lange* who had that Character, has publiſhed his Memoirs, but they contain nothing that is very material; on the contrary, they conſiſt chiefly of his Diſputes with the Emperor's Miniſters, who on the one Hand diſliked the Trade by Caravans upon the old Principle of deſpiſing all foreign Trade, which produced a Balance in Favour of Foreigners, and on the other were in a Manner diſtracted at having a *Ruſſian* Miniſter in their Capital, who ſometimes had Audiences of the Emperor, whoſe Notions with Reſpect to theſe Matters were not at all agreeable to his Miniſters, that Monarch foreſeeing, that without ſome Conceſſions in Favour of the *Ruſſian* Trade, he ſhould ſometime or other be expoſed to a War with a Prince, capable of giving him infinitely more Trouble than the reſt of his Neighbours; of which however the *Chineſe* Mandaryns, wedded to their old Maxims, and preſuming on the irreſiſtable Power of their Armies, had not the leaſt Conception.

All this Time the Emperor of *China*, was engaged in an obſtinate and bloody War with the Weſtern *Tartars*, which was ended by a compleat Victory gained in the Year 1720. in Conſequence of which the far extended Country of *Thibet*, and all its Inhabitants ſubmitted to and acknowledged him for their Sovereign, by which Peace was eſtabliſhed on that Side. This was a Thing of prodigious Conſequence to the Empire, as well as an Event remarkably glorious for the reigning Monarch. In the ſucceeding Year, the *Chineſe* Inhabitants of the Iſland of *Formoſa*, reſolved to make a briſk Effort, in order to ſhake off the Yoke of the *Tartars*, in Hopes that lying at a Diſtance, they might be able to preſerve their Independency, and by the Acceſſion of their Countrymen from different Provinces, become powerful enough to eſtabliſh themſelves in the Dominion of that and the adjacent Iſles. In Conſequence of this wild and ill concerted Scheme, they made a ſudden Inſurrection, murdered all the *Mandaryns*, and drove the Imperial Troops out of moſt of the Cities in that Iſland. When the News of this Revolt was brought to *Peking*, the Miniſtry would have perſuaded the Emperor; that the People had been excited to it by the *Dutch*, and this with a View to irritate him againſt Foreigners, but he was too wiſe to entertain any ſuch Notions, and immediately ordered Part of the Forces in the Provinces oppoſite to *Formoſa* to be tranſported thither, which in a very ſhort Space of Time extinguiſhed the Rebellion, by extirpating the greateſt Part of thoſe who had any Concern in it, and forcing the reſt to fly for Shelter into the Mountains, where they lived by Rapine and Plunder, till by Degrees they were rooted out as Robbers and Thieves; inſomuch that this, like all Rebellions, that are ſuppreſſed, ſerved only to fix the Government, they intended to throw off, more ſtrongly. The Year after the Suppreſſion of this Rebellion, the Emperor being at his Country Palace, mentioned by his Excellency *Mr. Iſbrants Ides*, and going according to his uſual Cuſtom to hunt early in the Morning in a very rigorous Winter, he found himſelf ſuddenly ſtruck with a Chilneſs, which diſabled him from continuing on Horſeback, ſo that returning to his Palace, he took his Bed immediately; and his Phyſicians declaring that his Blood was coagulated, and that there was no Hopes of his Life, he ordered his principal Miniſters to attend *him*, and appointed his fourth Son to be his Succeſſor in the Government, ſoon after which he expired. This happened on the 9th of *September* 1722. according to our Stile, about eight in the Morning, in the ſeventieth Year of his Age, and the next Day his Corps was tranſported to *Peking*.

The new Emperor, who was about forty five Years of Age, took the Name of *Yong Tebing*, which ſignifies, ſettled Peace, and from the Day of his Acceſſion, diſcovered not only great Abilities, but a very ſteady and reſolute Temper; he found the Imperial Family very numerous, and many of his Brethren were poſſeſſed of the firſt Employments in the Government, in which relying on the paternal Tenderneſs of the late Emperor, they had not behaved with ſo much Circumſpection as they ought, more eſpecially the ninth Brother, who had the Direction of Part of the Publick Revenues; him the Emperor called to a ſevere Account, and not ſatisfied with his reſtoring Part of what he had embezzled, he cauſed him to be baniſhed into *Tartary*, where he died not long after. Another of his Brothers, who was at the Head of the Army, had likewiſe the Misfortune to incur his Diſpleaſure, was deprived of his Poſt, and otherwiſe puniſhed. Theſe Acts of Juſtice, his conſtant Application to Buſineſs, and his great Tenderneſs to his Subjects in general, gained him univerſal Reputation, and procured him the ſtricteſt Obedience. In his Father's Life-time he had never ſhewn any Liking to, or Confidence in the Miſſionaries, but on the contrary, behaved towards them with great Coldneſs and Reſerve, and yet the Jeſuits themſelves confeſs, he was as great a Lover of Learning as his Father, and as much inclined to protect and promote the Sciences as any of his Predeceſſors.

There is a great Probability, that the Reaſon of his Diſlike to the Chriſtian Fathers was owing to their Influence over the deceaſed Monarch, and of his obſerving that they made Uſe of that Influence, not only in regard to publick, but even to Family Affairs, and a Jealouſy perhaps they were averſe to, and had employed their Intrigues for preventing his Succeſſion. We find this aſſerted by one who was in the Train of a *Ruſſian* Miniſter at his Court, and it is the more probable, becauſe an *Italian* Monk, of great Simplicity of Manners, of exemplary Piety, and who amuſed himſelf with Painting, continued ſtill in his good Graces, and was not removed out of the Palace. Nay, Father *Kegler*, who was Preſident of the Tribunal of Mathematicks, enjoyed alſo his good Graces, and was treated not only with all the Reſpect due to his Character, but even promoted to a ſuperior Rank; which ſhews that he diſtinguiſhed between Religion and Manners, and knew how to ſet a juſt Value upon worthy Men, notwithſtanding they were of a different Religion.

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Whatever the Cauſe might be of his Diſtaſte to the Jeſuits, it was not long before it became fatal to the Chriſtians in general; and yet this did not immediately ſpring from his own Will and Pleaſure, but from a Memorial preſented to him by one of his chief Miniſters, ſetting forth abundance of Enormities of which theſe Men had been guilty, more eſpecially in the ill Uſe they made of their Favour with the late Emperor, and of the Influence they had over their Converts, which they repreſented as highly prejudicial to the State, and dangerous too, if not deſtructive of their ancient Conſtitution. This Memorial was followed by ſeveral others of the ſame Nature, and not long after by a much warmer Paper, tranſmitted by the Viceroy of *Fokien*, containing his Reaſons for expelling the Miſſionaries out of that Province; and concluding with a Requeſt, that the Emperor would iſſue his Orders for exiling them out of all the reſt of the Provinces, and ſend them either to Court or to *Macao*.

This laſt Memorial was referred to the Tribunal of Rites, and by their Advice the Prayer of the Petition was complied with, notwithſtanding all the Endeavours the Jeſuits could uſe, and the Interceſſion of their Friends and Patrons, who in this unlucky Situation could do them no farther Service than to procure a ſmall Alteration in this Meaſure, which was to ſubſtitute *Canton* inſtead of *Macao*; and accordingly all the Miſſionaries throughout the Provinces were obliged to abandon their reſpective Places of Reſidence, and were either ſent to the laſt mentioned City, or to *Peking*. Not long after this, a Proſecution was commenced againſt a Prince of the Blood and all his Family, purely on the Score of their being Chriſtians, which notwithſtanding it was very numerous and deſcended from an elder Brother of the Founder of the Empire, was carried ſo high, that by the ſupreme Tribunal of the Empire they were condemned to ſuffer Death; which however the Emperor was pleaſed to commute, and ſent them into perpetual Exile, as ſome ſay, or as others aſſert, directed them to be kept Priſoners during Life.

One would imagine from theſe Accounts, that the Emperor *Yong Tching* was of a very ſevere Diſpoſition, and had either conceived ſome frightful Idea of the Chriſtian Religion, or thought he had good Grounds to ſecure himſelf againſt any Attempts that might be made to the Prejudice of his Authority by ſome of his own Family. Yet nothing of this Kind ever appeared, for with reſpect to the Chriſtians that made uſe of *Chineſe* Prieſts, and performed their divine Worſhip without Oſtentation, he allowed them much the ſame Kind of Indulgence they had under his Predeceſſors; ſo that it ſeems it was not the Precepts of the Jeſuits, at leaſt in a Religious Senſe, that he feared, but their Dominion over Conſciences, their ſecret Intrigues and hidden Practices. As to the Imperial Family, he behaved towards ſuch as were in a private Condition, with all the Reſpect and Tenderneſs due to his Relations; but in regard to ſuch as were in publick Stations, he expected from them as clear and as candid Accounts as from others in the like Employments, and if theſe were wanting, he puniſhed them without any Reſpect to their being of his Blood, which he conſidered only as an Obligation on them to be more circumſpect in the Diſcharge of their Duty. An Inſtance there was which put the Rectitude of his Behaviour entirely out of Diſpute. The next Brother to him had been thought of for the Succeſſion, being a Prince of great Wiſdom and Prudence, and he was ſet aſide only from his affecting a ſedentary Life. Yet the Emperor his Father admitted him into his Cabinet Council, took his Opinion upon all Matters of Importance, and very ſeldom or never acted contrary to his Advice. This Brother, when *Yong Tching* came to the Throne, he made the Partner of his Cares and of his Power; he did nothing but according to his Counſels, and was ſo conſtant in this Reſpect, that he ſeemed rather his Brother's Miniſter than his Prince.

When he died, which was in the Month of *June*, 1730, *Yong Tching*, according to the Cuſtom of the Country, ſhewed his Reverence and Eſteem for the Deceaſed, by the Solemnity of his Funeral, and the Length of the Mourning; both of which rather ſuited the Companion of his Throne, than the Prince of his Blood. After the Death of this Prince, the whole Weight of Affairs devolved upon the Emperor, and he attended to them with Patience beyond Example, and behaved, whenever he gave Audience, with an Affability beyond the Reach of Deſcription. The Jeſuits at *Peking*, who would have been glad to have diſcovered any Miſtake in his Conduct, or Error in his Policy, very freely acknowledge this, and that inſtead of indulging his Eaſe; or purſuing his Pleaſures, he was temperate in the higheſt Degree, and dedicated more Hours to Buſineſs than almoſt any Man in his Dominions. He made uſe of his Revenues purely for the publick Service, and in Caſe of Dearths, or any other publick Calamity, he was ſure to prevent any Applications for Relief by an early and adequate Aſſiſtance. He gave an extraordinary Inſtance of his paternal Affection for his Subjects on the happening of an Earthquake, *November* 19, 1731, by which a great Part of the Imperial City of *Peking* was demoliſhed, and upwards of a thouſand People buried in the Ruins. He was at the Time it happened at one of his Palaces in the Country, not far from that City, and was taking the Air in a Boat upon one of the Canals, from whence he had the Mortification to ſee the greateſt Part of the Buildings, which had coſt his Predeceſſors immenſe Sums, ſubverted in an Inſtant. Upon this he immediately went a-ſhore, proſtrated himſelf upon the Ground, implored the Mercy of the Great God of Heaven and Earth for his Fellow Creatures, and beſought him, if that Puniſhment was due to any Crimes of his, that he might rather be removed, and become the Object of the Divine Vengeance, than that it ſhould fall upon an innocent People, criminal only from their being his Subjects.

As ſoon as the Danger was over, forgetting the Ruin of his Palace, he appointed Commiſſioners to enquire into the Loſſes which the People of *Peking* had ſuſtained, relieved the Families of thoſe who were killed, and iſſued a prodigious Sum of Money for repairing the Houſes, and rebuilding the publick Edifices that had been thrown down, and which is a very ſtrong Proof of his having no Pique or Prejudice to the Chriſtian Religion; being informed that the great Church of the Jeſuits was in a Manner totally ruined, he ſent for the Miſſionaries, treated them with great Humanity and Tenderneſs at their Audience, recommended to them the Repair of their Church as ſoon as poſſible, and made them a Preſent of one thouſand Taels in Gold, which amounts to 666 *l.* of our Money, for that Purpoſe.

We need not wonder that a Monarch, who reigned ſo worthily, ſhould be beloved and revered, as well as obeyed with the utmoſt Submiſſion by all his People; and it is univerſally allowed, that the *Chineſe* ſhewed their Duty to this Prince in a Manner ſuitable to the Obligations which he daily conferred upon them, and teſtified upon all Occaſions as ſincere and tender Affection for him, as if he had been their natural Parent. We have no certain Accounts ſince theſe, except only the Misfortune that befel the Chriſtians in 1732, when the Miſſionaries that had been hitherto allowed to remain at *Canton* were of a ſudden ordered to retire to *Macao*. They had this Notice given them on the 6th of *Auguſt*, and on the 9th they were embarked, to the Number of thirty Perſons, and thoſe who accompanied the Miſſionaries, were treated with the utmoſt Indignity; the only Reaſon aſſigned was, becauſe, contrary to the Emperor's Orders, they had endeavoured to propagate the Chriſtian Doctrine. But various Diſputes having ariſen between the *Dominicans* and the *Jeſuits* reſiding in *China*, and ſeveral Books having been lately printed in *Popiſh* Countries relating to theſe Diſputes, we may from thence in ſome Meaſure gather what have been the Motives to this new Perſecution.

In order to ſet a Matter ſo obſcure, in a Light as diſtinct as may be, it will be, in the firſt Place, right to obſerve, that it is not abſolutely certain, whether it can be, with greater Propriety aſſerted, that the *Jeſuits* have taught the *Chineſe* a new Religion, than that the *Chineſe* have taught them one; it is very reaſonable to believe, that

that the firſt Miſſionaries, even of this Order, ſtudied the *Chineſe* Literature very innocently, and only with a View to enable themſelves to preach the Faith of Chriſt more effectually. But by Degrees, it ſeems, they have taken ſuch a Liking to the *Chineſe* Philoſophy, and the *Chineſe* Manners, that they indulged their Diſciples in Practices, which they ſtile idle Ceremonies, but which the *Dominicans*, who ſeem to have no farther View than barely doing their Duty, conſider as rank Idolatry. This has occaſioned a long and warm Controverſy at *Rome*, which has been at laſt decided againſt the *Jeſuits*, who notwithſtanding proceed ſtill in their own Way, without paying that Reſpect to the *Roman* See, of which they boaſt ſo much in *Europe*.

In a Word, the *Jeſuits* finding that the Study of the *Chineſe* Learning was the high Road to Preferment in that Country, and that theſe Ceremonies were neceſſary to the acquiring it, could not find in their Hearts to block up either their own or their Diſciples Way to Power, to Credit, and Court Intereſt. Their Politicks, to be ſure, were right; but the Queſtion is, Whether they were conſiſtent with their Religious Intereſts; or whether it would not have been full as well for Chriſtianity, if they had been more ſolicitous about teaching the People the Path to Heaven, and leſs careful about their Succeſs at Court? Certain it is, that the great Influence this Order always have over the temporal Concerns of thoſe to whom they become ſpiritual Guides, is ſufficient to awake Attention, and even to alarm any Government, and more eſpecially a Government ſo watchful and ſuſpicious as that of the *Chineſe*. Their particular Applications to Women alſo, and that Itch which they too frequently diſcover of gaining Wealth to the Church, cannot but be prejudicial to them in the Opinion of all ſenſible People, more eſpecially when they find it ſo apparently repugnant to the Principles of that Doctrine they pretend to teach.

We may be allow'd alſo to obſerve, that the Propenſity of theſe Fathers to a Relaxation in Morals in Favour of thoſe who are intirely at their Diſpoſal, is another unlucky Circumſtance in Regard to the Propagation of the Goſpel, which has always prevailed moſt, where Men's Lives have been ſtrictly agreeable to its Precepts, and where the Converts to the Faith have ſhewn themſelves rather ſolicitous of obtaining the Bleſſings of another Life, than the Conveniencies of this. At leaſt two Things are very certain; one, that, by purſuing their particular Plan of promoting a temporal as well as ſpiritual Intereſt, that Perſecution was brought on in *Japan*, which extinguiſhed Chriſtianity, and therefore a like Conſequence may be juſtly feared in *China*. The other is, that in *Paraguay* the Jeſuits have actually eſtabliſhed, under Colour of promoting the ſpiritual Intereſt of the Natives, a temporal Dominion ſo abſolutely independent of the Crown of *Spain*, that it is very doubtful whether the People have the leaſt Notion of their being his Catholick Majeſty's Subjects. Now whatever Motives that Monarch may have to wink at this Behaviour of the Jeſuits, and to ſuffer them to maintain ſuch a diſtinct Kind of Government in *America*, it cannot be conceived, that the *Chineſe* Emperors will ever enter into any ſuch Notions of falſe Policy, or permit the Obedience of their Subjects to be withdrawn in this World, under Colour of conſulting their Happineſs in the next.

Theſe Hints will very probably lead the Reader to the Knowledge of the true Cauſes of the ſudden Change that has happened in the Condition of the *Chineſe* Chriſtians, and will account for a Perſecution, by a Monarch, who even thoſe whom he thus perſecutes, acknowledge to be a Prince of great Equity and Moderation, and neither an Enthuſiaſt nor a Bigot.

To ſpeak impartially, the Jeſuits themſelves do not much diſſemble theſe Things in their Memoirs. We ſee throughout, that they are charmed with their Court Life at *Peking*, the Reſpect ſhewn them by, and their Influence over the Emperor, the Titles with which they are honoured, the great Employments to which they are advanced, their living within the Walls of the Palace, and being admitted to the Imperial Preſence, at the Seaſons, when ſo great a Monarch is moſt diſengaged, the Preceptors of his Studies, the Companions of his literary Amuſements, the Perſons (who as Foreigners) are chiefly called upon to fill up the Vacancies in his leiſure Converſations. All theſe Particulars they relate at large, with a long Train of Circumſtances, and in Terms which moſt evidently ſhew their Senſibility with Regard to the Things which they relate. So that on the whole, we cannot help ſeeing that all the loud Boaſts of the Popiſh Writers, as to this Miſſion of the Jeſuits, are built upon a very ſandy Foundation, and that the Converſions they make are very precarious Things, reſembling rather the Gaining Men over to a Faction, than reconciling them to a new Religion, and conſequently tending to awaken the Suſpicions and Jealouſies of the moſt dark, ſubtle, and deſigning People on the whole Earth, except it may be——the Jeſuits themſelves.

As it is impoſſible the Goſpel Doctrines ſhould be effectually ſpread by theſe Miſſionaries, who are ſo much taken with the Kingdom of this World, ſo it is not at all likely, that the *Chineſe* Trade will ever become beneficial to this Part of the World, till it falls under ſome new Regulation. In Reality, Nobody trades there upon a free or equal Footing, but in a ſubmiſſive ſlaviſh Manner, by the Grace and Favour, as it were, of the Emperor, and upon ſuch Terms preciſely as he is pleaſed to preſcribe; by which ſuch Advantages are ſecured to his Subjects, that the Profits of a *China* Voyage reſult entirely from the Sale of the Goods returned, and conſequently are gained, by *Europeans* from *Europeans*; a very conſiderable Balance on each Cargo being in the firſt Place left behind in *China*. Theſe are plain and unqueſtionable Facts, and therefore deſerve to be maturely weighed, and thoroughly conſidered, by ſuch as look upon Commerce as a Thing of the utmoſt Importance. If the *Dutch* had remained Maſters of *Formoſa*, or if we had continued our Factory at *Chuſan*, Things might have changed their Face, and the Trade to theſe Countries been carried on in a more advantageous Manner.

As it ſtands at preſent, I will venture to hazard a Thought of my own, which I deſire may not be deſpiſed, till the Arguments I offer in Support of it are clearly refuted. It is this, I am apprehenſive that while we are contending about the Balance of Power, and ſacrificing each others Trade to a Spirit of mutual Jealouſy, Trade itſelf will remove to the North; and when it is too late we ſhall perceive that not only the *French* and *Spaniards*, but the *Engliſh* and *Dutch*, have been doing the Buſineſs of the Nations bordering upon the *Baltick*, and putting it in their Power to become rich and potent at our Expence. For to me, it is a Thing paſt all Doubt, that if the *Swedes* had not an actual and immediate Benefit accruing to them annually from the Trade with *China*, they would not carry it on, ſince *Sweden* is a Country that cannot afford to export great Quantities of Bullion, as all the other Nations engaged in this Trade actually do; and if by the bare vending their own Manufactures, they can make this Trade turn to Account, it muſt be viſible to all who have a true Inſight into Commerce, that ſooner or later they will become entire Maſters of this Branch of Traffick, or at leaſt, whatever Share we have in it, muſt be a dead Weight upon us, as furniſhing the Inſtruments of Luxury only in Exchange for our Coin; and when once this comes to be the Caſe, we may pleaſe ourſelves with the Thoughts of the *China* Trade, but conſidered in a national Light, it would be better for us that we had none.

There is nothing more common, than for ſuch as are actually concerned in Commerce, to ſmile at and deſpiſe Speculations upon that Subject; but I believe it would on due Search be found, that though Companies of Merchants and private Traders may be enriched by purſuing their own Schemes, and contriving to make the Management of them an impenetrable Myſtery; yet with Reſpect to National Advantage, the Notions of ſpeculative Men have been, generally ſpeaking, right. It is agreed on all Hands, that Trade is a Thing of a nice and delicate Nature, that from ſecret and imperceptible Cauſes it

it ebbs and flows, is poſſeſſed now by one Nation, and then by another; and that when it is once loſt, it is very hard to be regained. If therefore we obſtinately perſiſt in the old Road till the Northern Nations actually become poſſeſſed of this and other Branches of Traffick; and in Conſequence thereof, of a great Naval Force, it will be to no Purpoſe to look back, or to conſider by what Means this might have been prevented. There is a natural Vigour that attends an increaſing and growing Trade; and there is alſo a natural Supineneſs and Negligence which accompanies the Declenſion of Trade; ſo that when Nations in theſe different Circumſtances come to contend with each other, it is no difficult Thing to perceive which muſt go to the Wall.

We well know, that there was a Time when we had very little Trade, that it was with great Difficulty we firſt raiſed and then extended it, and that our doing this, made Way for the Declenſion of the *Spaniſh* and *Portugueſe* Trade, which have never recovered ſince. We alſo know, nay we even remember, when the *Swedes* and *Danes* had little or no Trade, and when themſelves conſidered it as impracticable for them to interfere with us, or the *Dutch* in the Trade of the *Eaſt-Indies*; but we now learn from Experience, that they are able to do it, and we cannot but be ſenſible, that the greateſt Obſtacles to ſuch Endeavours are felt at the Beginning; and that when theſe are once got over, as in Reſpect to them, they are already got over, Things go on a pace, that is to ſay, Exportation increaſes, Navigation is extended, Wealth rowls in, Shipping multiplies, and a naval Power is ſuddenly raiſed. The Buſineſs therefore is to reflect in Time, and to make Enquiries into the propereſt Means for preſerving what we have got, while it is yet in our Hands. Opportunities once ſlipt, are never to be retrieved; we are ſtill a naval Power, and a great naval Power; but if we imagine that this depends upon the Nature of our Government, upon the Supplies granted for the Navy, and the Orders iſſued from the Admiralty, we ſhall very ſoon become ſenſible of our Miſtake. *Philip* II. of *Spain* fell into this Miſtake; he fancied that naval Power might be maintained, as well as employed, by Policy; but what followed? In 1588, the Efforts of *Spain* were terrible, to *Europe* in general, and to us in particular; in leſs than twenty Years the Returns from the *Indies* became abſolutely precarious, the *Spaniſh* Fleets were the Contempt of their Enemies, and in half that Time both we and the *Dutch* inſulted the Coaſts of *Spain*. The Source and Support of a naval Power is Commerce, and if we cannot keep this, we muſt loſe that, let the Adminiſtration in this Country be ever ſo honeſt, or ſo wiſe; from whence my Concluſion is, that though there may be other very important Concerns, yet the moſt important of all is our Trade; and may Providence incline us to ſee this in Time!

But that we may not ſeem to be always complaining, and never thinking of any Means of removing the Evils of which we complain, let us conſider a little with ourſelves, if ſomewhat may not be thought of, which may afford us rational Hopes of preſerving the Commerce we have left, and even of extending it. Such an Attempt as this would be ſerviceable many Ways; it is peculiarly adapted to our preſent Situation; we have a rich and powerful Company, who are intruſted with the Commerce in theſe Parts, and who might be excited by the Deſire of expreſſing their Gratitude to the Publick for what they have received, to try what might be atchieved on this Side.

We have in the former Volume mentioned ſomewhat of the Poſſibility of venturing once more into the Iſland of *Japan*. But if that ſhould be thought too hazardous, what can hinder ſome of our Ships from viſiting *Formoſa*? a fruitful, pleaſant, and well ſituated Iſland. Are there not a thouſand Pretences that may be ſuggeſted for putting in there? and if the Veſſel that makes this Attempt be a Ship of Force, and well manned, is there any Reaſon to doubt, that ſhe would be able to procure that Reſpect which would make way for Trade? It may be replied, that the *Chineſe* Laws are ſo ſtrict, that there is no Trading in *Formoſa* without the Emperor's Leave. To which I reply, that it is very well known the *Chineſe* inſiſt upon their Laws in the moſt peremptory Manner, where they are ſure they have Force enough to ſupport and carry them into Execution. On the other Hand, where this is not to be done, they are very ſlow in coming to Extremities, and had rather bate ſome of their Punctilio's, than run the Hazard of a Diſpute that might be attended with bad Conſequences.

In Times paſt, the *Dutch* made the Conqueſt of this Iſland, or rather the *Dutch Eaſt-India* Company made it, and kept Poſſeſſion of it in Spite of the whole Force of the *Chineſe* Empire. I am very far from ſaying, that this ſhould become a Precedent to our *Eaſt-India* Company, or that they ought to attempt either a Conqueſt, or a Settlement by Force; all I contend for is, that if the *Dutch Eaſt-India* Company conquered it, the *Engliſh Eaſt-India* Company might find a Way to trade there. They would find their Account in it, and the Nation would find their Account in it; and though it might coſt ſome Time and Trouble to bring it about, yet this very Time and Trouble would, for ſo long a Space, exclude other Nations, and we might perhaps find a Means of putting the Trade there on ſuch a Foot as to keep it wholly and for ever to ourſelves.

If we never try, it is certain we ſhall never ſucceed; and if the *Swedes* or *Danes* had been diſcouraged by ſuch Obſtacles, there is no Doubt that they had never brought that Trade to bear which they now enjoy. Beſides, when our *Drakes* and *Cavendiſhes* undertook thoſe perilous Voyages in the Dawn of our Navigation, they had much greater Difficulties to ſtruggle with, and much leſs Aſſiſtance to hope for, yet they overcame them all; and to their Boldneſs and Intrepidity we owe that Figure we have ſince made as a Maritime Power. If therefore a Spirit of this Kind could be raiſed, or rather revived, why ſhould not we expect ſome ſuch-like Effects? or why ſhould we reſt ſatisfied with the preſent State of Things, and lay aſide all Thoughts of improving or extending our Commerce, when we ſee other Nations, far leſs able and powerful than our own, and under much greater Difficulties than we have any good Grounds to fear, making ſuch Attempts, and making them with Succeſs?

But to put this Matter out of all Doubt, and to ſet the Thing in ſo clear a Light that every Reader of tolerable Underſtanding may be able to judge of it, I have added another Section, which relates to a Country that hitherto we have little or no Knowledge of, with which we never attempted any Trade, and to which, notwithſtanding there is the higheſt Probability that an advantageous Commerce might be carried on. Whether this be practicable or not; whether it will be ever attempted by this Nation; or whether the Hints here given may prove uſeful to ſome more conſiderate and enterprizing Nation, muſt remain in the Womb of Time.

Yet till this ſhall be diſcloſed, I ſhall have the Satisfaction of knowing that I have done my Duty; and that with infinite Pains and Trouble I have collected and reduced into their proper Order, all the ſcattered Hints and Paſſages relative to a very large and fruitful Peninſula, not leſs wealthy, nor leſs populous in Proportion to its Bigneſs, than *China* itſelf, and of which there is not hitherto extant any regular or tolerable Deſcription in any Language; ſo that if I ſhould miſs in my great Aim, and which ought to be every Man's Aim, that of doing Good to and improving the Trade of my Country, I ſhall at leaſt ſucceed as an Author, by enriching with a new and curious Section this great Work, which I commit to the Peruſal and Conſideration of Poſterity, and more eſpecially of thoſe heroick and enterprizing Spirits deſtined to ſtrike out of the common Path, and to acquire immortal Glory by bringing new Advantages to Mankind.

SECTION VII.

A curious and concise Description of the Country, History of the Inhabitants, and Account of the present State of the Kingdom of *Corea*, together with some Hints of the Ease with which Commerce might be established in its Ports, the Benefits that might be expected from thence, the great Likelihood of Gaining an Entrance from thence into *Japan*, or at least an Intercourse with the *Japonese*; and many other entertaining and instructive Particulars relative to this Subject, and the Trade that is or might be carried on in the Dominions and Dependencies of the Emperor of *China*.

Collected chiefly from Memoirs hitherto unpublished, and compared with all the printed Histories and Travels, in which any Mention is made of this Country, its Commerce or Inhabitants.

1. *Of the Situation, Extent, Climate, and Boundaries of the Kingdom of* Corea, *with Remarks and Observations.* 2. *Of the History of this Country, as delivered in the* Chinese *and* Japonese *Authors, which, for any Thing that is hitherto known, are the only Writers upon that Subject.* 3. *Of the Soil, Produce, Commodities, Manufactures, and Riches of this noble* Peninsula. 4. *Of the Provinces, Cities, Ports, Fortresses,* &c. *in* Corea, *and of the Islands that lie upon its Coasts.* 5. *Of the Inhabitants, their Stature, Complexion, Habit, Customs, Manners, Temper, Learning, Diversions,* &c. 6. *Of the Commerce of the* Coreans *with the* Chinese, *the Commodities they import and export, and the Reason why the last mentioned Nation are so excessively jealous of them.* 7. *Of the Commerce of the* Coreans *with the* Japonese, *the Commodities and Manufactures they export and import, and of the natural Aversion between the two Nations.* 8. *An Enquiry into the Probability of the* Coreans *trading by Stealth into other Countries, and some Conjectures of the Countries to which they trade, and the Commodities for which they deal.* 9. *Reasons why it is not at all impossible to enter into a Trade with the* Coreans, *as also why this Commerce might answer, notwithstanding any Umbrage it might give to the* Chinese. 10. *Some Arguments tending to prove, that a Trade with* Corea *is the most probable Method of recovering some Degree of Intercourse with* Japan; *with a few Hints of the Means by which this might be effected.* 11. *A succinct Representation of the Advantages that might result from such a Commerce as this, with Reference to the Discovery of unknown Countries, that are probably richer than any to which we trade at present.* 12. *A Hint that we may receive Satisfaction this Way, as to the Possibility or Impossibility of finding a North East Passage.* 13. *Miscellaneous Remarks and Observations on the principal Points mentioned in this Section.*

1. THERE are two different Methods by which Commerce may be promoted, the one derived from the Improvement of the Lights afforded by Experience, which is indeed certain and sure, but generally speaking slow, and producing only a moderate Profit; the other arising from Science, and the endeavouring to strike out a new Road to fresh Markets, by a comprehensive Knowledge of Cosmography, Navigation, and the Manner of conducting foreign Trade. In Reference to the first, the *Spaniards* resolved to attempt a distant Navigation, after the Example of the *Portuguese*; the *Dutch*, when oppressed by the *Spaniards*, and denied a Share of the *India* Trade in *Europe*, resolved to attempt a Passage thither themselves; and in like Manner, when we perceived the Advantages resulting to *Spain*, from her Colonies in the *West-Indies*, determined to try what might be done in the same Way. In Regard to the latter, *Columbus* was the first, who had the Courage to propose going in Quest of all those Islands and Continents, that his own Sagacity had discovered on the other Side the Globe, and we very well know, what mighty Things followed from the Queen of *Spain*'s accepting his Proposal. In like Manner, *John Cabot* first formed a Notion of a North-west-Passage, which hitherto has not, but I perswade myself will, sometime or other, be discovered. *Ferdinand Magellan* was happier in his Project of going to the *Indies* by a South Passage, which he accomplished; all these were with Respect to the human Species in general, and with Regard to the Inhabitants of *Europe* in particular, very great and important Discoveries, and those chiefly that in the Eye of important Reason set this Part of the World in a much fairer and better Light than any of the rest.

But notwithstanding the manifest Advantages resulting from this high Prerogative of visiting and commanding in all the other Quarters of the Globe, it seems in this last Century to have been less regarded. Far from prosecuting that noble Plan, which in the Midst of such Obscurity our Ancestors had the Wisdom to draw, and the Courage to carry into Execution, we are disposed rather to make the most of what they have left us, and even to quarrel with each other about our Shares; so that *Asia* and *America*, instead of wondering, as they were wont to do, at the Boldness of our Voyages, and the Expertness of the *Europeans* in whatever relates to Traffick, are justly astonished at our Feuds, and see with Amazement, that we labour to destroy Settlements already planted, instead of making new; that we employ our Pains in decrying and discrediting each other, in publishing our Imbecilities and Misfortunes, and in exciting the *Indians* to shake off that Fear, which the Exploits of the *Europeans*, in the two last Ages, impressed, and to exert that Power, which themselves always possessed, but hitherto have been afraid to employ, in thrusting out those, who, not contented with trading, have ventured to play the Masters so far from Home.

If

If instead of so weak, so rash, and so impolitick a Behaviour, we had forborn every kind of Dispute, supported each others Settlements, and gone on in making Discoveries, we had been in a much better Condition by this Time than we are. These distant Countries would have furnished us with Places enough to have discharged those useless Hands that we have employed, not to terminate, but to continue our Disputes with each other. By their Labour, our Power, our Wealth, our Fame might have been extended, and these Countries that are now poor and desolate, might have been then rich, populous and happy. It is some Excuse for Barbarians, that they live in continual Enmity against, and in perpetual Wars with each other; but in us who pretend to have Policy that teacheth us better, and profess a Religion that requires a Conduct opposite from this at our Hands, it is as impious and iniquitous as it is ridiculous and absurd. We disclaim by this Behaviour, all Title to Wisdom, Moral or Divine, and put ourselves upon a Level with the Savages; we descend to, or rather sink ourselves beneath them, by doing precisely those Things, for which we esteem them Savages and despise them.

The only Apology we ever hear made for so irrational a Practice, is a very ill grounded Pretence of Necessity; our Ancestors, it is said, have done so much, that there is nothing left for us to do; they discovered, they conquered all, and thereby made Way for our Disputes with each other about Titles; in short, they were fortunate and glorious, and we unhappy, and precluded from acquiring Fame.

But these are all the simple Pretences of Indolence, or the false Colours of Avarice, which when we come to examine with impartial Strictness by the Light of Truth, will totally disappear. Amongst other Discoveries of our Ancestors, we may reckon this as none of the least important, that they discovered, that after all they had done, much more remained to be discovered. What a Scandal is it then to us, that having not only their Example to encourage us, but their Conjectures to instruct us, we have neither followed the one, nor made use of the other. They left us an exact Survey of the best Part of *America*, and we have left the rest totally unsurvey'd. They saw Reason to believe that a South-west Passage might be found to the *East Indies*; they attempted and discovered it; they left us better Reasons to prove that there is a North West Passage, and though by Fits and Starts we have made Trials, yet still it remains undiscovered. If we set down and consider with Attention, in how short a Tract of Time, from the finding a Passage by the Cape of *Good Hope* to the *East Indies*, all the subsequent Discoveries were made, how suddenly they stopt, and how long it is since any thing has been done of this Kind; it must induce us to believe that we either fall very far short in Point of Courage and publick Spirit of our Forefathers, or that there is some secret Reason why we are so backward in spite of the Encouragement we have received. This secret Reason is no other than our managing our Trade into these distant Parts by exclusive Companies, such as the *East India*, the *African*, the *South Sea*, and the *Hudson's Bay* Companies, the Discoveries under the Auspices of all which, may I presume be contained in a Volume of no exorbitant Size. It may be asked, Do our Companies restrain the rest of the World? To which I answer, No: But their own Companies do, and that Discoveries are attempted in no Kingdom in *Europe* by an old Company, but either where there are no Companies, or by a Company expressly erected for that Purpose.

Now to shew that something may be done, without any mighty Hazard, towards extending our Trade and our Knowledge at the same Time towards the North East, I have, by the Assistance of Lights and Memoirs communicated to me from Abroad, composed the following Description and History of the Peninsula of *Corea*; from whence it will appear, that it is a fine and fertile Country; that it is exceedingly populous, and inhabited by a civil, humane, and courteous People; that they are much given to Commerce, and would in all Probability rejoice at, and encourage any Attempt made by us to commence a Trade with them; that this Trade might be made highly beneficial to the Nation; that it is far from being improbable it might procure us both *Chinese* and *Japan* Goods at a more reasonable Rate than we have them at present; and last of all, that it must open a Passage to Discoveries of much greater Consequence than any that have been yet made.

2. The *Peninsula* of *Corea*, so little known to, and therefore so little considered by the *Europeans*, is one of the largest, and in all Respects one of the finest, noblest, and best situated *Peninsulas* upon the Globe. The *Tartars*, who are at present possessed of *China*, and who, before they conquered that Empire, were Masters of the Country of which we are speaking, call it in their Language *Solho Kouron*, which is as much as to say, the Kingdom of *Solho*. There is no Doubt that they have some sufficient Reason for this Appellation, though for Want of being acquainted with the *Tartar* Historians, we are able to say no more, than that they are reported to call it so by the *Chinese* Geographers. As for this last mentioned Nation, they have been pleased to bestow upon this Country the Name of *Kao li koue*, which we shall endeavour to explain as well as we can. This *Peninsula* was originally inhabited by various Nations, each governed by its particular Chief, until they were all reduced under the Subjection of one Monarch, whose Name was *Kao*. As for the Word *li*, it has many different Significations in the *Chinese* Tongue, and amongst the rest, it implies *obeying*, being subject to, or under the Obedience of. The Word *Koue* is properly translated by that of *Kingdom*; so that taking this Title as it stands in the *Chinese* Maps *Kao li koue* altogether, it may be very faithfully rendered thus, *the Kingdom ruled by* Kao, or, in our Manner of speaking, *Kao's Kingdom*. It is true, that in the modern Records of the *Chinese*, it is called *Tchao Sien*, from another Prince, or rather from another Race of Princes; but however this Name has never grown into common Use; but the *Chinese*, whenever they mention it in Conversation, or in Writing, call this *Peninsula Kaoli*, which they pronounce in such a Manner, that from thence by Corruption the Word *Corea* has been formed, by which it is universally known in *Europe*.

After adjusting as well as we can the Name, let us proceed to say somewhat of the Nature of this Country, which has been variously represented to us by different Authors, some treating it as a Kingdom distinct from, others, as a Part of *China*; many affirming it to be an Island, but the best modern Writers asserting it to be what it really is at this Day, a *Peninsula*. At first Sight these Differences seem to be the Effect of Ignorance, but at the Bottom there is some Colour of Truth for every one of these Representations. According to the most ancient *Chinese* Histories, though the Thing is not affirmed in direct Terms, yet it may be fairly inferred, that *Corea* was once joined to *China* on the West-side, though it is now divided from it by a large Gulph. For those Histories say, that the Ocean broke in with great Violence on that Side, and overwhelmed a vast Tract of Country, and when this happened, it is not at all improbable, that *Corea* became an absolute Island. For the same Histories say, that a very ancient Emperor, whom they call *Yu* the Great, formed a Design of recovering at least a Part of these Countries, by drawing Canals to a vast Channel, and by piercing a Mountain, opened a Passage for the great River *Hoang ho*, which finding by this Means a Vent into the Sea, carried off a great Part of the Inland Waters, and thereby left the Northern Country dry, which now connects *Corea* with the Continent; and in this Manner we are told it became a Peninsula.

This Country in the State it now is, is bounded on the North by the Country of *Nieuchen*, or the ancient hereditary Dominions of that *Tartar* Monarch, who is now Emperor of *China*; on the West it has the Gulph of *Leao tong*, which separates it from the Provinces of *Petcheli* and *Chan tong*, which are Part of *China*; on the East lies the Sea of *Japan*, and on the South it is washed by the Ocean. It extends from thirty four Degrees

thirty Minutes, to forty two Degrees thirty Minutes, of North Latitude, and from one hundred and forty two, to one hundred forty seven Degrees of Longitude; it is in Length from North to South, four hundred and fifty of our Miles; in Breadth from East to West, about three hundred; the Form of it is that of a Parallelogram, the upper Part towards the North being somewhat narrower than the Southern Part of it. It is from hence apparent, that it lies in the fifth and sixth temperate Climates, the most Southern Part of it being in the same Parallel with *Persia*, *Cyprus* and *Barbary*, and the most Northern in that of *Portugal*, *Sicily*, and the *Maderas*; the longest Day in the South is fourteen Hours and a Quarter, and in the North about fourteen Hours three Quarters.

The present Capital of it *Han ching*, is in the Latitude of thirty six Degrees North, and in the Longitude of ten Degrees East, from the City of *Pekin*, the Capital of *China*. It is represented by all the *Chinese* Geographers, as a Country full of Mountains, more especially towards the North, or rather towards the North-west, where there is a Ridge of high Hills that separates it from that Part of *Tartary* which depends on *China*, and these Hills are rocky and barren, but the other Mountains, more especially those towards the South, are of easy Ascent, covered with a fine Turf, shaded by beautiful Groves, and refreshed by a Multitude of pleasant Brooks. It is also furnished with several large and navigable Rivers, of which we shall take particular Notice only of four; the first is the *Yalou* on the North-west Side of *Corea*, which falls into the Yellow Sea, or that which divides this Country from *China*; the Mouth of this River is in the Latitude of forty Degrees North, and is there about thirty Miles over. The River *Li* falls also into the Yellow Sea, and is a large, beautiful and navigable Stream; the *Tatong* falls into the Eastern Sea, or the Sea of *Japan*, and at the Mouth of it there is a noble Port; the River *Han* is in the South Part of *Corea*, and falls into the Ocean, and is also large and navigable; in a Word, when we consider that this Country is washed by two great Seas, and by the Ocean, and that its Coasts are fifteen hundred Miles in Extent, we cannot Doubt of the Excellency of its Situation.

3. It is very certain, that the People of *Corea* are much inclined to Letters, and that they have very ancient and very authentic Histories, and some Books still more ancient, but these are full of Romances and Fables. They are very sensible of this, and say that they contain some instructive Truths disguised, of which having lost the Key, they are no longer able to decypher them. Those which they regard as true Histories, go between two and three thousand Years higher than the Birth of *Christ*, and yet are said to contain nothing in them that carries the least Air of Fiction or Falshood. They assert that their Country was at first inhabited by three or four different Nations, which however they admit to have been of *Tartar* Original; that these in a long Course of Years, and after various Wars with different Success one against another, were at last reduced under the Power of one Monarch. That his Posterity degenerating from the Virtues of their Ancestors, behaved themselves so ill as to occasion civil Wars, which weakened the Country to such a Degree, that it fell under the Dominion of the *Chinese* Emperors, who sometimes governed it as a Province, and at others, appointed Kings, from whom they received only an annual Tribute.

It is remarkable that these ancient Histories speak of the Capital of this Kingdom, a thousand Years before *Christ*, as situated in *China*; from whence it seems highly probable, that this must have been before the Inundation that has been mentioned, for otherwise it is not easy to conceive, why this Prince, even supposing him Master of that Part of *China*, should chuse to reside in a narrow Slip of Country, divided by a wide Sea from the rest of his Dominions. The same Histories speak of a Country lying to the North-East, but still on the same Continent, from whence one would imagine, that some Alteration has happened on that Side, and that some Earthquake or Inundation separated *Corea* from the Land of *Tedso*, which is no other than the Southern Part of that great Peninsula, known to the *Russians* by the Name of *Kamkatska*. The greatest Part of their History is taken up in accounting for their Disputes with the *Chinese*, from whom they often revolted, and were as often reduced; and in them likewise they give a large Account of their having attacked and subdued the *Nieuchieu Tartars*, or at least a Nation that formerly inhabited their Country.

Towards the latter End of the fifteenth Century, the *Japonese* invaded *Corea*, and were at first very successful, driving the King from his Capital, and becoming Masters of the greatest Part of his Dominions; but he having Recourse to the *Chinese*, they, after a long and bloody War, drove out the *Japonese* from all except two Provinces. Soon after this, another great Army landing from *Japan*, the War was carried on with greater Vigour than ever, but at last the *Coreans* and their Confederates had so much the better of these Invaders, that they concluded a Peace, and agreed to quit the Country, which they did. Before this Time, the *Coreans* and *Japonese* had always lived, not only in Peace, but in perfect Harmony with each other, insomuch, that many of both Nations were respectively settled in the others Country; but these Wars occasioned such an implacable Spirit of Resentment, which sometime after the Conclusion of the last, the *Japonese* took an Opportunity of massacring all the *Coreans* that were settled in their Dominions. All these Events, and many more are found in the *Japonese* Chronicles, and are briefly set down in the Histories of that Country, written by the Christian Missionaries, which is a very strong Confirmation of the Veracity of the *Corean* Histories.

About the Beginning of the last Century, the *Mantchou Tartars*, after they became Masters of *Leontong*, attacked and reduced the Kingdom of *Corea*, that is, obliged the King to acknowledge their Khan for his Sovereign, and to pay him Tribute; which the *Coreans* resented as the most grievous Indignity, having, as we observed before, been once Masters of this Country themselves; but since these *Tartars* have reduced *China*, the *Coreans* no longer consider their Subjection as a Disgrace, but remain well satisfied with their Condition, as indeed they have good Reason, since it has preserved them for the Space of one hundred and fifty Years, in a State of constant and settled Peace. All the Marks of Submission required from them, is, to send annually an Embassador, or rather an Embassy, for sometimes there are three or four Persons charged with equal Powers to *Pekin*. These have also a Commission in Reference to Trade, are intrusted with all the Commodities and Manufactures which the *Coreans* are allowed to transport into *China*, and are impowered to settle and receive the Price or Equivalent for them.

The only sensible or uneasy Mark of Dependance which this Nation feels, arises from the Usage this Embassador and his Retinue meets with, for they are assigned a Dwelling-Place in *Pekin*, which the *Chinese* are pleased to call a Palace, but from its Outside Appearance, and the Care with which it is guarded, it might better pass for a Gaol; there they remain from the Time they come, to the Time they leave this Capital of the *Chinese* Empire, without so much as stirring, except to Audience, and without seeing any but such as are first examined by their Guards. The Reason of all this Jealousy, which of late Years has increased rather than abated, is the Dread the *Chinese* are under of the *Coreans* coming to have any Intercourse with the *Russians*, who are their very near Neighbours, and might find an easy Access into their Country, in Case they had Notice of it, and of the Advantages that might accrue from their settling a Trade with these People.

The *Chinese* are the more uneasy about this for two Reasons; first, because they know that the *Coreans* are naturally hospitable, desirous of seeing Strangers, and very willing to entertain and trade with them; and secondly, because this would place the *Russians* on both Sides their Empire, and in some Measure between them and

and *Japan*, which is what they could not bear, and muſt be attended with a long and dangerous War, to remove an Evil of which they are ſo apprehenſive. It was for this, and no other Cauſe, that they inſiſted ſo peremptorily on making the River *Amur* the Northern Boundary of their Dominions, becauſe they judged that this would effectually cut off all Communication between the *Ruſſians* and the *Coreans*, or rather all Poſſibility of a Communication, as by Land it really does. But they made uſe of a very plauſible Pretence, which was, that the *Ruſſians* diſturbed them in their Pearl Fiſhery in that River, a Thing in itſelf of no great Conſequence to either Nation, and which therefore the *Ruſſians* readily gave up in Hopes of a ſettled and quiet Trade with *China*. This was alſo the ſecret and true Reaſon, why the *Chineſe* Miniſters would not long endure the Preſence of a *Ruſſian* Reſident at *Pekin*, notwithſtanding that they kept him in full as great Reſtraint, as they do the *Corean* Ambaſſadors, and at laſt led them to inſiſt upon the ſending away the *Sieur du Lange*, who had that Character from the Czar of *Muſcovy*. But after all, theſe Precautions need be no Bar to the *Ruſſians*, whilſt the Paſſage is open and eaſy by Sea, as will be ſhewn hereafter; the *Coreans* themſelves making Uſe of it to carry on a ſmall and inconſiderable Trade with the Subjects of *Ruſſia*, without knowing from what Country they come, or of what Nation they are.

4. The Reader has been already told, that there is Reaſon to believe, this Country made formerly quite a different Appearance from what it does at preſent; and that the whole Gulph, which ſeparates *Corea* from the oppoſite Coaſt of *China*, and which extends to full ſeven Degrees of Longitude, was formerly dry Land. The Reader has been alſo told, that in the moſt ancient and authentick Hiſtories, this Country is ſaid to have been inhabited by various Nations; and in the Accounts we have of the Provinces into which *Corea* is now divided; we are told to which of theſe ancient Nations they belonged; but at the ſame Time we find the Names of other Nations whoſe Dwellings are not to be found, and who from the Actions recorded of them appear to have been all ſettled on the Weſt Side of the *Peninſula*, which affords another Argument to prove, that a vaſt Tract of Country was anciently either ſubverted by an Earthquake, or overflowed by the Sea.

Our preſent Buſineſs is with what remains, and with the Kingdom of *Corea* as it ſtands at this Day, when it is divided into eight Provinces; the firſt of theſe is *Hien king*, which is as much as to ſay, *the proſperous Court*; it is the North-eaſt Quarter of *Corea* ſtretching all along the Sea of *Japan*, which by the Way is almoſt as cloſe ſhut up as the *Black Sea*; and this is the Reaſon that when there are any Kinds of Winds, the Navigation is extremely dangerous, the Waves running exceſſively high, and beating with prodigious Fury upon the Coaſt, which is but bleak and inhoſpitable, except at its very Extremity, where it is divided from the Country of the *Man tcheou Tartars* by a very large River, on the Banks of which are ſeveral good Towns, and the Diſtricts round them are very well cultivated. This Province was the native Seat of the *Kaſkiuli*, a Nation that in Proceſs of Time overcame all the reſt, and ſtretched their Sway over the whole Country. It is from this Province, that the Inhabitants in their ſmall Veſſels glide along the Coaſt under a Notion of Pearl Fiſhing, but in Reality that they may trade with their Northern Neighbours, and ſometimes with the *Ruſſians*, who take them for *Japoneſe*.

The next Province to this is that of *Ping nean*, which makes the North-weſt Side of *Corea*, or, ſtrictly ſpeaking, of the Continent of *Corea*, for this with the Province before-mentioned, lie to the North of the *Peninſula*, and make a Part of the great Continent of *Aſia*. This Province, the Name of which ſignifies *the peaceable Land*, or *the Country of Quiet*, is bounded on the Weſt by the Province of *Leaolong*, and on the South by the *Yellow Sea* or *Corean Gulph*. It is through this Province that the River *Yalou* rolls its Courſe, till it falls into the *Yellow Sea*; and it may not be amiſs to obſerve, that according to the *Chineſe* Cuſtom of diſtinguiſhing their Rivers by the Colour, this has received the Name of *Yalou Kiang*, that is as much as to ſay, the *Green River*; from the Tincture of its Waters, which are ſuppoſed to be mineral, and are therefore ſeldom drank till they have been boiled, and have ſtood ſo long as to precipitate a Kind of yellow Sediment. This is a very large, populous, and well-built Province, which is chiefly owing to the River, that is navigable above ninety Miles, and has ſeveral large trading Towns upon its Banks. It was the ancient Habitation of the *Tchao ſſien*, which, as we have heretofore obſerved, is the Name now beſtowed in the Records of *China* upon the whole Country of *Corea*.

The Province of *Kitang yuen* lies on the North-eaſt Side of the *Peninſula*, and the Name ſignifies the River's Source; it ſtretches along the Sea of *Japan*, and has under its Juriſdiction a great Number of ſmall Iſlands, inhabited chiefly by Fiſhermen. The Climate of this Country is remarkably pleaſant, being neither exceſſively cold in the Winter, nor ſcorching hot in the Summer. It is finely diverſified with Hills and Plains, and the beſt Timber in *Corea* for Houſe and Ship-building grows here. It is very populous, but the People live moſtly in Villages and ſmall Towns, as being addicted chiefly to Paſturage, Tillage, and Fiſhing. In the Time of the Wars between the *Japoneſe* and *Coreans* this Country was the principal Scene of Action, and conſequently ſuffered extremely; and therefore to this Cauſe we may reaſonably refer there being no Cities, and but very few great Towns within its Limits; and perhaps to this likewiſe is owing the Activity, Hardineſs and martial Genius of its Inhabitants, who are all well diſciplined, and remarkably ſkilful in military Exerciſes. This Province is likewiſe famous for a good Breed of ſmall but ſerviceable Horſes.

The oppoſite Province, or the North-weſt Side of the *Peninſula*, is ſtiled *Hoang hai*, which is as much as to ſay, *the Yellow Sea*, from its ſtretching along the Coaſts of it. It extends Northwards as far as the Mouth of the River *Yalou*, and ſtretches from thence Southwards for the Space of two hundred Miles. It is for the moſt Part a flat and fruitful Country, abounding with People who live in Cities and large Towns, and are much addicted to Trade and Manufactures; on the Coaſt there are ſeveral very large Iſlands, particularly, *Tſiao tong* and *Tſiang hoa*, the latter deriving its Name from a great City, the Inhabitants of which are chiefly employed in making a Kind of Stuffs that are very thin and light, but withal very cloſe and warm. This was anciently the Seat of a Nation called *Mahans*, tho' they ought rather to be regarded as a Tribe, for the true Name of the Nation was *Han*, the largeſt of all thoſe ſeparate People that originally inhabited this Country, and therefore divided into three Tribes, inhabiting as many different Diſtricts.

The middle Province is called *King ki*, the former ſignifying, as we have often before obſerved, a *Court*, the latter a *Region*, *Province*, or *Diſtrict*; and it is ſo called, becauſe the City of *Kingki teo*, which was the ancient Capital of this Country, ſtands therein. This is the only Inland Province in *Corea*, and lies preciſely in the Heart of the Country, being about two hundred Miles from North to South, and near an hundred from Weſt to Eaſt. There can be hardly imagined a Country more pleaſant, more fruitful, or better peopled than this is, full of large Towns and almoſt innumerable Villages, and containing beſides ſeveral great and well-built Cities. The Inhabitants are remarkable for Learning and Politeneſs, and the Buildings in this Country are little, if at all inferior, to thoſe of *China*, even in its beſt Provinces. The King has in this Country many noble Palaces, adorned with fine Gardens, and ſpacious Parks well ſtocked with Game. The People of this Province are a Mixture of all the Nations that formerly inhabited *Corea*, and it appears from their Hiſtories, that this is a new Province taken out of the reſt, and peculiarly ſubject to the Tribunals of the Royal Cities, from whence Mandaryns are ſent to govern the ſeveral

Districts into which it is divided; but the chief Cities are under the Direction of particular Mandaryns, and the Troops both here and in the rest of the Provinces, are commanded by the Nobility or Persons of Estates, who raise them amongst their Vassals, holding most of their Lands from the King by a Sort of Military Tenure. The Corn and Fruits that grow in this Country are the best in *Corea*, which perhaps is chiefly owing to the great Care taken in their Cultivation.

The South-east Province of *Corea* is called *Kin chan*, which is bounded on the East and on the South by the Sea of *Japan*, abounds with Cities and great Towns, and there are five large and commodious Ports in this District; the Southern Extremity, which is directly over-against the two great Islands that form what we call *Japan*, is distanced from thence about one hundred Miles, and there are Vessels that pass regularly from one Country to another thrice in a Week. It is necessary to observe, that in these Streights which separate *Corea* from *Japan*, there lie two small Islands, *Key* and *Dar*, which are as it were in the Middle; from the Mountains, in both of them, the Coasts of each Country are very easily discovered. These Islands are small but very fruitful, and it would be no difficult Matter to erect on either a Fortress capable of resisting any Force that these People could employ against it; so that if any *European* Nation should settle themselves here under the Direction of a wise and prudent Governor, and with a competent Body of seafoned Troops, he might maintain himself, and provided he attempted Nothing upon the opposite Continents, might very soon compass a free Trade with one, if not both Nations.

The Province of *Tchu sin* occupies the South-west Side of the *Peninsula*, lying over-against the Province of *Chan tong* in *China*, from whence the North-east Extremity of it is distant about forty Leagues, whereas the South-west Point of it is full two hundred Leagues distant. The Name of this Province signifies *Ever Faithful*, and also *without Blemish*; and it was so called, because in the Wars with the *Japonese* it was never conquered. The Air here is soft and temperate, for the most Part, and though their Summers are pretty hot, the Soil is very fruitful; it is watered by several fine Rivers, and besides a Multitude of Villages, and a great Number of good Towns, there are in it four great Cities. The People are very industrious, not only in the Cultivation of their Land, but also in Manufactures, in Navigation and Fishing, which makes them very stout and hardy, so that the best Infantry in *Corea* are those raised from thence. There are several considerable Islands along the Coast, and at the Distance of about ten Leagues from the South-west Corner is the great Island of *Fong* or *Fong ma*, which is near seventy Miles in Circumference, and upon which, if the *Europeans* could make a Settlement, it would lie conveniently enough for the Trade of *China* and *Japan*, as well as *Corea*, since it is not above eighty Leagues from the former, and not quite sixty from the latter.

The eighth and last Province in this Country is *Tsuen lo*, which lies between the two Provinces last mentioned, and takes up the Middle of the Southern Extremity of the *Peninsula*, the Ocean washing its Coasts, which extend about one hundred and fifty Leagues. It was anciently the Country of the *Pien han*, which was the third Tribe of that Nation, and is at present inhabited by a very robust and industrious People, who are naturally civil and courteous to Strangers, and much addicted to Commerce. The whole Course of this Country is, as it were, covered with Islands, some of which are rocky and uninhabited, others equally fruitful and populous. There are many great Towns, and two large Cities, in this Province, and it is generally believed that there is more shipping belonging to it than to any of the rest. The Island of *Kelpaert* lies about twenty four Leagues due South from its Coasts, and is much larger than any of the Islands hitherto mentioned, but notwithstanding this great Distance, it is in a Manner united to *Corea* by an *Archipelago* of Islands that lie to the North-west of it, and reach to the very Shore. We shall have Occasion to mention this Island hereafter, and shall not therefore dwell any longer upon it here.

Thus the Reader has as clear and distinct a Geographical Description of the whole of this Country as we have been able to give him, after comparing together a Multitude of different Accounts, some of which were written above an hundred Years ago, when it seems that *Corea* was better known to the *Europeans* than it is at present. Within the Compass of these eight Provinces they reckon forty Cities, to whom *Mandaryns* are sent directly from the Court, and of which there are generally three in each. Besides these, there are thirty three great Towns of the first Order, like those which in *China* are called *Fou*, upon which are depending sixty of the second Order, equivalent to those which the *Chinese* call *Tcheou*, and no less than seventy *Hien*, or Towns of the third Order, every one of which has at least six or seven, some of them upwards of twenty Villages in their Districts. The Northern Provinces are mountainous, and the Air sharp and cold, notwithstanding which they produce all the Necessaries of Life, have Woods of most excellent Timber, in which are Abundance of wild Beasts that produce Furs, little if at all inferior to those of *Siberia*; and on the Frontiers of those Provinces towards *Tartary*, the greatest Plenty of *Gin seng* is found, of which they make a great Profit by selling it to the *Chinese*. There are also Mines of all Sorts, and even of Gold, of which a considerable Quantity is annually sent to *China*. The Southern Provinces, that is to say, the three last mentioned, are as rich and fruitful in Grain and Corn as any in the World.

The Reader is to observe, that when we speak of Corn, it is to be understood, in the Northern Parts, of Barley, and in the Southern Parts of Rice; and though they want not other Grain of various Sorts, they have also excellent Roots, some of which in Taste resemble the Potatoe, but are of a much larger Size. As for Fruits, they have those of *Europe*, such as Apples and Pears, in the Northern Provinces, and the richest Fruits of *China* in the Southern. As for their Timber, it consists of Oak, Chesnut, Pine, Fir, and of several Sorts that are not known in *Europe*. Silver and Lead they have in great Plenty, but the latter is not so good as that of *Europe*, which in all Probability is owing to their Want of Skill in managing the Ore, for its Defects consist in being hard and brittle. Horses and Cows are in vast Abundance, and they make use of Oxen to plough their Land, and to draw their Carriages; in the Woods they have Bears and Foxes, Zibbelins and Castors, wild Boars in great Numbers, a good Breed of tame Swine, chiefly black. Their Rivers are well stored with Fish, and would be much better stocked if they were not infested with Crocodiles, and those too of a most enormous Size, some of thirty Foot long. They have also great Plenty of all Sorts of Fowl, such as Swans, Geese, Ducks, Storks, Herons, Pidgeons, Woodcocks, Pheasants, and tame Fowl, that are excellent. They have likewise Eagles, Falcons, Kites, and other Birds of Prey, and many Kinds of very beautiful Birds, which are not known in *Europe*, some of great Value, with party-colour'd Feathers in their Tails which are three Foot long, and these are commonly either exported to *China* or *Japan*, and make also Part of the annual Present sent to *Pekin* for the Emperor.

5. The Inhabitants of the Northern Provinces are generally tall, active, well shaped, healthy, robust People, with very little about them of the *Tartar*; but those of the South are of a more sickly Complexion, weaker Bodies, and in their Persons and Temper very much resembling the *Chinese*. In the Northern Provinces, most People wear a Kind of Furr Caps, silk Vests, which in the Winter are lined with Lamb-skin; and the Women wear their Jackets and Petticoats flounced and fringed with Gold Lace. Most Persons of Quality affect to have their Robes of Violet-colour'd Silk; in the other Provinces both Men and Women are dress in painted Linen or Chinces, but are, generally speaking, adorned with Silver and Gold Ornaments notwithstanding. As they have Hemp and Flax in the Northern

thern Parts in Plenty, they make vaſt Quantities of Cloth, but none of the Memoirs that I have ſeen make any Mention of Cotton. They are very neat in their Dreſs, and the better Sort affect Magnificence, yet they are far from being vain, and can be hardly ſaid to have any Faſhions amongſt them. Their Cities are walled and fortified, but neither ſo ſtrongly nor ſo neatly as in *China*; their Houſes are commonly no more than one Story, with a Kind of Cock-loft over them, in which their Merchants keep their Goods; and in private Families they ſerve for their Fruit. In their Villages they build with Earth, but in all their great Towns and Cities with Brick; but they thatch every where either with Straw or Reeds, which is the only Kind of Covering they have. The People are courteous, modeſt, and well behaved, yet their Morals are not quite ſo regular as in Times paſt, when Robbery, Murder, and Adultery, were Crimes unknown amongſt them. They have common Women amongſt them as in *China*, and none of their young Men are aſhamed of converſing with, or being ſeen in their Company. They allow their Wives much greater Liberties than in *China*; and for this Reaſon the *Chineſe* eſteem them *Barbarians*, though in all other Reſpects they ſpeak of them not fairly only, but with Reverence.

In point of Learning they fall little, if at all, ſhort of the *Chineſe*; and here, as well as in *China*, none but Scholars are preferred to Employments. They beſtow Degrees once in three Years, and all who are Candidates for them undergo a very rigorous Examination; ſo that it is very difficult to obtain any Promotion but by Merit. With Reſpect to Religion, People of Diſtinction are generally bred up in the Sentiments of *Confucius*, and are a Sort of moral Deiſts, who make an uncorrupted Probity their Point of Honour. The common People are Idolaters of the *Indian* Sect, and have amongſt them a vaſt Number of *Bonzes*; they have alſo Monaſteries of both Sexes, where People lead ſingle Lives, but are reſtrained only by their own Choice, for they may marry if they think fit, and ſometimes they do.

As to their Eſtates, the King has the ſole Property in the Land, which is granted out to every Man in Proportion to his Family, but perſonal Eſtates deſcend from Father to Son. The *Mandaryns* have alſo Lands aſſigned them for the Support of their Dignity, which they let out in Farms, but receive their Rent in Kind and not in Money. The Monarchs of *Corea* are abſolute, except the Homage they pay to the Emperor of *China*, from whom they receive the Inveſtiture of their Dominions by their Ambaſſadors; and though the Heir apparent enter immediately on the Adminiſtration from the Deceaſe of his Predeceſſor, yet neither he nor his Conſort aſſume Regal Titles till they have the Emperor's Conſent, which is always given; and as the whole Ceremony upon this Occaſion is very exactly regulated, as well as the Tribute paid, which amounts to eight hundred Taels; ſo there never happens any Diſputes.

Each Province maintains a certain Number of Horſe and Foot, except that in which the Capital City ſtands, and which is exempted on the Score of maintaining the Court. The Troops of each Province ſerve annually about the King's Perſon, ſo that he ſees the whole Force of *Corea* once in ſeven Years; but proportionable Detachments are ſent from every Province to guard that whoſe Forces are about the King. They are remarkably mild in their Puniſhments for common Crimes; they are bamboo'd or baſtinado'd, but with more Modeſty and leſs Severity than in *China*. Adultery, Murder, and Treaſon, are puniſhed by Beheading; and for other Offences capital in their Nature, the Criminals are baniſhed into the adjacent Iſlands.

Poetry and Muſick are their principal Amuſements, more eſpecially publick Spectacles, ſuch as Comedies, Tragedies, and Operas, in the Performance of which they ſpare no Expence. It has been ſurmiſed that they were very ignorant, becauſe they fetched their Kalendars annually from *Pekin*, but in Reality this is a Point of Submiſſion to the *Chineſe* Court, which is alſo paid by the Inhabitants of every Province of that Empire from political Conſiderations, and they go in the tenth Month of every Year to receive their Kalendars for the next. The People of *Corea* are the moſt dutiful in the World to their Parents; it is ſaid that Diſobedience is capital by the Laws, but that there has been no Inſtance of any Puniſhment of that Sort, the very Law preventing any ſuch Offence. They mourn for their Fathers and Mothers three Years, during all which Time the Corpſe is kept embalmed in their Houſe; at the End of that Space the Body is interred, and the Wearing Apparel, Horſes, Dogs, and whatever elſe belonged to the Perſon of the Deceaſed, are diſtributed among the Relations at the Funeral. The Mourning for a Brother laſts in the ſame Manner for three Months.

The common People are plainly clad, and ſo are their Soldiers, who carry a Pole-axe, a Firelock, and have a Sabre at their Sides; they live, generally ſpeaking, ſoberly, though they have great Plenty of every thing, and make very good Ale, or if you pleaſe to call it Wine, of Rice, from whence alſo they diſtil Arrack, which is preferable to that of the *Eaſt-Indies*, being a clearer and ſtronger, as well as a better flavoured Spirit. Tea is much drank in the Northern Provinces, but leſs uſed in the South, where their Rivers are bright and clear, ſo that they have every where good Water, which is wanting in *China*, and of which there is alſo a Scarcity in *Japan*.

6. We have obſerved, that the Subjection of the *Coreans* to the *Chineſe*, is very far from being burthenſome to them, but this muſt be underſtood of their Condition in their own Country; for in Reference to the Deputies that are ſent once a Year into *China*, and who are generally accompanied by about threeſcore Merchants, they are certainly treated with as much Severity and Indignity as People well can be. The Months in which they travel are *March* and *Auguſt*; in the former they ſometimes croſs the Gulph of *Corea* upon the Ice with their Carriages; but in *Auguſt* they come in pretty large Veſſels, and having debarked their Cargoes, convey them by Land to *Pekin*. The Commodities they bring are principally theſe that follow:

A coarſe Kind of Paper made of raw Silk, very thick, ſmooth, even, and ſtrong, which is made Uſe of in *China* inſtead of Glaſs to cover their Windows. A very fine, thin, white, and ſmooth Paper for Writing. A third Sort of Paper thick like the firſt, and ſmooth and fine like the laſt, with large Figures emboſſed in Gold and Silver, made uſe of for Hangings. It may not be amiſs to obſerve here, that eight hundred Years ago the *Chineſe* had that black ſhining Stick Ink, which they now make themſelves, from the *Coreans*, and they acknowledge that they were three hundred Years before they arrived at the Art of making it in the ſame Perfection. Umbrelloes of all Sorts, very ſtrong and very neat. Fine Matts, beautifully wrought and of many Colours. Tobacco of a ſmall Cut for Smoaking; this they had from the *Japoneſe*, to whom it was brought by the *Portugueſe*; it is of the *Brazil* Kind, and the *Chineſe* eſteem it much more than their own. Striped Cottons of ſeveral Kinds, Furrs of various Sorts, dried Fiſh, which are taken out of large Shells in the Sea of *Japan*.

They bring with them likewiſe vaſt Quantities of Silver and Gold, Part in Ingots, and Part in *Spaniſh* Piſtoles. They are cloſe ſhut up, as in a Priſon, all the while they remain at *Pekin*; and the *Mandaryn* who has the Guard of them, ſells the Liberty of trading with the *Coreans* to the Merchants who give moſt; and yet theſe have not the Liberty of conferring with them but in the Preſence of a Soldier and two Interpreters. Whenever they ſtir abroad they have a Guard about them with Whips in their Hands, who laſh any that come near, or offer to ſpeak to them.

The Goods they purchaſe are fine Silks in prodigious Quantities, but raw; a Kind of Damaſk, which they take off alſo in great Quantities; a Sort of very thin Silk for Linings, which the *Chineſe* call *Fanſa*; Tea and China-ware, white Copper Veſſels of all Sorts, vaſt Quantities of Cotton, Part of which they manufacture in ſuch a Manner, that they bring it back and ſell it in *China* at a high Price.

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The *Coreans* likewise bring as Curiosities, fine Pencils made of the Hair of their Wolves Tails; a Sort of yellow Varnish that shines like Gold, made of the Gum of a Kind of Palm-tree, as also several Iron and Steel Wares. Once in three or four Years, when the Season affords them a safe Passage over the Mountains, they bring their Caravans by Land, and in them great Quantities of Silver, that they may buy up the more raw Silk, which they manufacture for their Trade, though the *Chinese* prohibit them dealing with any foreign Nation whatever, and have a *Mandaryn* at the King of *Corea*'s Court to see that this Probibition is observed; and he is very careful in this Particular in all Cases but where he is largely paid for not being so.

It is not easy to enter into the Reasons why the *Chinese* are so excessively jealous of the *Coreans* having any Commerce with Strangers, except the Dread they have of Foreigners establishing themselves in that Country, from whence they might so easily pass over into *China* itself. But of all Nations they most dread the *Russians*, and it is not so much through Ignorance as Cunning, that all their Maps of the Frontiers of *Corea* are so incorrect. But this Kind of Precaution can only be of Use in deceiving the *Europeans*, for as to the Natives of *Corea*, they have so much of the *Chinese* in them, that they have falsified their Maps and Charts likewise, and represent the North-east Coast of their Country as utterly innavigable, on Account of Shallows, Rocks, and Banks of Sand, which is only with a View to cover their Trade on that Side, in which they employ a great Number of Vessels under the Pretence of the Fishery. For in the *Japonese* Sea there are Shell-fish of a most enormous Size, which being broke so as to get out the Fish, they hang up and dry it, sprinkling it from Time to Time with Salt Water; this dried Fish, which in Taste resembles Codsouns, are held a great Delicacy in *China*, and are sold at a pretty good Price; but the *Coreans* will tell you that they get Millions by them, which alludes to their clandestine Trade, that is chiefly covered by Presents of these Fish made to the *Chinese Mandaryn* resident in *Corea*.

7. In ancient Times, as has been already observed, the Intercourse between the People of *Corea* and of *Japan* was very great, and highly beneficial to both Countries; and we have likewise shewn how this Intercourse was interrupted, and the Means by which it was followed with Hatred as implacable on both Sides, as their former Friendship was cordial and sincere. In Process of Time however, and by a Suspension of Injuries on all Sides, this Enmity is again in a great Measure wore out, at least among the People of both Nations, for the Governments still keep at their old Distance, the *Japonese* from political Jealousy of all Strangers, and the *Coreans*, because the Court of *China* has strictly forbid all Traffick between them and the *Japonese*.

But for all this, the Commerce is constant, regular, and even public enough between the two Nations, and the Manner in which it is managed is this: There is a pretty large Island between *Corea* and *Japan*, but nearer to the Coasts of *Japan*, which in our *European* Map is called *Susima*, but by the *Coreans Tui la tao*; and this by the *Japonese* Government has been yielded to the King of *Corea*, with an evident Intention to facilitate the Trade between their Subjects, notwithstanding the Prohibitions on both Sides. In this Island, the Property of which, as we have observed, belongs now to the *Coreans*, the *Japonese* Merchants have vast Magazines, so that all Ships that come hither are very speedily laden; and on the other Hand, the *Coreans* have their Magazines at *Tsin tchsion*, in the Province of *Tsuen lo*, from whence they are brought by two navigable Rivers, one of which falls into the other, and the Mouth of the latter is directly over-against the Island of *Tui la tao*, at the Distance only of eighteen Leagues.

It remains now to give an Account of the Merchandize in which the Traders of both Countries deal; and first with Regard to the *Japonese*; their Magazines are constantly full of Pepper of *Sapan*, and other sweet-scented and fine Woods, Boufflers Horns, which the *Coreans* burn, and use the Powder in making their Ink; of Deer and Goat-skins, and of various *European* Commodities, which they purchase partly from the *Dutch* in their own Country, and partly from the *Chinese*. The *Coreans*, on the other Hand, barter with the *Japonese*, Tyger Skins, Furrs, Lead, Ginseng, several Sorts of Varnish; and the Balance of this Trade, generally in Favour of the *Japonese*, is paid in Ingots of Silver. They likewise change their Ingots for *Spanish* Ducats, upon which they receive a Premium of Six or Seven *per Cent.* and the Design of this is to carry these Ducats to *China*, to conceal the better that Plenty of Silver which they have of their own; but the Ducats produced by this Trade are believed not to amount to a tenth Part of what the *Coreans* carrry to *China*; and how they come by the rest will be explained hereafter.

Besides this Trade with the *Japonese*, they carry on a Sort of smuggling Commerce at the Island of *Kelpraet* or *Quelpraet*, where there are also Magazines of both Nations, but not near so great as those of *Tui ta lao*; for, as we shall hereafter inform the Reader, this Island is chiefly remarkable for a Kind of Smugling or contraband Trade, for which there never was a Place better situated or disposed by Nature, as having convenient Ports on all Sides. Some modern Writers say, that the *Coreans* exchanged this Island with the *Japonese* for that of *Tui ta lao*, which is a Point that hitherto is not supported by sufficient Evidence. The *Dutch* Seamen that were shipwrecked here in 1662, and whose Account of *Corea* is almost the only one published, make this a Place of much too great Consequence to be exchanged; and as other Accounts we have from the *Philippines* admit there are great Numbers of *Japonese* settled here, perhaps this may be thought Foundation enough for such a Report.

It is indeed very certain, that the printed Relations of all these Countries are very superficial, and are to be read with great Caution; the Missionaries in *Japan* were able to give no Account of *Corea*, but as they met with it in *Japonese* Books; since they fairly acknowledge, that none of their Fathers ever went there, and if they had, perhaps they would not have learned much more than those who went to *Jedzo*, and yet were not able to say whether it was a Continent or an Island. The last of the Missionaries Account of *China* admit, that what is contained in the *Chinese* Maps and Books concerning *Corea*, cannot well be depended upon. His Excellency Mr. *Tsirants Ides*, who with vast Pains and Difficulty made a large Map of his Travels, which he sent to Burgomaster *Witzen*, and who settled his Geographical Faith upon it, though he is very accurate in describing the Countries through which he passed, is miserably mistaken in all those that he has ventured to lay down from Information. As for *Corea*, he makes it a small Island, with a Strait to the North between it and *China* almost as broad as the Gulph, by which it is really divided from that Country on the West; and as to the North-east Continent of *Asia*, it is laid down within the same Longitude with *Corea*, whereas the Country of *Kamskatska* stretches several Degrees to the East, and if produced, would lie in a Manner parallel to *Corea*, as the *Peninsula* of *Corea* lies parallel to the Continent of *China*. The *Dutch*, while they were possessed of *Formosa*, had great Opportunities of becoming acquainted with the Coast of *Corea*, and accordingly, by the Favour of a very worthy Person, I have seen several remarkable Passages in the Journals of a Person in a distinguished Station at *Formosa*, which are vastly clearer than any Thing published of late Years, though written above a Century ago.

As far as I know, there is Nothing of this Sort printed; and as for the Shipwreck of the *Dutch* Seamen on *Quelpraet*, it will be a useful Thing to those who have read this Section, because they will then see the Reason of the Treatment those Seamen met with from the *Coreans*, and of the great Dread these People had of the *Tartars*, by whom they had not then been subdued full thirty Years. We might expect some tolerable Account of these North-east Parts of *Asia* in the *Spanish* Histories of the *Philippines*, if there were any such, of modern Date, but we know only of one, and that printed at *Madrid* in 1733, and suppressed for

Reasons

Reaſons of State. The Truth of the Matter is, that the *Spaniards* are as ſuſpicious and jealous of that Colony as the *Chineſe* are of *Corea*; and with ſome Reaſon, for *Manila* is incredibly rich, and the Trade driven there is not of a Nature to be diſcloſed, as appears from ſome Memoirs lately tranſmitted from *Batavia*, in which we are told, that if this Country was in the Hands of any but the *Spaniards*, it would produce as much Benefit to *Europe*, as all the other trading Settlements in the *Eaſt Indies* put together.

8. After what has been already ſaid of the many Difficulties that occur in obtaining Accounts that may be depended upon of the Commerce of the *Coreans*, the Reader will, no Doubt, be pleaſed with whatever can be rationally given him upon this Subject, though it is not quite ſo full, ſo clear, or ſo certain as either he could deſire, or we could wiſh; but upon this he may depend, that we ſhall ſet Things before him in a juſt Light, and leave that to his Deciſion, which perhaps ſome Writers would have delivered with a greater Degree of Confidence, and conſequently leſs Reſpect to Truth. In the firſt Place, we lay it down as a Thing abſolutely certain, that notwithſtanding all the Precautions of the *Chineſe*, the *Coreans* carry on a very large Trade; which appears thus:

They purchaſe vaſt Quantities of raw Silk in *China*, beyond the Degree of Conſumption in their Country, which they muſt manufacture and diſpoſe of ſomewhere, otherwiſe their Trade with *China* would have declined, whereas it increaſes. They take off large Quantities of manufactured Silks in *China*, more eſpecially of that Sort of Damaſk, which from its being chiefly in Demand from them, the *Chineſe* call *Kao li Toanza*, i. e. *Corean Damaſk*, very little of which however is worn by them. They pay for moſt of their Goods in *Spaniſh* Silver, which *Spaniſh* Silver muſt be acquired by Trade. They purchaſe no *European* Commodities at *Pekin*, and yet they are common enough all over *Corea*; they muſt therefore have them ſome other Way. They purchaſe ſome ſmall Quantities of *Ruſſian* Furrs, when they are to be had, in *China*, and yet the fineſt *Ruſſian* Furrs are commonly worn by Perſons of Diſtinction in *Corea*, which therefore they muſt obtain by ſome other Channel. They have Spices and other *Indian* Commodities amongſt them, though none of theſe are bought from the *Chineſe*; and they have alſo Amethiſts and Emeralds, which is a Proof of their having Correſpondence with ſome Nations that trade to *America*. We will endeavour to give a probable Account of the Manner in which they come by all, or at leaſt moſt of theſe Commodities and Manufactures, and in ſeveral Inſtances we ſhall confirm our Conjectures by indiſputable Teſtimonies, which in a Matter of this Nature is all that we pretend to do, and is much more than has hitherto been done.

The Country of *Corea*, or to ſpeak with Strictneſs and Propriety, the *Peninſula* of *Corea*, excluding the two Provinces that belong to it upon the Continent, is very carefully laid down in the modern Maps of *China*; but the ſame thing cannot be ſaid of the adjacent Countries to the Eaſt and North-eaſt, as will appear to any competent Judge who will compare the ſeveral Maps of thoſe Countries that are extant, hardly any two of which are alike, and conſequently, tho' it is very poſſible they may be all falſe, yet it is impoſſible they ſhould be all true, and more than probable the greateſt Part have no Reſemblance to Truth.

In the Sieur *Bellin*'s Map, of the laſt Diſcoveries made by the *Ruſſians*, there is a large Gulph which he calls the Gulph of *Kamſchatſka*, which ſeparates that Country from the Continent to which *Corea* is joined, and from this Map it appears to be very eaſy for the *Coreans* to ſail along the Coaſt as high as the River *Amur*, the Mouth of which is there laid down in the Latitude of 46 Degrees, and paſſing up this River they trade with the Subjects of the *Ruſſians*, and ſometimes with the *Ruſſians* themſelves, as appears from what Mr. *Yſbrant Ides* tells us of People who come thither dreſt in Robes of blue Silk, with long Beards, who pretend that they dwell in an Iſland lying North eaſt of that Coaſt.

Now, in the firſt Place, we know that the *Coreans* actually dreſs in this Manner, and on the other Hand it is very certain, that the Inhabitants of any Iſland lying to the North-eaſt of the River *Amur*, could not well have Silk of their own Growth, or purchaſe it in *China* without our hearing of them.

The Reaſon why the *Coreans* make uſe of this Method to deceive the *Ruſſians*, is to prevent their Commerce coming to be made known to the *Chineſe*, which they are very ſtudious to avoid, as the *Chineſe* appear to be much more jealous of the *Ruſſians* than of any other Nation. It may be enquired, how it is poſſible for them to avoid a Diſcovery, ſince the *Chineſe* Dominions are now extended to the River *Amur?* To which the plain Anſwer is, That theſe Countries do not belong to the Emperor of *China* in that Quality, but as he is the Sovereign of the *Man tchou Tartars*, and theſe People are not of ſo jealous and ſuſpicious a Nature as the *Chineſe*, and therefore content themſelves very probably with ſuch Accounts, as for their own Conveniency the *Coreans* are pleaſed to give. It is alſo not at all unlikely that they may trade with the Inhabitants of the oppoſite Coaſt of *Kamſchatſka*, but what Commodities they obtain from them we cannot pretend to ſay.

After having thus ſhewn how they obtain rich Furrs, and other Northern Commodities, we will endeavour to deſcribe their Trade to the South, in reference to which the Reader is to obſerve, that under Colour of ſailing to the Iſland of *Quelpraet*, they take in from the Magazines there full of *Chineſe* Commodities, a proper Cargo for the *Philippines*, and paſſing behind the Iſland of *Formoſa* by the Help of the proper Trade Wind, they come ſafely to the Port of *Manila*, where they trade under the Name of *Chineſe*, and by this Means it is that they obtain ſuch Quantities of *Spaniſh* Silver, without which they would find it very difficult, if not impracticable, to carry on their *Chineſe* Trade. Here likewiſe they purchaſe Spices and other *Indian* Commodities; nor is it at all improbable that they trade in their Paſſage home with the Inhabitants of thoſe Iſlands that lie between *Manila* and *Formoſa*.

It may be aſked, What Certainty we have of this? To which I anſwer, That ſince we are certain they have *Spaniſh* Silver, and ſince we are as certain that no *European* Nation trades with them in their own Ports, we may be ſure that they have it this Way, becauſe they can have it no other Way. Beſides, I am ſure they did carry on this Trade above an hundred Years ago, and this from the Lights given me by ſome Papers relating to the melancholy Maſſacre at *Amboyna*, ſeveral of thoſe who were ſtiled *Japoneſe*, and who ſuffered with the *Engliſh* for their pretended Conſpiracy againſt the *Dutch*, were in Reality *Coreans*. If therefore they were expert enough to enter into this Navigation then, what Reaſon is there to doubt that they carry on the ſame Commerce now; more eſpecially ſince we know, that ſo late as the Year 1702, their Merchants brought a large Quantity of *Spaniſh* Silver to *Pekin*.

It may alſo be enquired, how the *Coreans* eſcape being diſcovered by the *Chineſe* at *Manila?* And the Anſwer to this is very ſhort and eaſy. The Trade to *Manila* is as much a contraband Trade to the *Chineſe* as to the *Coreans*, and therefore it would be impoſſible for them to diſcover ſuch an Offence to their Government, without confeſſing themſelves guilty of the ſame Crime; and every body knows that the *Chineſe* are much too cunning to do that. I foreſee alſo that it may be demanded, why, if they trade to *Manila*, they may not alſo trade to *Batavia?* To which I can only ſay, that there are no Proofs of it, nor any great Probability, whereas with Reſpect to their other Commerce we have both Evidence and Probability.

I have already obſerved, that we are far from having diſtinct Accounts of the Commerce at *Manila*, we only know in general Terms, that Veſſels from almoſt all the Countries in the Eaſt reſort thither, not only for the Sake of trading with the *Spaniards*, but with each other. It may indeed be ſaid, that *Macao* lies more conveniently for the *Coreans*, and that they might be furniſhed there with *European*, and perhaps

haps alſo with *Indian* Commodities. But when it is conſidered that this Place is under the Power of the *Chineſe*, who have a *Mandaryn* conſtantly reſiding there, it will appear no proper Port for *Corean* Veſſels; and therefore their not making uſe of it, cannot be eſteemed an Objection of any Weight to the Truth of what I have delivered; neither am I conſcious to myſelf of having concealed any thing that might make againſt the Account which I have given, and which therefore I hope will be thought to deſerve Credit, at leaſt till we can obtain a better.

9. The Pains taken to deſcribe this Country, to digeſt the ſcattered Remains of the Hiſtory of its Inhabitants, to explore their Manners and Cuſtoms, and to inveſtigate the Nature and Circumſtances of their Commerce, might paſs for a very rational Amuſement, even ſuppoſing no higher End to be propoſed, than that of ſupplying the Deficiency of other Writers, and placing in a tolerable Point of Light a Subject that had remained in the Dark before. But I muſt confeſs this was not my Motive, or at leaſt it was not my only Motive; and when I ſay this, I perſuade myſelf that the Reader will not be at all at a Loſs to diſcover what was my Motive. At the Time when an Application to Parliament was deſigned for altering the Method of collecting the Duties upon Tea, which ſince that has in ſome Meaſure taken Place, I remember, among other Suggeſtions this was one, that for many Years paſt our Trade to *China* was declining; and this firſt put me upon enquiring whether there might not poſſibly be ſome Method found of ſupplying this Deficiency in our *India* Trade; and this Hint produced the Thoughts of carrying on a Commerce on the Coaſts of *Corea*; for which I ſought and procured Materials, with an Intent to have publiſhed them by themſelves; but after engaging in this Work, I thought they might be better preſerved here.

The Reaſons which induced me to think a Scheme of this Sort practicable, were chiefly theſe: The Situation of the Country, which being a *Peninſula* with a vaſt Extent of Coaſt, made it probable that ſome convenient Port might be met with to which *Britiſh* Ships might reſort. If upon Trial this ſhould be found either impracticable or difficult, it appeared to me, that as the whole of this Coaſt was ſurrounded by Iſlands, ſome of them might afford ſuch a Port, without the Hazard of navigating a Coaſt which I know ſome of the *Dutch* Charts repreſent as very dangerous, though I am not altogether certain that theſe Charts are to be abſolutely depended upon. Something of this Kind might undoubtedly be undertaken, for as theſe Iſlands are very numerous, it is not to be conceived that in none of them a good Port, a tolerable Bay, or a ſafe Road ſhould be found; becauſe Experience ſhews us, that there is no ſuch Thing to be met with in the reſt of the habitable World. When I found, upon Enquiry, that the *Coreans* were much addicted to Trade, and very deſirous of correſponding with Foreigners, which obliged the *Chineſe* to take ſo many Precautions to prevent their Deputies from indulging this Propenſity during their Stay at *Pekin*; I concluded, that if an Attempt of this Sort was made with proper Care and Diligence, it could not well fail of ſucceeding; and that though very poſſibly the firſt Trials might not be attended with any great or any extraordinary Profit, yet they muſt of Neceſſity afford us great Lights, and enable us by Degrees to open a new Branch of Trade, which in the End muſt tend greatly to our Benefit.

I was confirmed in theſe Notions, by conſidering, that the Inhabitants of the Northern Part of this *Peninſula* live in a very cold Climate; for all the Writers of Credit, in Relation to the Affairs of *China*, agree, that the upper Part of the *Corean* Gulph is entirely froze over almoſt every Year; that therefore the People might very probably be pleaſed with ſome Kind or other of our Woollen Manufactures; and I was the rather induced to entertain this Opinion, when I found that we formerly ſent conſiderable Quantities of Cloth to *Japan*. It occurred to me farther, that as the *Coreans* had a great many valuable Commodities and Manufactures much eſteemed in *Europe*, the Returns could not but be valuable in Caſe ſuch a Trade could be brought about; or if we found ourſelves diſappointed in that Reſpect, as it is certain that theſe People have amongſt them Plenty both of Gold and Silver, we could not fail of being very well paid, in Caſe our Commodities and Manufactures could be introduced. I was indeed aware of the Umbrage this might give to the *Chineſe*, and that very poſſibly it might put them upon taking every Meaſure in their Power to diſtreſs, and even to deſtroy this Trade; but on the other Hand, when I reflected, that in Spite of the Endeavours of the *Chineſe*, the *Coreans* were in actual Poſſeſſion of a conſiderable domeſtick, and no very deſpicable foreign Trade, this did not appear any formidable Objection, there being no Reaſon why the *Chineſe* ſhould exert themſelves with greater Vivacity to hinder the *Coreans* from trading with us than with the *Japoneſe*, which they tacitly permit, though they openly prohibit; and as they are a very ſubtle Nation, I could not help thinking they might be rather induced to connive at our Trade, in Hopes of its deſtroying, in a great Meaſure, the Inclinations which the *Coreans* are known to have for carrying on a Correſpondence with the *Ruſſians*.

It is very eaſy to penetrate the Cauſes that alarm the Government of *China* upon this Head; and as they have been before ſet forth, there is no Occaſion for repeating them here; but whoever conſiders them, muſt at the ſame Time diſcern, that our Trading upon the Coaſts of *Corea* would be attended with none of thoſe Inconveniencies. It could not be feared that we ſhould aim at diſcovering in order to conquer the Country; it could not be apprehended that we ſhould excite the *Coreans* to revolt; it could not be ſo much as ſuſpected, that under Pretence of Commerce we ſhould attempt any thing to the Prejudice of thoſe Rights which for a long Courſe of Years the *Chineſe* Emperors firſt, and the *Tartar* Monarchs ſince, have eſtabliſhed over this Kingdom and its Inhabitants. I am well enough acquainted with the *Chineſe* Government, to be very ſenſible that Nothing of this Kind can be ſuggeſted by any Ambaſſador in our Favour; but I know very well, that whatever we may imagine in *Europe*, there are no Reſolutions taken in the Cabinets of the *Chineſe* Monarch till the Conſequences are thoroughly conſidered; and therefore we have good Reaſon to believe, that amongſt other Circumſtances attending a new Trade, theſe might fall under their Cognizance; and as the Inference I make is drawn from their own Maxims, there is Nothing abſurd in ſuppoſing that they may ſee it as well as we; but I muſt deſire the Reader to obſerve that what I contend for is not a Permiſſion, or a Toleration to trade to *Corea* in the ſame Manner as we do to *Canton* in *China*, but a bare Connivance only, founded upon prudential Motives, which to be ſure the *Chineſe* will not think proper to declare, and into which it will be as little neceſſary for us to enquire. But beſides all this, let us but remember a little what paſſed in former Times. The *Dutch* actually poſſeſſed themſelves of *Formoſa*, when it was more ſtrongly connected with *China* than *Corea* is at this Day; nor does it appear from any thing recorded in Hiſtory, though I muſt confeſs that we are pretty much in the dark as to what paſſed in this Iſland, that the *Chineſe* Government ever made any conſiderable Attempt to recover it out of the Hands of the *Dutch*; but it was taken from them at laſt by a Multitude of deſperate Perſons, who, when they were themſelves driven out of *China*, were to ſeek for a Habitation, and reſolved to fix themſelves here, which however not with great Difficulty they did.

It is indeed true, that we have ſome imperfect Accounts of an Attempt made by the *Dutch* to fix themſelves at *Amoy*, on the Continent of *China*, in which they were repulſed with conſiderable Loſs; but as the Point I am labouring is not at all of this Nature, and as I do not apprehend there is or will be any Occaſion for proceeding to Force in order to fix a Trade, or even an Eſtabliſhment in one of the Ports, or on ſome of the Iſlands about *Corea*, there will be no Danger of a Quarrel with the *Chineſe*, though if there were, I preſume that their naval Force, which never appeared

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terrible to any other *European* Nation, would not very much alarm us; and yet nothing but a naval Force, and that too, acting at some Distance from their Ports, could be employed to dispossess us of this Trade, in Case we were once possessed of it.

Taking therefore the whole of this Matter together, there is nothing visionary, romantick or absurd, in supposing that it might be worth the while of our *East-India* Company, to make an Experiment of this kind, in which if they succeeded they could have no Cause to repent; and if they did not succeed, we shall hereafter shew, that the Discoveries with which such an Attempt must be attended, would very well compensate the Expences which such a Tryal would require. I likewise beg leave to add, that it would be no bad Policy for a great trading Company to make now and then such an Attempt, for the Sake of National Advantage, because it would be a just and rational Recommendation of their Interests to this, as to a trading Nation, and take off in a great Measure that Load of Envy, which has long sat hard, and must otherwise continue always to sit hard upon every exclusive Company.

10. Whenever a Design of this Sort shall come to be maturely weighed, in order to its being put in Execution, it will be natural to endeavour at deriving from it all the Advantages that are possible, and amongst these I apprehend there is none more obvious, than the reviving thereby in some Measure our Commerce with *Japan*, which has been now interrupted for a long Series of Years, and I believe was never so much as thought of, at least as a Thing any way practicable, since the Reign of King *Charles* II. We have already shown how the Trade is carried on between *Corea* and *Japan*, and from thence, I think, there naturally arises a Prospect of no less than three different Methods of making an Attempt of this Sort, favourable to so important a Scheme. In the first Place, we might hope for something by establishing a Factory upon the Island of *Quelpraet*. It is very true, that the *Dutch* lost a Ship there, in the Year 1653. but according to the Description given us by those that escaped that Shipwreck, there is a tolerable Harbour on the South-side of that Island, and more than one good Road on the East-side towards *Japan*.

If therefore we could introduce a Trade there, we might in all Probability either enter into a direct Commerce with the *Japonese* who frequent that Island, or at least purchase many of their Commodities from the *Coreans*, out of their Magazines. This I say is the first Method, and we are pretty sure that no great Difficulties could attend it, for by the Help of the *Dutch* Charts, and we might possibly have the Help of *Dutch*-Seamen too, this Navigation either is or might be very soon tolerably well known, and therefore I should imagine that this might be first tryed. The second Method is attempting the Island of *Tui la tao*, which, as I have shewn, is the direct and capital Seat of Commerce, between the *Coreans* and the *Japonese*, and if upon this Island we could make a tolerable Establishment, there can no Doubt arise, that we should be from thence able to carry on both the *Corean* and *Japan* Trade with equal Advantage, and this without giving any Umbrage either to the *Chinese* or to the *Japonese*. For with Respect to the former, they have never hitherto pretended to consider this Island as dependant upon them, and therefore could not take any just Colour of Offence at any Nation's trading thither, and as for the *Japonese* they seem to consider this Island in the same Light, and as a Place that affords their Subjects an Opportunity of gratifying their Desire for foreign Commodities, without Danger to the State; one might therefore hope, that from the same Views we might establish a Factory there, without being at all exposed to those uneasy and mortifying Circumstances that attend the Commerce of the *Dutch* in *Japan*, and which perhaps have been the chief Causes, that for so long a Tract of Time, no other *European* Nation has ever judged it expedient so much as to attempt interfering with them.

The third Method by which we might possibly come to a good Conclusion in this Affair, might be by settling upon one or other of those two little Islands, that lie to the Eastward of *Tui la tao*, and which in the *Chinese* Maps are stiled, *Doro sima* and *Key sima*. These are indeed very small Islands, but withal they are very conveniently situated, are within a Day's Sail of one of the best Ports in *Corea*, in less than a Day's Sail of the *Japonese* Coasts, and so near *China*, that it would be very easy to detach an annual Ship from those that are constantly sent to *Canton*, and for that Ship to join the Company's Vessels from that Port at *Macao*, in order to return in Consort to *Europe*. With Respect to this third Method, I do not think it difficult, though at the same time, I must confess, I should not advise it to make a Descent upon, and a Conquest of which ever Island should be held most convenient. We have already mentioned more than once, the *Dutch* Conquest of *Formosa*, which in Comparison of either of these Islands, is much the same as *Jamaica* and St. *Christophers*, or of *Ireland*, and the Isle of *Man*; so that methinks, if the *Dutch* Company could undertake and maintain such a Conquest as the former, there is nothing unreasonable in supposing we might be able to atchieve the latter. Besides, the smaller our Acquisition was, the less Umbrage it would give, and the easier it would be to keep.

It may indeed be objected, that if any Thing of this Kind was practicable, it is highly probable the *Dutch* would have long ago undertaken it. At first Sight, there is something in this plausible enough; but, when thoroughly examined, this Objection will be found to have very little in it. For the *Dutch* have no Temptation to a Thing of this kind, as they are already possessed of a settled and profitable Trade with *Japan*; and we are too well acquainted with the wise Maxims of that People, to suppose that they would risk a Certainty for an Uncertainty, or quit the Monopoly, which they now enjoy, for a kind of Trade in which they might be rivalled by some other Nation. But this is not at all our Case; we had formerly a Share in this Trade as well as they, from which we are now excluded, and are like to remain forever excluded, unless we should make some such Attempt as this to recover it; and though perhaps at first, the *Japonese* might be a little intractable, and forbid their Subjects holding any Correspondence with us, yet by Degrees, and in Process of Time, we might very well hope to overcome their Jealousy and Aversion; for when they found that we aimed at nothing farther than a Settlement for the Sake of Trade, and did not propose any Encroachment upon their Dominions, they might be brought to consider us in the same Light they do the *Dutch*, and admit, for their own Sakes, a regulated Commerce, under certain Restrictions; at least there are two Things morally certain, first, that if we were so established, we might be able to subsist by our Correspondence with the *Coreans*, who have a natural Propensity to Trade, whether we had any Intercourse with the Inhabitants of *Japan* or not; and secondly, that lying thus at a Distance from their Coast, we should be in very little Danger from the whole Force of the *Japonese* Empire; which was not the Case, when we were actually settled on the Continent by their Permission, and under their Protection.

We may likewise add, that the Case of the *Portuguese* at *Macao*, is a kind of Parallel to such an Establishment; and though it is very true, that in its present Situation, that must be allowed to be both a very mean and a very precarious Settlement, yet it was not always such, nor is the Force of the *Portuguese* in the *East-Indies* at this time any way comparable to ours; so that if they, even with the little Power they have, are still in a Capacity of maintaining themselves on the Coast of *China*, we who have a much greater Power, might very well hope to compass and support a better Settlement upon the Coasts of *Japan*. At least, there is no Harm in thinking of it, in stating the Arguments in Favour of such a Thing, or in looking into and enquiring after the Advantages with which it might be attended.

If the *Europeans* had never entertained much bolder and more romantick Schemes than these, we had never known more of *Japan* than what was handed to us in *Marco Polo*'s Travels; and why our Ancestors in Cock-Boats, in Comparison of our Ships, and with few or none of the Advantages which we possess, should attempt Discoveries, establish Colonies, and make Conquests that we ought not so much as to entertain any Thoughts of, is paying so high a Compliment to them, and throwing so depreciating a Character upon ourselves, as with all our Faults I think we can hardly deserve. But suppose we did take it for granted, that we were such mean-spirited dastardly Creatures as this Comparison would make us, let us not expect that our Posterity must follow our Examples, or that we are to decline and grow downwards to the End of Time. If softened by Luxury, if enervated by Corruption, if hampered by private Interests, and the Chains of exclusive Companies, the present Generation dare act nothing that is great and noble, let us at least preserve our Thoughts free, and discover, settle, and conquer in Imagination; nor need we debar ourselves the poor Pleasure of hoping that those who come after us may be better than we, as well as those that went before us.

11. When such a Race of Men shall arise, the Advantages that we have already proposed will in all Probability appear sufficient to engage them either to chuse one of these Methods which we have offered, or to think of some other which may be preferable to any of them, and which at the same Time may do Honour to their own Invention. They will also in all Probability push Things still farther, and entertain Hopes of new Discoveries, when they once find themselves settled on the Frontiers, as it were, of the known World. I beg my Readers will now reflect, that I speak of those who shall live when we are no more, and that I do not pretend to expect any modern Supercargoes, who can make great Fortunes in two or at most three Voyages, Factors at *Buenos Ayres*, *Panama* or *Jamaica*, who in the Space of a few Years can rise from Indigence to Opulence, though now and then their Practices may plunge the Nation in a seven Years War or so; or those active and busy Spirits, who know how to fish golden Treasures out of the troubled Waters of *'Change-Alley*; I say, I do not expect that these should so much as relish my Proposals, much less concern themselves in their Execution; indeed I should be sorry if they did, for I should then have the Mortification to see the Trade to *Corea* made a Bubble; or, the Revival of our Commerce to *Japan*, a Job. No, I please myself with the Prospect of a new Race of Men, who when our Confusions are over, and our Animosities buried in Oblivion; when Parties, Factions, Intrigues, Corruption and Stockjobbing shall be no more, may inhabit under a new Heaven as it were on a new Earth.

It is from these Men, full of the good old *English* Spirit, that sent *Drake* and *Cavendish* round the World, that inspired the great Sir *Walter Raleigh* with the View of peopling *Virginia*, and even in our degenerate Times, excited another Gentleman I need not name, to an Attempt which will be the Wonder of future Ages, as the Neglect of it will be the Reproach of ours; from these Men, I say, I expect that when they have fixed such an Establishment as I have been speaking of, that they would consider what it is makes the *Japan* Trade so dear to the *Dutch*, in Spite of the Dangers, the Difficulties, and the disagreeable Circumstances with which it is attended. They will find, that it is the rich Copper they receive from thence, by which they always make fourscore, and sometimes *Cent. per Cent.* that it is the Silver of which they likewise make a Profit, and that a great Part of the former, and almost all the latter, came to the *Japoneses*, from Countries to the North-east of their own, and of these Countries, wherever they lie, I make no Doubt but such *Englishmen*, upon these Informations, will go in Quest.

These Countries must be inhabited, otherwise their Mines could not be wrought, and from the Climates in which they lie, the People must stand in Need of warm Cloathing, so that without Question, our woollen Manufactures would be very acceptable to them; when these Countries are found, they will lead to the Discovery of new, for Countries without doubt there are, from *Japan* to *California*; and as the wise *Columbus* rightly foresaw, that a West Course must of Necessity carry Men from *Europe* to the *East-Indies*; so with equal Security we may pronounce, that this North-east Navigation will sooner or later bring them to that North-west Passage, which, whenever it is discovered, will set the Name of *Dobbs* on a Level with that of *Magellan*. I do not wish that these Discoveries should lead to Conquest, or that the *English*, like the *Spaniards*, should employ their Force in subduing the Natives, and bury Millions in digging to support their Luxury. No, from such Men I expect better Things, and that they will place their Glory in what all-wise Providence has made their Interest, in civilizing the Savages they may find, in teaching them Humanity, and the Truths of the Gospel, and in Exchange for the Blessings their own fruitful Countries enjoy, bring back the Tribute of those new discovered Lands.

These are high and noble Sentiments, which, however slighted and despis'd by such as have no Principle but Gain, and no God but Gold, are those that tend to make a People truly great, and to establish that Greatness upon a Foundation never to be shaken. If the modern, narrow and selfish Notions had prevailed in former Ages, the *East-Indies* and the *West* had still remained unknown; and if they had not been propagated in succeeding Times, there would not remain at this Day a full third Part of the habitable Globe to be discovered. At the same Time that we know this with as much Certainty as it is possible that a Thing of this Nature should be known, we cannot but be sensible that it is ridiculous to complain of Want of Trade, while so many Branches remain unopened; we likewise know, that within a short Time after their being first discovered, Trades are the most profitable, and are at the same Time easiest kept, as appear'd by our preserving for a long Time our Commerce with *Russia*, in Consequence of our finding the Route thither by *Archangel*, and our quiet Enjoyment of the *Hudson*'s Bay Trade, in Virtue also of our being the first Discoverers.

To such Men as I have described, to those who have sound Heads and honest Hearts, these will be persuasive Arguments; and far from considering the Revival of the Trade to *Japan*, as the utmost Limits of their Hopes and the *British* Commerce, they will embrace every Opportunity to carry their own Knowledge, and the Commodities of their Country farther, and try every Method that Art can dictate, or Genius can devise, for gaining fresh Information. Nor will they have any Apprehensions that their Labours may prove fruitless, or their Discoveries ineffectual, since this will be suspecting Providence, and supposing that God would create Countries, and place Men in them beneath the Notice, and unworthy the Conversation of their Fellow-Creatures; which, impious at it is, may be agreeable enough to the Pride of corrupted Minds, but must seem equally absurd and shocking to every well seasoned Understanding. Besides, Experience tells us, that never any Discovery was yet made, which proved utterly useless or ineffectual, when properly pursued.

The Coast of *Guinea*, when first visited by the *Portuguese*, did not promise any mighty Things, and yet it proved the Way to the *Indies*. The Country about the Cape of *Good Hope* was deserted by more Nations than one, as absolutely worthless and incorrigible, and yet in the Hands of the *Dutch* it is a kind of terrestrial Paradise. We may say the same of the Shores of the *Magellanic Straits*, which are inhospitable to the last Degree; but they open into the *South-Seas*, and are, if I may be allowed the Expression, the Gates to a new World. As these are Wonders disclosed by past Discoveries, they may well provoke Men of high Spirits and true Courage to prosecute the same Road, and endeavour, by fresh Expeditions of the same kind, to ri-

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val the Reputation of old Diſcoveries, by the more ſurprizing Scenes they unfold, in making new.

12. It is a very juſt Obſervation of the wiſe Lord Chancellor *Bacon*, that there are many People, who chuſe to put the moſt material Part of their Letters in their Poſtſcripts; I muſt confeſs, I do not enter into the Reaſon of the Thing, though without adverting thereto, I have fallen into the Practice, of which I ſhall give the Reader very ſincerely and without Reſerve my Motives. When I undertook to give this Hiſtory of *Corea*, and to recommend an Eſtabliſhment upon the Coaſts of it, I propoſed to ſpare no Pains in order to recommend it to my Countrymen, as a Thing highly advantageous, and that could not poſſibly fail of amply rewarding their Endeavours; but at the ſame Time it was my Intention to have concealed the capital and ſtrongeſt Reaſon, which had induced me to preſs this Matter ſo warmly, not out of the leaſt ill Will or Jealouſy of my Countrymen, not from any private View to my own Advantage, but becauſe I was apprehenſive, that the diſcloſing this Matter might give other Nations an Opportunity to profit, by an Invention which I could wiſh to ſee in the Poſſeſſion of the *Britiſh* Nation alone. This I the rather apprehended, becauſe of that ſupine Indolence, which for many Years has locked up our Faculties, with Reſpect to Diſcoveries, while other Nations that we ſeem to deſpiſe have crept ſo faſt into Naval Power, as already to tread upon our Heels; for the *Swedes* this very Year have deſtined thirty five thouſand able Seamen for the Service of their Navy, and at the ſame Time have renewed the Charter of their *Eaſt-India* Company for twenty Years, and diſpatched two large new Ships to *China*.

But being well informed, that thoſe worthy and public-ſpirited Men, who were at the Expence of the laſt Expedition, for the Diſcovery of a North-weſt Paſſage, continue in their Reſolution to proſecute that Deſign, which ſooner or later I am convinced will be attended with Succeſs; I was from thence determined to alter my Plan, and to acquaint the World, fairly and truly with the Secret of this Buſineſs; and the principal Reaſon of my contending ſo much, not only for the Expediency, but even for the Neceſſity of making an Attempt on this Side, and ſecuring a ſolid Eſtabliſhment on ſome or other of the Iſlands between *Corea* and *Japan*. The ſetting this Affair in a clear and proper Light will take up ſome Room, and require a little Attention; but every ingenious Reader, I am confident, will allow me the one without complaining, and gratify me in the other with Pleaſure, ſince what I have to offer, carries along with it the prevailing Charm of Novelty, at the ſame Time that it is equally curious and important.

The Hopes of diſcovering a North-eaſt Paſſage have been long laid aſide, from a great Variety of Reaſons, but chiefly on Account of thoſe advanced by the laſt Adventurer for that Diſcovery our Countryman Captain *Wood*, who like many other great Navigators, having failed in his Expectations, conſoled himſelf for that Diſappointment, by labouring to take away Expectation itſelf. I muſt confeſs, that this Method, however common, is very far from being ſatisfactory to me, inſomuch that I could wiſh it was diffuſed, and that ſuch as are for the future employed in any Expeditions of this Kind, would content themſelves with the Vindication of their own Conduct, in giving a fair Detail of their Miſcarriages, without laying it down as a Thing certain, or even probable, that no Man ſhould ever ſucceed where they failed. But notwithſtanding all the Diſappointments, and, I muſt confeſs there have been many of them in attempting this North-eaſt Paſſage, the Reaſons for believing it remain yet unanſwered, and particularly a Matter of Fact which belongs properly to the Subject of this Section, and therefore I will report it in the Author's own Words.

The Perſon, whoever he was, that wrote an Account of the Shipwreck of the *Dutch* Sailors on the Iſland of *Quelpraet*, has added a ſhort Deſcription of the Kingdom of *Corea*, in which he has the following very remarkable Paſſage. "On the North-eaſt it "is bounded by the vaſt Ocean where there is every "Year a great Number of Whales taken, ſome of "them found with the *French* and *Dutch* Harping-"Irons, thoſe People uſing to follow that Fiſhery. "There are Abundance of Herrings alſo catch'd there "in *December*, *January*, *February* and *March*. Thoſe "taken the two firſt of theſe Months, are as large as "ours in *Holland*, but what they catch afterwards are "ſmaller, and like thoſe in *Holland*, called Frying "Herrings, which are eaten in *March* and *April*. Hence "we infer, that there is a Paſſage above *Corea*, *Japan* "and *Tartary*, which anſwers to the Streights of *Wei-*"*gats*. For this Reaſon we often aſked of the *Core-*"*ſian* Seamen, who uſe the North-eaſt Sea, what Lands "were beyond them, and they all told us they be-"lieved there was nothing that Way but a boundleſs "Ocean."

This very Paſſage is alledged by Captain *Wood*, as one of the ſeven Reaſons which induced him to attempt finding this Paſſage, but as at the Time of Writing his Book, he had two very different Objects in View, *viz.* the Showing that he did not venture upon the Expedition without good Grounds, and the Proving that, notwithſtanding their fair Appearance, theſe were in Effect no Grounds at all; he is ſo far from citing the Paſſage as I have done, that he gives a very inaccurate, I might ſay, falſe Account of it; for he ſays, that the *Dutch* Writer reports, that in a certain Bay of the Kingdom of *Corea*, dead Whales drive in with *Engliſh* and *Dutch* Harping-Irons in them, which, if true, he owns had been a great Argument of a Paſſage.

The Reader may ſee, that the *Dutch* Writer ſays no ſuch Thing, and if he had ſaid it, the Abſurdneſs of theſe dead Whales floating ſo far, would have rendered the Paſſage ridiculous; and this, very poſſibly, Captain *Wood* intended by making the Change. Of the Herrings he ſays not a Word, and therefore giving him up the dead Whales for his own Uſe, I preſume the living ones, and the Herrings, may ſtill paſs for two very ſtrong Arguments of ſuch a Paſſage, and in its proper Place, I have produced theſe and many more. If therefore there be any ſuch Paſſage, it is very manifeſt from hence, that making ſuch a Settlement as I contend for, is the likelieſt Method to find it. For ſuppoſing that we had a good Colony, or at leaſt a ſtrong Fort and Factory, upon the Iſland of *Tui la tao*, we might from thence annually endeavour to diſcover along the Coaſts of *Kamſchatſca*, at the moſt favourable Seaſon of the Year, and thereby obtain a fairer Opportunity than has yet offered, of getting round into the *European* Seas; for as *Dampier* very rightly ſaid of the Northweſt Paſſage, that it was more likely it ſhould be found by thoſe who attempted it from *California*, than by ſuch as fought it from *Hudſon's-Bay*; ſo I may ſay, with Regard to this Diſcovery, that they have infinitely a better Chance, who ſeek this Paſſage from *Japan*, than thoſe who proſecute it from the North of *Scotland*; and for the very ſame Reaſon, becauſe this is proceeding from the Unknown to the Known, and making the latter Part of the Voyage ſafe and eaſy, which in the other Way is always dangerous and uncertain; to which we may with much Probability, attribute moſt of the Diſappointments that have been met with.

But if, contrary to all Appearances, if in Spite of all the Reaſons, Phyſical, Phyloſophical and Coſmographical, that countenance this Opinion, and which hitherto remain altogether unrefuted, there ſhould, after all, be none ſuch, we ſhould make this negative Diſcovery earlier, and with greater Certainty than other People, and even from hence there might very great Advantages ariſe, that have not hitherto been conſidered; for though it would be impoſſible to tranſport Goods, yet Letters and Intelligence might be carried over Land; a Sloop in the Space of three Weeks, with a fair Wind, in much leſs Time, might proceed from *Quelpraet*, up the River *Amur*, and ſo the Packets might be conveyed to *Nipchou*, from whence there are frequent Opportunities of ſending to *Moſcow*, and by this Means, in the

Space of six Months, Letters would reach *Hamburgh*, from a Factory upon the Coast of *Japan*; in this there is nothing dark or unintelligible, nothing that rests upon Supposition or Conjecture, the whole is just as certain, as that the Dominions of the Czarina border upon those of the Emperor of *China*.

Thus then, whether a North-east Passage, or no Passage, such a Settlement would be highly useful, highly advantageous, and highly convenient. But I have something farther to say, such a Settlement as this might be of Use, if not to the Discovery, yet to the Preservation and Improvement, even of a North-west Passage; for though I am not so sanguine, as to imagine, that those who shall be so lucky as to make that Passage, would afterwards have the Courage to make such an enormous Stretch, as from *California* to *Japan*; yet I presume, that in Process of Time, such a Discovery being once made, Endeavours might be used on both Sides, by discovering to the East one Way, and to the West the other, to facilitate a Junction in some middle Port; for to me it appears a Thing certain, that there are Countries, at least Islands all the Way. This double Discovery would lay open the Whole, in half the Time that would be otherwise necessary, perhaps in less than half the Time, for in both Cases our Seamen having reasonable Hopes of reaching an *English* Port, would make infinitely greater Efforts than could be expected from them in a State of Uncertainty, and proceeding constantly through unknown Seas, without any View of being safe at last.

It is to be observed, that all I have advanced under this last Head, is absolutely independant of what was said before; so that if the Advantages first proposed are such as may encourage the attempting such a Settlement, by proving the great Probability there is of its being advantageous to the *British* Nation, then these additional Considerations ought very much to strengthen and confirm the Resolution of doing something of this Sort in Time, and before any other Nation lays hold of what we neglect. To some possibly this may appear highly improbable, but to remove that, as I would willingly do every other Objection, I beg Leave to take Notice of three Things, which, in my Apprehension, are sufficient to shew, that a Suspicion of this kind is not altogether groundless, much less chimerical. In the first Place then, I presume Nobody will doubt, that if we are so happy as to find the North-west Passage, it will excite a great Spirit of Emulation, in all the trading Nations of *Europe*, more especially, if we should, as there is great Probability we must; reap very great Advantages from that Discovery. Now to balance this, the most natural Expedient they could recur to, would be attempting the Discovering of the North-east Passage, towards which, the finding the other would be the strongest Encouragement.

But, supposing this to be utterly impracticable, yet without any greater Knowledge than they have already, the *Russians* might be tempted to make Use of the Advantages they already possess, in order to be beforehand with us, in opening a Commerce with *Japan*, and thereby precluding us from those Benefits, which from a little Industry and Pains we might now secure to ourselves against all other Nations, at least for a considerable Space of Time, during which we might establish ourselves so effectually, as to preserve those Advantages for ever, in Spite of any Attempts to dispossess us.

My second Observation is, that the *Russians* have this very Point already in View, that it is what they aim at by all the Discoveries they have been for many Years making; that this is confessed in all the Accounts, that they have hitherto published of their Progress; that it is the true and only Reason of their not making their last Discoveries as publick as they did those of Captain *Behring*; and though I am very far from saying, that we have any Right to take this ill, or to be offended with the Conduct of the *Russians* in this Particular, yet I cannot help thinking, that it is worth our Observation, and that there is full as good Reason we should make Use of the Experience and Advantage, derived to us from our *East-India* Trade, as the *Russians* of the Situation of their Territories, and the Discoveries which they have made by that Means.

In the third Place, I must remark, that ever since the *Swedes* succeeded in their Attempt of opening a Communication with the *East-Indies*, they have had something of this Kind in their Head, I mean making a Settlement upon some Island near the Coast of *China*, or to the East of it; nor are we at all certain, that the Ships which have sailed from *Gottenburgh*, while this very Section was printing, may not have Instructions to make, or at least attempt making such a Settlement. Why then we should sit still with our Arms before us, while other Nations, more especially the Northern Nations, who are avowedly and earnestly endeavouring to render themselves maritime Powers, use so much Vigilance and Activity to compass their Ends; or why, according to the old, but true and sensible Proverb, *We are to take no Care of the Stable-Door, whilst the Steed is unstolen*, I am at a Loss to comprehend? Sure I am, that whatever Reception these Remarks may meet with at present, it will not be many Years before the World will see, that I am not altogether mistaken in my Estimate, and that the rich Goods of *Japan* will find their Way to *Europe* in some other Bottoms than those belonging to the *Dutch East-India* Company; and I am satisfied, that the *Dutch* themselves will not blame me, for wishing, that in such a Case they might be freighted in *British* Vessels.

There is a natural Connection between the Interests of the maritime Powers in the *Indies*, as well as in *Europe*, and though it is certainly true, that as Trade is our common Mistress, we must in many Cases be considered as Rivals; yet it is no less true, that if our Interests be well understood, we ought to avoid Quarrelling even upon that Account; for though it may be in our Power to destroy each other, yet we have this Comfort, that if it is never in our Will, we may preserve our Commerce and our Naval Force in Spite of all our Enemies; and this is a Topick that can never be too much preached upon, either in *England*, or in *Holland*; and as a Proof of this, we need only consider, that such as are Enemies to both, never fail to insinuate the contrary. Whoever looks into the Pamphlets, published here in the Reign of King *Charles* the IId, and whoever has read, and remembers the celebrated Letters of *Van Hoey*, cannot but acknowledge the Truth of this Observation, which I the rather make, because in some Parts of this Work, I have expressed myself very freely, in Regard to the Practices of the *Dutch* in the *East-Indies*; but I desire that it may be understood, that I distinguish between the Servants of the *East-India* Company, and the Subjects of the *States-General*; for though they are the same Men, they are under different Directions, and this Distinction is none of my coining, but one I learned from my old Master *John de Witt*, whose Maxims first gave me a true Notion of Trade, and taught me to look upon it, not in the narrow Light of a Scheme to acquire Wealth, but as a generous System, of distributing through all Climates the Blessings bestowed by Nature, and thereby promoting the common Happiness of Mankind.

13. After having thus finished the Business of the Section, with the Readers good Leave, we will take the Liberty of making a few Remarks and Observations upon it. It consists in a Description of *Corea*, which is entirely new, and consequently cannot be thought either useless or unentertaining. It shews from the Description laid down of this Country and its Inhabitants, that there is nothing improbable, in supposing that we may become better acquainted with them; it is true, we lie a great Way from them, but we visit the *Chinese* very often, and these same *Coreans* live but at next Door: It exhibits also some Reasons that may induce us to think of calling upon them, and amongst others, that of opening by their Assistance the Way to renew our Acquaintance with the *Japonese*, with whom we had Dealings in Times past. It farther lays open some additional Advantages that may result from our entering upon this Commerce; and finally it brings to Light some very curious, and if they were well weighed, some very cogent Reasons for our not sleeping over

an Affair, which, if well manage'd, may be attended with ſo many good Conſequences.

The Plan, it is true, is very extenſive, and I will readily grant is much ſooner conceived and thrown out upon Paper (though that too has coſt a good deal of Time) than carried into Execution. But it may be a very good Plan for all that, and I have the better Opinion of it, becauſe it may be executed Step by Step, and be made to bear its own Charges into the Bargain. If the Trade to *Corea* ſhould be found practicable and profitable, I ſhould certainly incur no Blame for pointing it out; but ſay, that Experience ſhould juſtify the former only, and not the latter: In that Caſe I ſhould think we might eke out Matters from *Japan*, not in two or three Years perhaps, but in half a Score much might be done; and in the mean Time ſome Trials might be made towards other Diſcoveries. The old Proverb ſays, that *Rome was not built in a Day*, and this Proverb was never better verified than when applied to Trade, to Settlements, and to Colonies. They are, to be ſure, neither adjuſted, fixed, or rendred beneficial in a Moment; but in Matters of this Nature, Time and Patience will do all. Let us look at *Virginia* and *New-England*, thoſe Siſter Plantations, that have grown up to be fine comely Perſonages, though they were ſomewhat difficult in the Rearing; and let us remember how often this Nation was told, while they were at her Breaſts, that it was all Labour in vain, and that they would never live to go alone. But Thanks be to God, we were not terrified by theſe old Womens Prophecies, we continued our Care of them notwithſtanding theſe untoward Prognoſtications, and we have had no Cauſe to repent of it; the young Women, as they grew up, throve apace; they have been long ſince able to get their own Living, and have made us very grateful Returns for the Pains we took in nurſing them.

The Danger is not ſo great in undertaking extenſive Projects, as that which ariſes from the Folly of abandoning them too ſoon. We ought moſt certainly to examine Things maturely before we reſolve upon them; as I ſaid once before, I am not vain enough to imagine, that I have pointed out all the Methods, or even the beſt Methods for accompliſhing this Deſign, but if upon Trial it ſhould be found that I have been ever ſo much miſtaken, and that the Thing muſt be gone about in quite another Way, it will not afflict me much provided the Thing can be done. That, and that alone, is my View; let the Project be decried, let the Projector be thought a Fool, if his Folly proves an Inſtrument to his Country's Good, and his Countryman's Glory, that Fool will be happier than all the *Indies* could make him. The Vanity of knowing much, the Ambition of making a Figure in the learned World, the aſpiring Hopes of ſtriking out new Paths, are Weakneſſes without Doubt, but they are Weakneſſes that are often beneficial to Mankind, and in that Light are excuſable. I deſire this may be conſidered in no other, though in Truth I am not much concerned in what Light it is conſidered, if it is but productive of any Good.

Extenſive as the Plan is, yet we ſee plainly that it conſiſts of Parts; though it is propoſed at once, yet it may be effected by Degrees. We are told that *Milo*, a famous Lubber of Antiquity, began with carrying of a Calf, and was able to jog about with it upon his Shoulders when it grew up to be an Ox, which he afterwards knocked on the Head with a Blow of his Fiſt; and then I think the Story ſays, he eat it, not at a Meal, I preſume, but in Joints. This ſhews us, that Time and Application will atchieve Wonders, and provided we make an Eſſay to take up the Calf all in good Time, we may come to have many a good Dinner out of the Ox. But we muſt ſet our Shoulders to it, that was *Milo*'s Beginning, and it muſt be ours. If we can but carry the Calf, and do not fling it down in a Paſſion, there is no doubt of its becoming an Ox, or that our Strength and his will keep Pace, and that we ſhall be able to carry him when he is an Ox. The Compariſon is familiar and coarſe, but it is very apt, and if I was ſure that the Criticks would not be angry, I would ſay that *Homer* himſelf has made uſe of ſome that are not a bit more clumſy or leſs cleanly.

It may be farther objected, and indeed I cannot deny, that though I ſtile it a ſingle Propoſition, yet there is a great Variety of Objects pointed out; but if from this Conceſſion it ſhould be ſaid that any Diſtraction ariſes, againſt that I ſhall enter my Proteſt. It is very certain that one Machine may anſwer a Variety of Purpoſes, and therefore becauſe a Man affirms, that if a certain Thing be done, it may prove the Means of doing many other Things, it does not at all follow that what he propoſes is the more difficult, much leſs that it is impracticable. To judge of this, we muſt conſider the Relation between the Means he propoſes, and the Ends which he affirms may be anſwered by them: for if there be a proper Connection between them, he may be ſtill in the right, tho' at the firſt Appearance he may ſeem to promiſe large. To apply this general Doctrine. When I ſay that *Corea* is happily ſituated for Trade, the Reader need only turn to a Map to know whether I ſpeak Truth. When I affirm that the Inhabitants are addicted to Commerce, he may have Recourſe to the Authorities I have cited, and upon due Examination the Witneſſes will be found to ſpeak my Senſe. When I lay it down that there are Iſlands very conveniently ſituated between *Corea* and *Japan*, I mention alſo their Names, ſo that it may very eaſily be ſeen, whether I imitate that Painter, who to gratify his Wife that did not love to ſee ſo much white in one part of the Globe, ſprinkled a few Iſlands through it, which are called the Painter's Wife's Iſlands to this Day. When I hold forth about Countries beyond *Japan*, I muſt confeſs I am a little aſhamed to appeal to Father *Charlevoix* and his Brethren the *Jeſuits*; but however, if their Teſtimony ſhould be rejected, I believe I could produce ſome Proteſtant Witneſſes to the ſame Facts. And laſtly, when I talk about a North-eaſt Paſſage, there is Captain *Wood* will bear me out in all that I have advanced. Thus I reconcile my Means to all theſe ſeveral Ends, or at leaſt I put it into the Reader's Power to ſee whether I reconcile them or not.

In the next Place it is to be obſerved, that I do not pretend to ſay, that the Moment a Settlement is fixed, it will fulfill all that I have promiſed in its Behalf, or that it is requiſite we ſhould attempt to fulfill them the very Inſtant that we have made ſuch a Settlement. This I am ſo far from affirming that the principal Reaſon of my introducing this Remark, is to ſhew that it ought not to be expected. I maintain that there is a Connection between this Settlement and all the Ends I have alledged it may anſwer; but we muſt touch but one String at a Time, otherwiſe we ſhall produce Diſcord inſtead of Harmony. We muſt take each in its Order, and if we do not immediately ſucceed, we muſt drop that Deſign for a Time, and drive only the Nails that will go, and thus by Degrees there is no Room to fear we ſhall come to drive them all at laſt.

When the *Canaries* were firſt diſcovered, and toſſed about from Hand to Hand, whoever thought that from thence a new World might be diſcovered? Why truly *Columbus*. And what then? He propoſed it to the *Portugueſe*, who were thought to be the beſt Judges of ſuch Projects, and they rejected it as an idle Dream. But as good Judges as they were, they miſtook the Point, and as much as they thought him miſtaken, he hit the Mark. Not at once indeed, but gradually; he firſt reached the *Bahama* Iſlands, then the Continent of *America*, and as ſoon as he heard of a *South Sea*, he pronounced that the *Indies* he ſought lay beyond that. By Degrees every End was anſwered, and the Spices brought home in *Magellan*'s Ships, though many Years after *Columbus*'s Death, proved that his firſt Conceptions were right; and give me Leave to ſay they would have been juſt as right if *Magellan* had not ſucceeded in his Voyage. All the Ends of a Propoſition may not be anſwered in a very long Tract of Time, and yet they may be all truly laid down. We have not yet ſquared the Circle, but the *Dutch* Mathematician that had a Line and half of Decimals inſcribed upon his Tomb went very near it.

Without

Without doubt many a one will say, that the Scene is laid at a prodigious Distance, that there are a Multitude of Obstacles lie in the Way, and that it would be a wild Waste of Wealth to undertake any of these enormous Schemes, which are out of the Reach of any but whimsical People's Observations. As to the Distance, I protest I can't tell what to say. It is most certain, that I can't bring *Corea* nearer, but where it is there Providence placed it; and if it had been placed any where else, it would have been so much the worse, for all the Ends that I have proposed, and I must even have had Recourse to any other Country that stood in its Room. But then if a North-east Passage should be discovered, though it would not bring *Corea* nearer, or shorten the Distance a Yard, yet we should get sooner there by very near two thirds of the Time. Well then, there is something in Alleviation of the Distance; and as to the Difficulty, why that is not much greater than must be got over to get at a Pound of Hyson Tea, and not so great as is actually got over, before *Europeans* can make themselves Masters of a *Japan* Tea-board. Whence I infer, that any Body who ever drank Tea upon such a Tea-board must allow that the Thing may be done.

King *Philip* the IId, who was a very wise Man, framed far more extensive Projects, and durst think of encountring Difficulties, to which all that I have mentioned are but Mole hills. He conceived an Idea at least of universal Monarchy in *Europe*, and a Monarchy as universal on the Ocean. He knew all the possible Passages to the *Indies*, and resolved to be Master of them all; with a View to this he actually attempted to fix a Settlement, and build a City on the miserable Coast of the Streights of *Magellan*, where one of our Men of War's Boats Crew could not subsist during their Passage; and it fell out with Respect to his Colony, as might be expected, that is, such as did not drown or hang themselves were fairly starved. He had it likewise in his Head to put it out of every Body's Power to look either for North-east, or North-west Passages, by reducing the *English* and *Dutch*, the only Nations that had thought of such a Thing. Nay to such a Degree did he carry this kind of Imperial Madness, that he was even for locking up the *Baltick*, and with that View actually took Measures for making himself Master of the Sound.

These were prodigious and impracticable Projects, and yet they enter'd into a very wise Man's Pate; they were pursued with the utmost Vigour, and with the Assistance of as much Power as *Europe* ever saw, and yet they miscarried. But all this happened by assigning to their Accomplishment the Life of a single Man. Had *Philip* contented himself with framing his Plan, executing any one Part of it, and by cultivating the Arts of Peace, raised the Power of his Subjects to a Degree proportionate to the next Branch of his Scheme, what he left unaccomplished, might have been performed by his Posterity, supposing them to have made no more Haste than good Speed in compleating this stupendous Fabrick, which like the Tower of *Babel*, being consecrated to the Use of Slavery, the divine Justice of Providence tumbled to the Ground. Thus the Reader sees, that there are great Projects practicable, and greater Projects impracticable; that wise and powerful Kings may be mistaken and defeated; and that an Adventurer, like *Columbus*, without a Freehold as big as his Hat, or Half a Crown in his Pocket, may bring his Desire to bear, even when that Desire was so seemingly improbable, as to look for a new World. But after all, the Difficulty in this Case is not so great as to exceed the Power even of the *East India* Company; they can do much more than I have proposed; that they will do it, though I am bold enough in prophecying, I shall not venture to foretel.

There is another Thing that I apprehend may be called in Question, and that is the Stress I lay upon the Expeditions made by the Northern Nations to the *East-Indies*. What does this Fool mean, will some great Politician say, by being in such a Panick about the *Swedes* and *Danes* sending now and then a Ship to *China?* Will erecting an *East India* Company establish a Maritime Power? Truly I can't say that, but this I will say, and can prove, that no Nation ever carried on a Trade to the *East-Indies*, but became a maritime Power. I have written half a Folio Volume to evince this, and I defy all the Men in the World to shew the contrary. Within the Compass of these last five hundred Years, did not the *Venetians* and *Genoese* become maritime Powers by the *East-India* Commerce, though they carried it on at second Hand. What made *Portugal* a maritime Power, but the *East India* Trade? What made *Spain* a maritime Power, but the Desire of the *East-India* Trade, which threw the *West Indies* in her Way? it is true, she stood still to pick them up, but then she went on, as the *Philippines* will bear me Witness? What made us? What made the *Dutch* maritime Powers? This very Trade. And when have all maritime Powers declined? When they lost their Trade to the *East-Indies*. Judge then Reader for yourself, whether my Conjectures be rash or vain, or whether I have not too good Grounds to suspect, that those who have overcome greater Difficulties, than in Respect to Navigation was opposed to other Nations, will in a short Time become maritime Powers also.

I may be mistaken, and should be glad to be mistaken; I say no more, and I wish I had never had Occasion to say so much. Yet even this affords a Justification of my Scheme; for if I point out the Disease, I have likewise prescribed a Remedy. If there be any Maxim in Politicks, certainly it is this, that if a maritime Power does not increase, it must quickly decline. We are every Day complaining that our old Branches of Trade fail, that one turns to no Account, that in another we are supplanted, that a third is quite wore out. What Medicine then so natural, and at the same Time so easy as to strike out new Branches? We have Strength and Power enough to do that, but whether we have Force sufficient to abet such an Attempt as that of King *Philip*'s, I mean to restrain all the rest of the World from Trading, I suppose, I need not say; but if we really had, that very Force would sink and crumble to Pieces in the Attempt. This Remedy then or none must cure us; it is the Tar-Water of the State, and if it will not help us, we may die according to the regular Practice, as other maritime Powers have done before us.

These are melancholy Considerations, but however they may lead to a merry Purpose. There is a Time for every Thing, and we must be sometimes grave as well as gay; and if heretofore we had no Rival but the *Dutch*, we must not now flatter ourselves that we have no other Rival, when every *Dutch* Mail that brings us Papers and Letters from the North, show the contrary. I might say somewhat of the *Prussian* Pretences, but I don't care to talk of Lovers in Leading Strings, or pretend to think of strangling a hopeful Babe in its Cradle, for fear when he grows up he should prove our Rival too. Yet it may not be amiss to observe, that there is a strange Spirit gone Abroad, and that while every Body is looking after Trade, it becomes us who subsist by it, to look about it too. This indeed is a very obvious Remark, but the more obvious it is, the more necessary; if none but a blind Man could miss seeing it, what must he be who misses the right Use of it? The Question is easily answered, and it is the Answer that I will recommend to the serious Consideration of our Superiors.

One Observation more and I have done; some Objection may be made as to the Season in which I made this Proposal, we are engaged in a dangerous, doubtful and destructive War, this therefore cannot be thought fit Time for thinking of new Schemes, or for aiming at Discoveries. But alas, I am sorry this is so easily answered; we have already lost a great deal of Time, and it is our own Fault that we did not think of these Things sooner; that we should not chuse such a Time as this, I will readily agree; but it is not left to our Choice, the Situation of Things has made it necessary, and as Necessity, in Fact, has no Law, so Necessity in Argument will admit of no Answer.

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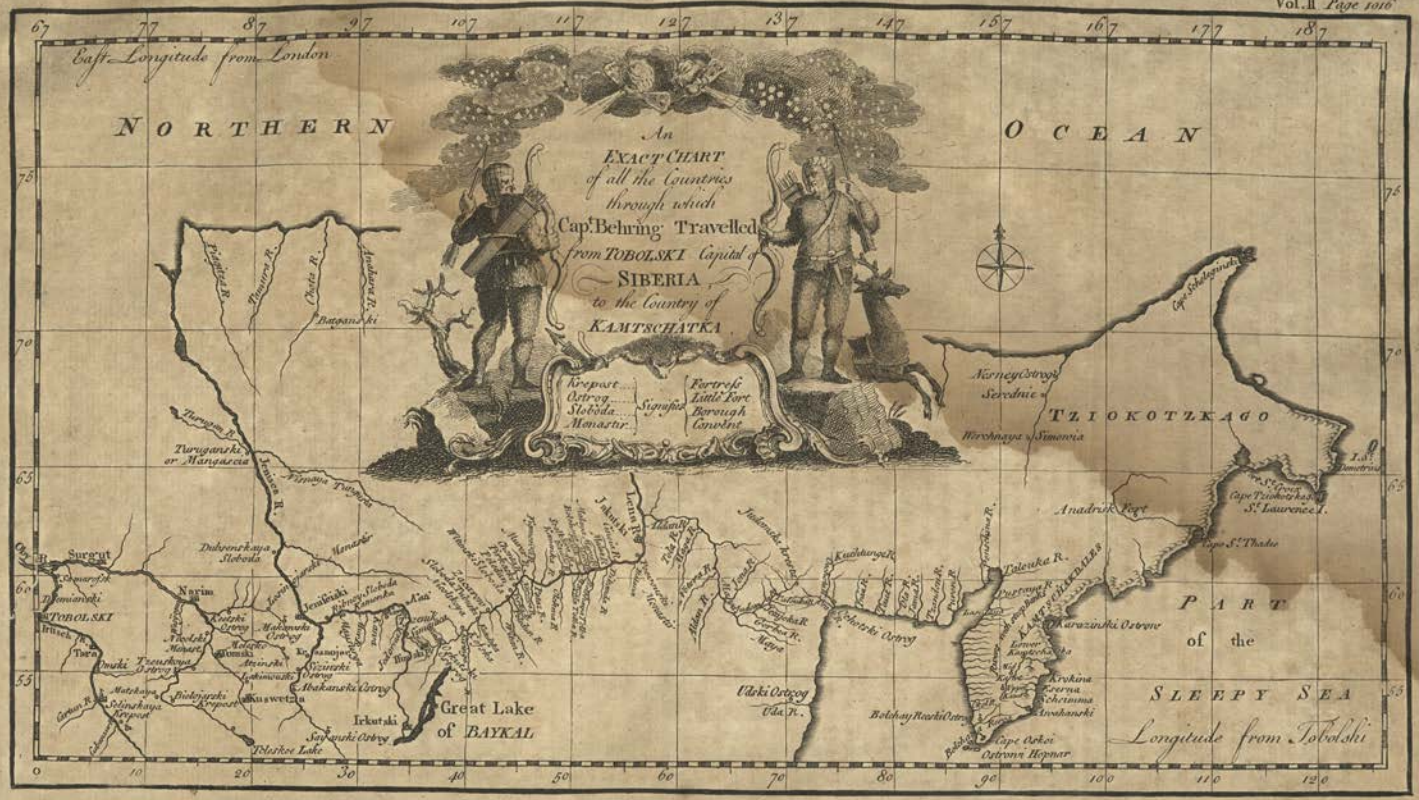
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Ostrog Little Fort
Sloboda Borough
Monastir Convent
Signifies
TLIOKOTZKAGO
PART
of the
SLEEPY SEA
Longitude from Tobolski
Great Lake
of BAYKAL
TOBOLSKI
Irkutsk
Surgut
Narim
Irkutski
Tolbikinskoe Lake
Anadirsk Fort
Cape St. Thade
Cape St. Laurence I.
Cape Tschukotskoi
Cape Schalagirskoi
Cape Oskoi
Ostrovn Hopnar
Karazinski Ostrove
Norney Ostrovs
Serednie
Nizhnaya Simovia
Uda R.
Uskoi Ostrog
Tolbikinskoe Lake
Bargansk
Turuganski
or Mangarcia
Dubrovskaya
Sloboda
Tolbikinskoe R.
Kuskhurge R.
Anadirsk R.
Tschukotskoi R.
Tolbikinskoe R.
Kamtschatkales
Lower Kamtschatka
Kivkina
Cherna
Schamma
Anvakanski
Botchay Reefs
Ostrov
Ostrov
Ostrov

It is indeed true, that in a Time of War the Thoughts of our Statesmen are much occupied, and Money is not easily found for Expeditions of this Sort, where neither immediate Necessity, nor instant Gain seem to require or excite them. But Men who see further will perceive, that notwithstanding these and some other Inconveniencies that might be pointed out, yet upon the whole a Time of War may be esteemed the most proper, because Ships of Force may be dispatched into those Parts, first without Suspicion, and next without any Loss; for the Situation of Things is Reason sufficient to account for our sending Ships of Strength to the *Indies*, without leaving it in the Power of any to discover what our true Intentions in sending them may be; and next they may actually render such Service to our Commerce in those Parts as may effectually indemnify us for our Expences in fitting them out, even if we should be so unlucky as in the first Trial not to succeed. Besides, whatever Acquisitions we make in Time of War, may be fortified and secured by a subsequent Treaty of Peace, since none of our Neighbours are so much interested in those distant Parts as to refuse to accomodate us, if in Return we gratify them in Matters in which they have a nearer Concern, and which it is very possible, may not affect us, or at least not so much.

For though, without Doubt, we have a very high Interest in the Balance of Power, and therefore ought to be careful in securing it, yet there is no Means so sure for compassing this as enlarging our Trade, and thereby extending the Foundation of our Naval Force. Whatever therefore tends to this Point is our highest Concern; and if there be any thing that merits more than ordinary Expences, even at a Juncture when we have so many good Reasons to be frugal, most certainly Projects of this Sort ought to be regarded in that Light. We should be the more sensible of this, if we would but consider seriously, and reflect frequently upon what first gave us that wide Power, that high Credit, that great Influence amongst our Neighbours, of which we have been so long possessed. It was not most certainly the deep Schemes of our Ministers, for these have been seldom laid, and when-ever they were laid, have been commonly disappointed; for though no Nation has a greater Proneness to talk Politicks than the Inhabitants of *Great Britain*, yet since the Reign of Queen *Elizabeth*, we have had no great Reason to boast of very refined Statesmen; nor at the Bottom, perhaps, has this been any Misfortune to us, any more than to our Neighbours. It was not our military Exploits that raised us to this envied Station, for though the Bravery of *English* Troops was never contested, yet we have seldom seen it employed so much in our own Service as in that of our Allies. But the Foundation both of our Grandeur and of our Glory has been, on the one Hand, our great maritime Force, which, generally speaking, whether well or ill employed, has maintained its Superiority; and on the other, our immense Wealth, accruing from an extensive Commerce, of which indeed we have seen many, and some very large Computations made, and yet I am convinced, that none of them exceeded the Truth, from this plain Reason, that as yet we are not undone, after wasting in other Folks Quarrels such a Proportion of Wealth, as Nothing but foreign Trade, superior even in Profit to what it was ever thought, could possibly have supplied.

This then should be our great Concern, for if we ever hope to discharge our Debts, to lessen our Taxes, and thereby recover those Branches of Commerce that have been lost in *Europe*, it must be by opening new Channels, through which, notwithstanding the Burthens they have upon them, our Manufactures may be carried to Markets where we may set upon them what Value we please. This Point is of all others that of which we ought to be most jealous; for if our Neighbours should get the Start of us in this, we should find our Misfortunes grow upon us, and our Prosperity decline apace. It is necessary therefore that we should be very strict in examining what others may do, and what it is in our Power to do, while we have yet a superior Naval Force; for to provide early, and to prevent Mischiefs, is the Part of a wise and of a prudent People; but to stay till they come upon us, is the very Reverse. It is very evident, that notwithstanding the vast Profits of our Commerce, we have been compelled to run in Debt; and it is as plain, that other Nations, fully possess'd of Naval Stores and valuable Commodities, are now setting up Manufactures, and launching into a Commerce more distant from them than *Japan* is from us. Does it not then become us to weigh the Consequences of such a Conduct, both with Regard to them and to ourselves? Would it not be right to prevent the Effects of their Industry by resuming our own? Is there any Thing that can better employ the Thoughts of such as are at the Helm? Can they answer it to their Country, if they neglect Matters of such high Consequence, for the Sake of Things that are nearer, but at the same Time inconsiderable when compared to these? Or can we have any Right to blame them, if from a senseless Spirit of Faction, a groundless and unreasonable Opposition, we keep them continually upon the Watch for their own Safety, and leave them not either Time to contrive, Power to provide, or Means to execute what is required for the Publick Good? How many Nations have been undone by some or other of these Mistakes? And if we pursue their Errors, what Reason is there to expect, or even to hope, that we should escape their Fate?

I must indeed acknowledge, that in point of Composition I have offended greatly, by recurring so often to Remarks of this Kind; I am sensible that in this I have acted weakly, ridiculously, absurdly, as an Author; but alas! what is my Character in that Respect to the Duty I owe my Country? Perish all private Advantages, all Views of Interest, all Hopes of Fame, when it comes in Competition with a Nation's Good. Let every Man who has the happy Fortune to gain the publick Ear, in any Measure, in any Manner, or upon any Terms, strive to turn that Attention to the publick Benefit. Let his Endeavours at least speak him a Patriot, whatever his Success may do; and let me have Leave to remember by Way of Excuse, for what may be accounted my Failing, the Answer of the *Athenian* Philosopher who was charged with the same Fault, *I repeat*, said he, *over and over again my Admonitions, to a People, who commit over and over again, the same Faults.*

SECTION VIII.

A diſtinct Account of Part of the North-eaſt Frontier of the *Ruſſian* Empire, commonly called the Country of *Kamſchatka* or *Kamſchatska*, including the Voyages of Captain *Behring* for diſcovering towards the Eaſt; with many curious and entertaining Circumſtances relating to thoſe diſtant Countries and their Inhabitants; and alſo an Enquiry into the Probability of the Country which he diſcovered, being connected with *North America*; with a Variety of other Points of great Conſequence in Relation to the Deſigns now on Foot in various Parts of *Europe* for making a thorough Diſcovery of the ſuperior Parts of the Northern Hemiſphere, which would be of the utmoſt Conſequence to Trade and Navigation in general, and to thoſe of *Great Britain* in particular.

Collected from the beſt Authorities both Printed and Manuſcript.

1. *A general Introduction, in which is ſhewn the wonderful Change made in the Affairs of* Ruſſia *by the Czar* Peter the Great, *and his having firſt conceived a Notion of opening a Trade between his Country and* North America. 2. *A Deſcription of the Country of* Kamſchatſka, *as deſcribed by the* Ruſſians *in the Time of* Peter I. *ſhewing its ſuppoſed Situation, Bounderies, and Extent.* 3. *The Motive of Captain* Behring's *Expedition, his Departure from* Peterſbourgh, Feb. 5, 1725, *and Journey through* Siberia. 4. *An Account of the Preparations and Expeditions made for furthering his Diſcoveries in the Year* 1726, *with various other Circumſtances relating to the Produce and Inhabitants of the Countries through which he paſſed.* 5. *A Detail of the many Miſeries and Hardſhips ſuſtained by this Gentleman, and the Inferior Officers and Soldiers under his Command, to the Time of his Arrival at* Kamſchatſka, 6. *A large Account of the Country, the* Ruſſian *Settlements, Fortreſſes and Garriſons there at the Time of Captain* Behring's *Arrival.* 7. *His Preparations in order to proſecute his Diſcoveries to the Eaſt; and an Account of his Diſcoveries and Return to* Peterſbourgh. 8. *Some Account of this Gentleman's ſubſequent Expedition, and of the Diſcoveries that have been ſince made on that Side by Direction of the* Ruſſian *Court.* 9. *A Repreſentation of the new Hypotheſis ſaid to be built upon theſe Diſcoveries, collected from the Memoirs of the Royal Society.* 10. *The Improbability of that Hypotheſis fully ſhewn, from a great Variety of Circumſtances, which amount to a Proof, that nothing advanced on this Subject ought to prejudice our Hopes of finding a North-weſt Paſſage.* 11. *Hiſtorical, Phyſical, and Critical Remarks upon the principal Points in this Section.*

1. THERE could not be a more proper Subject choſen for the ſhutting up a Collection of this Kind, than the Hiſtory of the Diſcoveries made by the *Ruſſians* in the Northen Parts of their Dominions. In Point of Matter they are far more important than any which have been attempted within our Memory, the finding out a North-weſt Paſſage only excepted. In Point of Time alſo they are later, for the laſt Account of their Diſcovery is, if I may be allowed ſo familiar an Expreſſion, dated but the other Day, and theſe Diſcoveries are ſtill proſecuted, perhaps with greater Skill and Conſtancy, and with more Vigour and Induſtry than has been commonly imagined.

It is generally looked upon as the Foible of inquiſitive Minds, that they are apt to make ſuch Excurſions into the Realms of Fancy, as ſometimes to fall under the Power of Superſtition, and to be enſlaved by Enthuſiaſm at others. I am very much afraid I ſhall run the Riſque of one, if not both Imputations, from what I am going to ſay; but that gives me little Concern, for I had rather be laughed at for ſpeaking what I take to be Truth, than applauded for diſſembling it.

There ſeems then to me to have been a very ſingular Kind of Providence diſcernable in all the Diſcoveries that have been hitherto made, by which I mean, that from their Conſequences they appear to have been conducted by another Spirit than that of human Wiſdom; for in Proportion as the Nations who made Diſcoveries have abuſed the Advantages they derived from them, thoſe Advantages have gradually ſunk, and that Spirit of Diſcovery has been loſt, of which I could give various Inſtances, if it was not wholly unneceſſary, ſince upon the bare Mention of the Fact the judicious Reader will inſtantly recollect them.

It is from the conſidering Things in this Light, that I am led to apprehend the late Czar *Peter the Great*, of glorious and immortal Memory, was one of thoſe ſignal Inſtruments, raiſed up by the immediate Power of the Divine Ruler of all Things, to fulfil the great Purpoſes of his unſearchable Providence. Before his Reign, the People who inhabited the vaſt Country of *Ruſſia*, were very little or ſcarce at all known to the reſt of the World by their Actions or Performances. It was owing to that Spirit of Diſcovery which reigned here in the Time of Queen *Elizabeth*, that the Importance of their Situation came to be at all conſidered. The *Dutch* indeed quickly followed the Lights we gave them, and converted to their own Advantage that Route which with infinite Pains and Hazard we firſt deſcribed.

But this great Monarch was born to be not only the Governor, but the Legiſlator of his People; his Genius was the Gift of Nature, or to ſpeak with greater Piety, and at the ſame Time with more Propriety, the Gift of the great Author and Lord of Nature, and appeared

appeared with all the Luſtre worthy of its Author. That knowing, that well-meaning, that Patriot-Monarch of the North, drew, or rather forced his Subjects out of that Obſcurity in which for many Ages they had remained. He enlightened them by his Exhortations, he animated them by his Example, he compelled them by his abſolute Power to ſhake off the Chains of Barbarity, to come forth out of a State of inſenſible Ignorance, and to appear upon the bright Theatre of the Univerſe, not only as a great and powerful Nation, but as one of the greateſt and moſt powerful Nations that have been the Object of Hiſtory.

He it was that made the World know the Importance of the Country he poſſeſſed, and this in Spite of Obſtacles that would have amazed and terrified an Inferior, that would have tired and overcome a leſs vigorous Genius. It was this wiſe, this active, this heroick Prince, that raiſed his People from being the loweſt to the higheſt of the Northen Powers. It was he that taught them to triumph by Land, and opened them a Paſſage to the Sea; In ſhort, it was he that conceived and executed the amazing Project of making them a Maritime Power, and this too in a ſurprizing Extent.

From a People unacquainted with a Veſſel bigger than a Bark, and who knew no Navigation but that of their own Rivers, he not only taught them the Uſe of Ships, but put it into their Power to build and to equip them; nay, he did more than all this, he was not content with opening Ports on one Side only, he opened them on all; his Frigates, ſecured him the Poſſeſſion of the *Caſpian* Sea, his Men of War ſurprized with their Appearance the Nations inhabiting the Coaſts of the *Black Sea*, and even the ſupine Pleaſures of an Eaſtern Prince were diſturbed by the Thunder of his Cannon, that alarmed the Inhabitants of *Conſtantinople*; after trying theſe Experiments, he aſpired to ſtill greater Things, and not only built the City of *Petersbourg*, but opened various Ports upon the *Baltick*, which he covered with his Fleets, and came in Perſon as their Admiral to *Copenhagen*, where not ſome Ages only, but ſome few Years before, they would have as ſoon expected a Viſit from the Emperor of *Japan*.

His Predeceſſors hardly comprehended the Extent of their Dominions, but the Czar *Peter* not only diſcover'd that his Dominions were the moſt extenſive in the World, but that he had a Mind more extenſive than theſe. He ſaw the Advantages that might be made of every Province, every Port, and every River in his Empire, and in the Courſe of a ſhort Reign, a very ſhort Reign indeed, compared with the great Events to which it gave Birth, he convinced his Subjects, his Neigbours, and all the conſiderate Men in every Part of the World of the Truth of this; and that he perfectly knew how to have puſhed his Greatnels on all Sides, if the puſhing it had not exceeded the Strength and Limits of a ſingle Life.

But within the Compaſs of that ſingle Life what did he, or rather, what did he not! He exhauſted the Power of *Sweden*, the only Means of taming the lion-like Spirit of his Enemy *Charles* XII. He put it out of his Power to conquer, for to conquer him was not even in *Peter*'s Power. He protected *Poland*, to which before his Time his Empire was inferior. The *Tartars*, to whom his Predeceſſors were Tributaries, he frighted into Quiet. He encountred alone, and when they had no other Enemy to deal with, the Forces of the *Turks*. He extended his Dominions on the Side of *Perſia*. He ſometimes encroached upon their Territories, he ſometimes ſought to conciliate by Conceſſions, the Friendſhip of the *Chineſe*.

He did more than all this, for after making himſelf firſt known, and then admired in all Parts of the civilized Earth, he began to look beyond the Bounds of the habitable World itſelf, and to propoſe after ſhowing his Subjects ſo many new Seas and new Countries, to point them out the Way to the *Eaſt Indies* and to the *Weſt*. Such were the Cares that occupied the Thoughts of this great Prince, while other Monarchs were complimented with high Titles for diſturbing the Peace of Mankind about Trifles, for ſtealing little Provinces, and buying now and then a Town.

It is very true, that he did not live to perfect his laſt great Deſign, but that he framed it was ſufficient for his own Glory, and to amaze all who are capable of forming a competent Judgment of the Circumſtances that muſt attend the perfecting this Deſign when-ever it ſhall be brought about. To ſhew that this is no Chimera, but a very wiſe and well laid Scheme, and which ſooner or later will be certainly carried into Execution, is the Buſineſs of this Section, in which we are to ſpeak of the North-eaſt Limits of the *Ruſſian* Empire, and of the Country of *Kamtſchatka* or *Kamtſchatſka*, for it is written both Ways, of which though we have but lately heard, it imports us as much to be well acquainted with as any Country upon the Face of the Globe; for though we cannot boaſt much of the Figure it makes at preſent, yet as it is the Poſſeſſion of this Country that put it more in the Power of this Nation than any other to make Diſcoveries, and as the moſt important Diſcoveries that ever were made, may very probably be made from hence, we muſt be content to take a little Pains in the Explanation of this Point, and in becoming Maſters of a Subject, as curious and entertaining as it is uſeful and important; ſo that however great they may be, we ſhall have no Cauſe to regret the Labour they coſt, to think our time ill beſtowed, or our Trouble not well laid out.

2. It is not eaſy to diſcover at what time the *Ruſſians* became acquainted with that Part of their own Dominions which borders North-eaſt upon the *Icy Sea*; but it ſeems very evident, that though the Name of *Kamſchatska* was given to ſome very remote Parts of their *Aſiatick* Dominions, then commonly included under the general name of *Siberia*, yet were they very indifferently and very indiſtinctly known at the Cloſe of the laſt Century, as appears by the Map of Mr. *Ysbrant Ides*, which is very far from agreeing with later Diſcoveries. But after the Czar *Peter* had travelled, and had acquired a competent Knowledge of Coſmography and Geography, he began to be extremely deſirous of having theſe Parts more thoroughly examined, as having now ſome Notion of their Importance. He took great Pains to make himſelf well acquainted with the Route to *China*, and alſo cauſed a very accurate Map to be drawn of the Countries lying about the River *Amur*, as far as the *Peninſula* of *Corea* on the South, and as high as he had any certain Accounts of his own People to the North.

He likewiſe directed the ſtricteſt Enquiries to be made into the State of *Nova Zembla*, and the Country about the Streights of *Wygatz*, and ſo along the *Icy Sea* as far as poſſible to the Eaſt; and of theſe alſo he had Maps, in which the Mountains and Rivers that had been carefully examined, were laid down; but the whole was not compleated at the Time of his Death; ſo that he enjoyed not the Satisfaction of beholding a diſtinct Repreſentation of his Dominions on that Side. He had the Pleaſure however of diſcourſing frequently of the Diſcoveries that might be made, and of the Trade that probably might be carried on from theſe Countries, bounded by the Sea of *Japan*; and as he would ſometimes diſcourſe of theſe Matters a little hyperbolically, which was however no more than neceſſary to awaken the Curioſity and Attention of his Countrymen and Subjects; ſo by Degrees it had Effect, and many of his Miniſters, eſpecially Prince *Menzikoff* and Admiral *Apraxin*, entered pretty well into his Sentiments, and endeavoured all they could to puſh their Colonies as far as *Kamſchatska*.

It was however with infinite Difficulty that they prevailed, and the Relations that were tranſmitted from thence ſeemed to deſtroy all Hopes of doing any thing there to the Purpoſe; for the Soil was repreſented the moſt ſterile that could be poſſibly imagined, the Climate ſevere beyond Expreſſion, binding not only the Brooks and Rivulets, but even the Earth itſelf in ſuch Icy Chains, that it was as practicable to dig a Rock, as to make a Spade enter it. It was ſaid that Wild-fowl were frequently killed by Cold, and that ſometimes even the wild Beaſts periſhed by the exceſſive Severity of the Weather; neither do the very lateſt Accounts

that

that we have received contradict this, though they lay the Scene of these tragical Effects of Cold on Countries to the North-east of *Kamschatska*.

The first Accounts of *Kamschatska* that had any Appearance of Clearness or Certainty, reached this Part of the World about the Year 1723, and were brought by an *Englishman*, whom the Czar *Peter* had employed in erecting a Glass-work; and they amounted to no more than this, that it was a vast Tract of Country, extending from the Polar Circle down to sixty Degrees of North Latitude, I make use of the Person's Words from whom I had it; that it contained thirty Degrees of Longitude; and that the North-east Extremity was either a Promontory shooting into the *Icy Sea*, or the Beginning of a long Ridge of Mountains that were supposed to run out Eastward, and join the Continent of *North America*.

Wild and extravagant as this Account may seem, I am very certain it was the best that at this time could be given by the most experienced Persons in *Russia*; and that from this Account, and the Conjectures founded upon it, a Resolution was taken for pushing their Discoveries on that Side in Hopes of some beneficial Consequences. It was allowed, that no Country could be more wretched than this, that it produced only a few Roots, that no Kind of Grain would grow there, and that a small insignificant Colony of *Russians*, that had been forced thither in Obedience to the Czar's Orders, subsisted entirely upon Fish, and such small Supplies of coarse Rye Bread as could from Time to Time be sent them; that it was certain they had not any Black Cattle, Horse, or Deer, but that however some Animals they had, of the Skins of which they made their Cloathing. This was the Sum total of what was known of this Country before the Expedition of Captain *Behring*; upon which we are next to enter, and of which I shall give as clear and plain an Account as it is possible.

3. It was in the last Year of the Life of *Peter* the *Great*, that Captain *Behring* received Orders from Count *Apraxin*, Admiral of *Russia*, to traverse the vast Country of *Siberia*, to penetrate its utmost Extremities to the East or North-east, in order to obtain a distinct Notion of its Bounds, and of the Distance between them and the Continent of *North America*. The better to enable him to fulfil these Instructions, which were given him in the Month of *February* 1725, a Lieutenant was dispatched with twenty five Men, and such Baggage and Tools as could be carried upon twenty-five Horses before him; and as soon as he could make the necessary Preparations, the Captain followed with a Retinue of about thirty-three Persons. He came up with his Lieutenant at *Wologda*, and continued his Journey to *Tobolsky*, which is looked upon as the Capital of *Siberia*, where he arrived on the 16th of *March*.

The Season being too far advanced for him to make an immediate Progress, he continued there for two Months, and then having received a considerable Reinforcement, he proceeded on his Expedition on the River *Irtish* till it falls into the River *Oby* or *Obb*, and then remounted that River as far as the Town of *Narin*. All the Country through which he passed was inhabited by the *Ostiacks*, formerly *Pagans*, but a little before converted to the Christian Faith by the Care of the Metropolitan of *Tobolsky*. He proceeded from thence to the Monastery of *Makofsk*, and from thence went by Land to the City of *Jenisciski*. He embarked there with thirty Persons on board of four small Barks, in order to continue his Voyage on the River *Jenisa*, and afterwards on that of *Tunguska*; from whence with much Difficulty he reached *Ilimski*.

There he determined to winter, and to send his Lieutenant to make the necessary Preparations for continuing their Voyage upon the *Lena*, directing him to employ his Time in constructing a small Squadron of Barks for that Purpose. The Captain himself, during the Winter, took all the Care he could to inform himself of the Countries that he had still to pass through, before he reached that which was the proper Object of their Enquiries. And the Accounts that he received, were such as gave him to understand that a more difficult Talk could scarce be imposed on any Man than that which had been lain upon his Shoulders. The Country where he now was belonged to the *Tunguses*, a Nation of *Pagans*, who lived very miserably along the Sides of the great Rivers, which they navigated in small Boats, or rather Canoes made of the Barks of Trees. When the Severity of the Season was a little over, he resolved to prosecute this tedious and dangerous Expedition with all the Diligence and Caution in his Power.

4. In the Beginning of the Spring he began to descend the *Lena* with his small Squadron of fifteen flat-bottom'd Boats, and arrived safely at *Jakutsky*. Both Banks of the *Lena* below the River *Witem*, are inhabited by the *Jakuts* and some few *Tunguses*. As for the former, they are well provided with Horses, and have great Herds of Black Cattle, that is to say, such as are in a tolerable Situation in the World; and as for the poorer Sort, they maintain themselves as well as they can by Fishing. As for their Religion, they are Pagans and gross Idolaters, worshipping the Sun and Moon, and some Kind of Birds, such as the Swan, the Eagle, and the Crow. They are famous for having many Conjurers among them, and for praying to a Sort of diminutive ugly Idols, called in their Language *Saitans*. In other Respects they reckon themselves, and are esteemed by others, a Tribe of *Tartars*. Upon his Arrival at *Jakutsky* the Captain demanded a Reinforcement, and having obtained it, he gave Instructions to a Lieutenant to proceed with the best Part of his Troops and all the heavy Baggage upon the *Lena*, to its Confluence with the River *Aldan*, in Order by remounting that, and the Rivers *Maya* and *Judoma*, to reach *Judomska Kresta*, that is, the little Fort of *Judomska*, and by this Route he was in Hopes of lessening the Fatigue of so long and troublesome a Passage.

As for himself, he set out on Horseback, attended by the few People that were left about him, and some Horses laden with Provision, to go by Land to *Ochotski*, though the Road was very far from being tolerable. The Captain also left a Lieutenant at *Jakutski*, with Orders to pass the Winter there, and to follow him at the Beginning of the Spring over Land to *Ochotski*. Upon his arriving in Person at that Fortress, he found it in a very poor Condition, and no more than ten *Russian* Families residing there or in its Neighbourhood. About the End of the Month of *December* he received Advice from his first Lieutenant, importing that he had been surprized by the Ice at his Entrance into the River of *Gorbea*, distant above one hundred Leagues from *Judomska*; and that this obliged him immediately to construct some long and narrow Sledges for the Carriage of his Provisions and Baggage; but as for himself and his Men, they continued their Rout on Foot. Upon receiving this News, the Captain thought proper to advance from *Ochotski* to receive his Lieutenant, carrying with him a Convoy of Provisions laden upon large Dogs. By this wise Precaution he brought his Lieutenant and the Remainder of his Detachment safe to *Ochotski*, upon *New Year's Day* 1727.

5. The Account which this Officer gave him of the Miseries they sustained in their March was equally melancholy and sincere. They quitted the River of *Gorbea* on the 4th of *November*, and not being able to carry with them a sufficient Quantity of Provisions, were very quickly constrained to feed upon the Flesh of their dead Horses. They afterwards burnt off the Hair from their Skins with Lime, and then converted them into Coats and Shoes. They were forced to abandon their Baggage in three different Places, and had certainly perished at *Judomska Kresta*, if it had not been for a small Quantity of Meal which the Captain had been obliged to leave there by Reason that some of his Horses died. The Nation of *Jakuts*, who inhabited the Banks of the *Lena*, dwell also on those of the Rivers *Aldan* and *Maya*, but on the Sides of the River *Judoma*, and in the Neighbourhood of the Fortress of *Ochota*, reside the Nation *Lamutki*. These People have tame Rain-Deer, which they employ in drawing their Carriages, as well as to furnish them with Cloaths and Subsistence. In the Neighbourhood of the Lakes and of the

the Sea, dwell the *Tunguſes*, for the Conveniency of Fiſhing. Theſe People are as barbarous and as much Idolaters as the *Jakuts*.

In the Beginning of the Month of *February*, the Captain diſpatched a Lieutenant and 90 Men, with ſome Dogs, to fetch off the Baggage that had been abandoned in the Manner before-mentioned; he returned with a part of it in *April*; and another Detachment being order'd on the ſame Service, they brought the reſt back in *May*. In this Country the Snow falls in ſuch prodigious Quantities, that it commonly lies about two Yards thick, and ſometimes more, upon the Ground, which obliges People, for three or four Months, to travel on Foot, and to drag their Baggage on little Sledges, which will carry 6 or 700 Weight. In this Manner the Lieutenant marched that came to *Ochotski*, and during his whole Paſſage, the poor People had no other Relief in the Night-time, or when the cutting icy Winds blew, than to cover themſelves as deep as they could in the Snow. This is practiſed on the Coaſts of *Hudſon's Bay*, and in other cold Countries as well as here; and if Credit may be given to ſeveral Narrations written by thoſe who have viſited theſe frozen Climates, it is a very convenient and effectual Screen from the extreme Fury of the Weather, which will be the leſs wonder'd at, if we conſider, that both Gardeners and Huſbandmen acknowledge very diſcernable Heat in Snow, by which Corn, Fruit and Flowers, are defended from the Rage of Winter, in the Earth, and are enabled by this kindly Covering to puſh out and diſcover that they are alive in the Spring.

On the 30th of *June* the Captain ordered Lieutenant *Spanberg* to croſs the Gulph to the Mouth of the *Balchaia rerca*, or Great River; he was to perform this Voyage in a new ſtout Veſſel built by their own Workmen, and had Orders to carry over with him the ſecond Architect, and a ſufficient Number of Men to cut down Timber, and to build a new Veſſel there, which when they had performed, they were inſtructed to give the Captain Notice of it at *Ochotski*. While they were thus employed, the other Lieutenant *Crezibeff* returned, bringing with him 2300 Pound of Meal, that is about 800 Weight, which was immediately embarked on board the new Veſſel that was returned from *Kamſchatska*. The Captain then ordered all the heavy Baggage and Proviſions to be embarked without Delay, and on the 21ſt of *Auguſt* he went on board himſelf for the Port before-mentioned. He left behind him a Pilot, and a ſmall Number of Perſons, with Inſtructions as to the recovering and ſecuring the Proviſions that had been left behind, which they were to bring with them if they could, but if not, they were to deliver them to the Government of *Jakutsky*, and to take a Diſcharge for them; after which, the Pilot, and thoſe under his Command, were to join the Captain, and bring with them a ſmall Supply of Proviſions, Iron, and Tar. However, he ſaw nothing of them till the Year 1728.

The Captain being come to the Mouth of *Bolchaya rerka*, tranſported his Proviſions and other Neceſſaries to *Bolchoy reeski oſtrog*, or the Habitation of the Great River. The heavy Baggage was from hence conveyed in ſmall Boats, that were drawn againſt the Stream for 120 Werſts, to the higher Settlement in *Kamſchatska*. This Journey they performed themſelves by Land, making uſe of the little Sleds before-mentioned, that were drawn by Dogs, for the Carriage of what was neceſſary for them during the Journey. On this Occaſion, they had thorough Experience of the extreme Rigour of the Climate, being obliged to have Recourſe to the Method before-mentioned, that is to ſay, towards Night, or when-ever they had a mind to reſt, they run a very deep Trench or Ditch through the Snow; at the Entrance of this Trench they hung up Deer Skins, and then lay down under the Snow, either to ſleep or to take Repoſe. The Intent of hanging up the Skins, is to prevent thoſe ſudden Storms which are common in theſe Parts, and to which they give the Name of *Purgi*, from being fatal to them, as they often are to leſs cautious Paſſengers, by bringing with them ſuch prodigious Quantities of Snow as bury theſe unfortunate Victims under it, paſt all Poſſibility of extricating themſelves or eſcaping.

As we have now conducted the Reader into that Country which is the proper Subject of this Section, and which, for any thing that is yet known, ſeems to be the very Extremity of the Continent, on this Side, tho' there is a very wide Country behind it, extending directly North for above 15° of Latitude. I ſay, as we have followed him hither, the next thing is to ſee what Account he gives us of this ſtrange Place, which lies ſo far out of the Reach of the reſt of Mankind, and which could never have been viſited, much leſs planted and poſſeſſed by any but the *Ruſſians*, and even theſe had not been long fixed there at this Time.

The *Ruſſians* have three Settlements, or to ſpeak with greater Propriety, have occupied three Poſts in this Country. In the Fortreſs which is in the upper *Kamſchatska*, there are ſeventeen, in the lower Fortreſs there are about fifty *Ruſſian* Houſes, excluſive of thoſe that are about the Church, which may be about fifteen in Number. At the Mouth of the River before-mentioned, there were at this Time fourteen Houſes. In theſe three Poſts there were about 150 Soldiers in Garriſon, and the principal Point aimed at by fixing them here, was to collect the Tribute from the neighbouring Nations. The Captain, to reward thoſe that had aſſiſted him in tranſporting his heavy Baggage, his Stores and Ammunition, and who had likewiſe furniſhed him with Carriages, gave them about an hundred Weight of Train Oil, which he extracted from a Whale the Sea left upon the Coaſt at the warm Seaſon of the Year; and with this and a little *Chineſe* Tobacco, they were better contented than if he had given them Money. To the South of this Country inhabit the Nation of the *Kuriles*, and to the Northward dwell the *Kamſchadales*, the Languages ſpoke by theſe Nations are ſo different, that they hardly underſtand each other; ſome of them are addicted to Idolatry; among others there are no apparent Signs of any Religion; and to ſay the Truth, hardly any convincing Tokens of Humanity.

The *Ruſſians* that are ſettled in *Kamtſchatska*, as well as the Natives or original Inhabitants, are deſtitute both of Cattle and Corn; inſtead of the former they make uſe of Dogs, which are very large and ſtrong; and by the way, this is likewiſe the Cuſtom in *Groenland*, and in the Countries bordering upon *Hudſon's-Bay*. As to Proviſions, they live chiefly upon Fiſh, Roots, and Pears; they have likewiſe Carrots and Beans, and in ſome Seaſons of the Year tolerable plenty of Wild-fowl. As to their Cloaths, they are made of Dogs-ſkin; it is however worth obſerving, that in the Country about the Convent of *Pakuſiska*, which is not far from the Church, they have a little Barley, as alſo ſome Hemp and Radiſhes, and in the Plantations about the *Ruſſian* Houſes, they have Turnips of a prodigious Size, that is to ſay, of five or ſix Pounds Weight apiece. The Captain, while he was there, cauſed ſome Rye and Oats to be ſowed, but he did not ſtay long enough to ſee whether they came up. The Froſt ſets in here very early, and the People, who are tributary to the *Ruſſians*, pay their Taxes in ſeveral Sorts of Furs.

The Cuſtoms of theſe People are barbarous in the higheſt Degree, of which a very few Inſtances may be ſufficient to convince the Reader. If a Womrn happens to have two Children at a Birth, one of them is deſtroyed as ſoon as it is born, and it would be eſteemed a Crime to preſerve it. Nor are they cruel only to Children, for if the Father and Mother of a Family happens to fall ſick, tho' the Diſeaſe does not appear to be mortal, yet they drag them away preſently to a Wood, let the Weather be what it will, and there they leave them, not indeed without Proviſions, for they commonly carry them as much as will ſerve them for a few Days, but they very ſeldom hear any more of them. When People die ſo ſuddenly that they cannot be thus removed, they drag the Body into the Woods, and leave it there to be devoured by the Dogs. There ſeems to be a good deal of Superſtition in this, for ſome of them will quit the Place of their Reſidence, if a Man happens to breathe his laſt in it. The Nation

of the *Koratkes* burn their Dead, and though they have been often admonished to leave off this Practice, yet hitherto there has been no breaking them of it.

Since the Time our Author wrote, it appears from several Books that have been published at *Petersbourg*, that this Country, at least the *Russian* Settlements in it, have been greatly improv'd; so that in the Latitude of 56, and even higher, they have Barley, Oats, and Rye, in tolerable Plenty. The Number of Houses also are greatly increased, and the Fortresses are in much better Order, which is owing to the Hopes that are still entertained of opening on this Side, some Time or other, a very advantageous Commerce. We have been promised, and were in Hopes of receiving a large and accurate Description of this Country in its present Condition, but as yet it has not been published; many People may possibly think, that considering the Rigour of the Climate, the Barrenness of the Soil, and the Thinness of its Inhabitants, that it is no great Matter whether it be ever published. Yet notwithstanding all this, it is not impossible, or even improbable, that in Process of Time Things may change their Face here, for the Country now Called *Kamtschatska*, is not that vast Northern Continent that extends from 60 to 73 Degrees of North Latitude, which was formerly included under that Name, but the Peninsula only which extends from the Latitude of 51 to 60, and lies between 80 and 95 Degrees Longitude East from *Tobolski*; so that if a sufficient Number of People were sent thither to cut down the vast Forests with which it is incumber'd, and enabled to till, manure, and cultivate the Earth, it might be render'd a Place far enough from being despicable; and then the great Importance of its Situation would very quickly appear. But to return to our Narrative.

7. Upon the Captain's Arrival at the lower Fortress, he found Wood enough cut for the building a Vessel, which was put upon the Stocks *April* 4, 1728, and was intirely finished the 10th of *July* following. It is certain that a properer Person could not well have been employed, since he thought nothing a Difficulty, nor was afraid of any kind of Hardship or Danger that stood in the Way of the Execution of his Orders, but with infinite Address, and almost incredible Patience, got over those Difficulties, that to another Man would have appeared unsurmountable. All the Timber that was used in Building, was conveyed to the Place where his new Vessel was constructed, upon Sledges drawn by Dogs, and consequently with infinite Pains and Trouble. The Supply of Tar he expected not being arrived, was another great Inconveniency, but the Captain, who had a Brain very fertile in Expedients, observed a Tree there, called by the Natives *Lisnitchink*, which he fancied would supply them either with Tar, or something like it; accordingly he caused great Quantities of it to be cut and burned, and, as he expected, the resinous Matter that run from it answered the Ends of Tar, if not perfectly, at least tolerably.

The Vessel being built, the next Thing was to victual her, and that for a Voyage, the Length of which was altogether uncertain; and to do this in a Country in a Manner destitute of Provisions, was none of the easiest Undertakings. The Captain however went about it, and, in the first Place, having collected a vast Quantity of Plants and Herbs, he distilled from them a pretty strong Spirit, upon which he was pleased to bestow the Name of Brandy, and of this he laid in a plentiful Stock. Instead of Meal or Corn, he furnished himself with Carrots or other Roots. By Boiling the Seawater, he procured as much Salt as he wanted. Fish Oyl served instead of Butter, and dry and wet Salt-fish took the Place of Beef and Pork. These Provisions, such as they were, he embarked in such Quantities as would serve his Crew, consisting of forty Men, for a whole Year.

Thus equipped, he undertook the Execution of the Instruction given him by his Sovereign *Peter* the Great, under his own Hand, and of which the following is a Copy taken literally from his Journal.

I. You shall cause one or two convenient Vessels to be built at *Kamschatska*, or elsewhere.

II. You shall endeavour to discover, by Coasting with these Vessels, whether the Country towards the North, of which at present we have no distinct Knowledge, is a Part of *America*, or not.

III. If it joins to the Continent of *America*, you shall endeavour, if possible, to reach some Colony belonging to some *European* Power; or in case you meet with any *European* Ship, you shall diligently enquire the Name of the Coasts, and such other Circumstances as it is in your Power to learn; and these you shall commit to Writing, so that we may have some certain Memoirs by which a Chart may be constructed.

On the 14th of *July*, having recommended himself to the Protection of Almighty God, he sailed out of the River of *Kamschatska*. On the 8th of *August* he found himself in the Latitude of 64 Degrees, 30 Minutes, and being perceived by the Inhabitants on Shore, eight Men put off in a Boat made of Skins, and came to the Vessel, that is to say, to the Side of it, where they enquired whence he came, and to what Purpose. After he had answered them, they acquainted him in their Turn that they were *Tzuktschi*, which is the Name of a Nation with whom the *Russians* have been for some Years acquainted. It was with some Difficulty that he got one of them to come to him, but he was soon followed by the rest. They informed him that the Coast, for a considerable Extent, was inhabited by their Nation, and that the Land tended to the West. They likewise gave him Information of an Island that was not far off, which he accordingly found on the 10th of *August*; and as that is the Feast of St. *Lawrence* in the *Russian* Kalendar, he thought fit to bestow that Name upon the Island. He sent an Officer on board a Shallop of four Oars thither twice to examine it, but he could not find any Inhabitants, though there were some Houses upon it; which sufficiently shewed that it was inhabited, though the People, out of Fear, or from some other Motive, thought proper to conceal themselves.

He continued his Course to the 15th of the same Month, when he found himself in the Latitude of 67 Degrees 18 Minutes, and conceiving that he had now fully executed the Emperor's Orders, as he saw no Land, either to the North or to the East, he resolved to return, as thinking it to no Purpose to continue his Voyage towards the West, or to run the Hazard of being driven by a contrary Wind beyond the Possibility of getting back during the Summer to *Kamschatska*, and to winter in a Country where he was sure of meeting with little or no Wood, and which might very possibly be inhabited by some Nation, Enemies to the *Russians*, was, in his Opinion, running a very great, and, at the same Time, unnecessary Hazard.

From the Mouth of the River *Kamschatska*, to the utmost Point of their Voyage, they saw nothing upon the Coast but great Ridges of Rocks, the Tops of which were covered with Snow, though it was Summer. They traversed, according to their Computation, about ten Leagues of Latitude, and thirty of Longitude, that is to say, the farthest they sailed East, was 372 *German* Leagues. On the 20th of *August*, in their Return, they saw forty Persons on board four small Boats rowing towards them from Shore with all their Force; they lay by for them, and upon their coming near them, they concluded them, from their Appearance, to be of the Nation called *Tzuktschi*. They had with them a good Quantity of dry'd Flesh, Fish, and Water contained in Whales Bladders, 15 Fox Skins, and four Narval's Teeth, which they sold, or rather exchanged for Pins and Needles with the Seamen. These People told them, that their Nation travelled with Rain Deer as far as the River *Kohlima*, which runs into the North Sea, but that they never had attempted any Passage by Sea. That their Nation inhabited a very long Tract of Country upon that Coast, and had been possessed of it for many Years; one of them particularly said, he had been at the Fortress of *Anadirski*, where they had traded with, and been very well treated

by

by the *Ruſſians*. They had very great Hopes of obtaining conſiderable Intelligence from this Man, but notwithſtanding all the Queſtions they propoſed, they could gain from him no more than a Confirmation of what they had formerly learned from the *Tzukitſchi*.

On the 29th of *Auguſt* they met with a great Storm, attended with a thick Fog, by which they were driven upon the Coaſt of ſome Country Eaſt of *Kamſchatska*, and where they were oblig'd to come to an Anchor. Upon their endeavouring to weigh it the next Day, their Cable broke; however, they were ſo lucky as to eſcape with no other Loſs than that of their Anchor. On the 2d of *September* they arrived ſafely in the Mouth of the River of *Kamſchatska*, where they landed, and having ſecured their Veſſel in a Creek, went to the lower Fortreſs, where they paſſed the Winter. There they met with the reſt of their Companions, who brought them a conſiderable Supply of Proviſions, which, after the Fatigues they had ſuſtained, were very acceptable. In this Place they ſpent the Winter, without meeting with any thing worthy of our Notice. On the 5th of *June* 1729, they repaired their Veſſel and put to Sea, ſteering due Eaſt from the Mouth of the River *Kamſchatska*, in Hopes of diſcovering that Land, which the Inhabitants affirm'd might be ſeen in a clear Day; which, however, they were not ſo happy as to meet with, though they continued that Route for 30 Leagues, and then meeting with a Storm at Eaſt-North-Eaſt, they were obliged to return to the Mouth of the *Bolſchay reeſchi*, after having paſſed round the South Point of *Kamſchatska*, which was a Voyage that was never performed before. They went from thence by Sea to the Fortreſs of *Ochotsky*, where they delivered up their Stores of Proviſion, conſiſting of Flour, dry'd Fleſh, and Salt, to the proper Officers. On the 20th of *July* they arrived at the Mouth of the River *Ochota*, where they delivered up the Veſſel, with the Materials and Tools on board her, to the Governor. The Captain then hired Horſes for himſelf and Company, to go by Land to *Judomska kreſta*; thence they proceeded by Water in ſmall Boats and Rafts, along the River *Aldan* to the Paſſage of *Beloya*, and thence they went on Horſeback to *Jakutski*; all this they performed exactly in a Month, arriving there on the 29th of *Auguſt*.

On the 20th of *September* they left that Place, and went in two Veſſels up the River *Lena*, as far as the Village of *Peledun*, where they arrived on the 10th of *October*, and there they were obliged to ſtay for about ten Days, becauſe the Rivers began now to be covered with Ice. The Snow falling in great Quantities, and the River being thoroughly froze, they ſet out on the 29th of *October* for *Ilimski*, and from thence by the Rivers *Tungus* and *Jeneſci*, which where now covered with Ice, they came to the Town of *Jeniſeiskiti*; from that Town, paſſing through ſeveral Villages of *Ruſſians* and *Tartars* newly converted, they reached *Tomski*, and paſſing over the great Deſerts of *Bambinski*, they reached *Tara*, and from thence mounting the River *Irtiſch*, they came to *Tobolski*, *January* 10, 1730. In this City they remained till the 25th of the ſame Month, and then ſet out by the Road before deſcribed, for *Petersbourg*, where the Captain ſafely arrived on the firſt of *March* following.

This Detail which we have given our Reader, is not barely copied from the Accounts that have been publiſhed in *German*, *Low-Dutch*, *French*, and other Languages, but hath been compared with a Copy of Captain *Behring*'s original Journal, which has been of very great Service; we have alſo examined his Map very carefully, and conſidered, at the ſame Time, how far it was conſiſtent with prior and with poſterior Diſcoveries, of which more ſhall be ſaid hereafter. At preſent I will crave Leave to add here, from a Manuſcript Copy of the Journal, a very curious Table of the Places mentioned therein, with their Latitudes and Longitudes from *Tobolski*, the rather, becauſe it has never been publiſhed, at leaſt ſo far as I know, and becauſe it will ſerve as a Kind of Teſt, by which all ſubſequent Accounts may be tried with reſpect to their Veracity; for I make no Doubt at all, that this Table was framed with the utmoſt Care and Circumſpection, becauſe I find it was tranſmitted by the Author to the *Ruſſian* Court in 1728, immediately after his Return from his Voyage for Diſcovery, and while he remained at the Lower Fortreſs of *Kamſchatska*.

It is alſo neceſſary to take Notice of the Meaning of the *Ruſſian* Words made uſe of in this Table, which, as they are but very few, cannot burthen the Reader's Memory. *Krepoſt* ſignifies a Fortreſs, *Oſtrog* a little Fort, *Slaboda* a Borough or Place bigger than a Village, *Monaſteria*, a Convent or Monaſtery. It is true, we might have avoided theſe, and have given the Places in plain *Engliſh*, but as the Deſign of this whole Section is to facilitate the underſtanding ſuch Accounts as may be hereafter received of the *Ruſſian* Diſcoveries, I thought proper to preſerve the Names for that Reaſon, as well as becauſe we find them frequently occur in the Maps. Theſe Points being premiſed, the following Tables will be very plain and perſpicuous.

Names of the Remarkable Places.

	Latitude.		*Longitude from* Tobolsky.	
The Town of *Tobolski*, which is the Capital of *Siberia*,	58	5	—	—
Samarofky Jam, upon the River *Obb*,	60	17	—	30
The Town of *Surgut* upon the River *Obb*,	60	51	5	18
The Town of *Narim* upon the ſame River,	58	48	14	35
Keetsky Oſtrog,	58	19	16	60
Loſinojarski Monaſtir,	58	17	22	—
Makowski Oſtrog,	58	3	23	13
The Town of *Tenriski* upon the River *Teniſci*,	58	20	25	12
Caſchin Monaſtir,	58	37	32	—
The Town of *Timakin*, near the Mouth of the River *Ilim*,	57	25	35	16
The Town of *Ilimski*,	56	40	36	44
Uſkutsky Oſtrog,	56	40	38	28
Kirinski Oſtrog,	57	50	41	1
The Town of *Jakutski* upon the River *Lena*,	62	8	57	53
Ochotski Oſtrog, at the Mouth of the River *Ochota*,	59	13	76	7
The Mouth of the *Bolſchoyan Reiſchka* in *Kamſchatska*,	52	48	89	51
Werehnoi Kamſchatska Oſtrog,	54	48	91	—
Niſchnwi Kamſchatska Oſtrog,	56	11	98	30
The Mouth of the River of the Apoſtle *Thadeus* and the Cape,	56	3	96	10
The Elbow of the River *Swetoi Kreſt*,	62	20	111	32
Eaſtern Point,	65	35	115	15
The Elbow of the *Swetoi Preobrazensky*,	65	1	129	30
The Eaſtern Point of *Suchotski*,	64	25	122	55
The Iſland of St. *Lawrence*,	64	—	122	55
The Iſland of St. *Demetrius*,	66	—	125	42
The Place from which the Captain returned,	67	18	126	7
The Southern Point of *Kamſchatska* or *Oskoi*,	51	10	89	51

It may perhaps contribute to make this Matter somewhat easier to the Reader, if we observe that *Tobolski* is 86 Degrees of Longitude East from the Island of *Fero*, and about 68 Degrees East from *London*; so that to find the exact Longitude of any of the Places mentioned in the Table, there is nothing more necessary than to add the respective Numbers before mentioned to those which he has set down. As for Instance, the Place from whence he returned, is, in his Table, 126 Degrees 7 Minutes East from *Tobolski*; if therefore we add to this 86 Degrees, we find the Longitude from *Fero*, which is 212 Degrees, 7 Minutes, and in the same Manner by adding 68 Degrees, we find that Place to be 194 Degrees East from the Meridian of *London*.

It will not appear to one who barely peruses this Account, without weighing and considering it attentively, that there is any thing in it very extraordinary; and yet to speak impartially, there is hardly any thing more so in the Compass of this Collection; for, in the first place, this Gentleman was charged with a most arduous Employment, that of conducting a Number of Men over the greatest Tract of Land that is perhaps in the World; in doing which he was to undergo the greatest Hardships, as he actually did, and arriving at his Journey's End, found himself in one of the most inhospitable Spots upon the Globe, there he was to build a stout Vessel, where hardly any but himself could have found Materials, and victual it in a Country where there were not a Dust of Meal, or any other Animal but Dogs; and in this Vessel, when finished, he was to make Discoveries on an unknown Coast through an unknown Sea. It is very evident that he did all this with the utmost Spirit and Vigour, and without the least Loss of Time, and yet it was somewhat more than five Years before he reached *Petersbourg* again; which, exclusive of the Difficulties he met with in Travelling, will appear less strange, if we reflect, that going and coming his Journey was very little short of eighteen thousand Miles.

He has likewise given us a Table of the Nations inhabiting the Countries through which he travelled, that is very curious, and which is a Circumstance of still greater Value, seems to be very accurate and authentick, and therefore I shall give it the Reader in the best Manner I am able, and as a Thing that may be of Use towards explaining any future Discoveries that may be made on this Side, the Credibility of which, as I hinted before, ought to be regulated by their Consistency with his Accounts.

Table of the several Nations inhabiting the Countries between Tobolski *and* Kamschatka.

Ostiaks, living in Villages from *Tobolski* to the *Sloboda Domianika*.

Different Tribes of the same People on the Banks of the River *Irtisch*.

Different Tribes of the same People in the six Villages on the Banks of the River *Oby*, from *Surgut* to *Narim*.

Different Tribes of this Nation intermixed with others as far as *Jenischiski*.

Tunguses in one large Town, and twenty little Villages as far as the River *Tongus*.

The same Nation, amongst whom there are two Fortresses, one Monastery, and thirty Villages of several Sizes to the Mouth of the River *Ilim*.

The same Nation, inhabiting one large Town and twenty-seven Villages, as far as the Town of *Ilimski*.

The same Nation, inhabiting forty-three Towns and Villages, of different Sizes, as far as *Kermya*.

The same Nation and the *Jakuts*, among whom there are two large Towns, two Fortresses, two Convents, and thirty Villages of different Sizes, along the River *Lena* to *Jakutski*.

Tonguses, *Jakuts*, and *Lamutski*, from thence to the *Ochotski Ostrog*.

Kamschales and *Kutiles*, amongst whom are two Fortresses on the River *Kamschatska*.

From the Mouth of the River *Kamschatska*, steering North-east, the Coasts are inhabited by the several Nations of *Kamschatdales*, *Kuracles*, and *Tzuktchys*.

The North-east Cape is distant from *Tobolski* ten thousand five hundred and twenty-nine Wersts, twelve thousand nine hundred and seventy eight from *Moscow*, and thirteen thousand one hundred and eighty-eight from *Petersbourg*.

We see from hence the true State of these vast Countries, and may from hence form to ourselves, at least, tolerable Ideas, as well of what they produce at present to the *Russian* Government, as of the Improvements of which they are capable, in Case *Kamschatska* should be more fully settled, and the Discoveries made from thence render'd some way or other useful in respect to Trade. It is very possible, that within a few Years we may have very extensive Histories, or at least very copious Geographical Descriptions of all these Countries made publick with the Stamp of Authority, and then by comparing them with these Tables, we may be very well able to decide whether they have also the Sanction of Truth, since at the Time Captain *Behring* wrote his Journal, the Scheme of concealing Discoveries was not adopted.

8. We need not at all wonder, that after the Return of this Gentleman, and the Relation of his Discoveries was made publick, it occasioned much Speculation and a great Variety of Enquiries at *Petersbourg*, in Consequence of which, it is said, that they obtained certain and distinct Accounts of coasting Voyages made by Sea from the Mouth of the River *Lena* by Cape *Suetonios*, or, as I find it laid down in Captain *Behring*'s Map, Cape *Shelleginski*, which he places in the Latitude of 72 Degrees 30 Minutes, and in the Longitude of 112 Degrees from *Tobolski*, and so down to the Coasts which he had visited. Upon some Memoirs of this Kind, I mean of these Voyages from the Mouth of the River *Lena*, the Sieur *Bellin* published at *Paris* in 1735, a Chart of these Discoveries, which the Reader may find in Father *Charlevoix*'s History of *Japan*; but upon a strict Examination, I think a proper Judge of these Matters will agree, that there cannot be any thing more romantick or incorrect. Instead of that vast Continent that Captain *Behring* lays down to the North-east of *Kamschatska*, we have this Peninsula enlarged vastly beyond its due Bounds, and hardly any thing of that Continent appears; and whereas Captain *Behring* positively lays down the most Southern Point of that Peninsula round which himself sailed, in the Latitude of 51°. 10 Minutes, in this Map it is brought as low as 41, and by that Means appears to be the same Country heretofore called the Continent of *Jesso*, divided only by a narrow Channel from *Nephon*, the largest of the *Japan* Islands. As this Peninsula is produced ten degrees farther South then it ought to be, so the Continent is removed 12 or 14 Degrees Westward farther than it ought; and, in short, the Whole of this extrordinary Piece, notwithstanding the Accuracy that is pretended to, is equally absurd and chimerical. It must however be allowed, that it was not possible to discover this without the Assistance of Captain *Behring*'s Voyage, and of some later Discoveries; and therefore the Author of that Chart is the more excusable, and all the Conclusion I mean to draw from what I have advanced is, that we ought not to be, too hasty in giving Credit to such kind of Performances, for there is a very wide Difference between Charts drawn from Conjectures, and those laid down by Men like Captain *Behring*, from their own Experience. But if the Reader will be directed to a better View of these Countries, I would recommend him to the Northen Hemisphere published by Mr. *William Destile*, in which these Countries are very accurately laid down.

Before I speak of the second Expedition of Captain *Behring*, it may not be amiss to observe, that if there be any Truth in the Accounts of Vessels sailing from the Mouth of the River *Lena* in the Manner beforementioned, it amounts to a direct Demonstration, that

the *Dutch* Ships employed to discover a North-east Passage in 1670; advanced far enough to have made that Passage; nor is it possible to admit one Fact and deny the other, which may deserve Consideration, since I think at this Day the North-east Passage seems, without any just Reason, to be treated as a Thing known to be impracticable; and as from the Discoveries made by Land, we may in a great Measure perceive, that this is a Judgment made at Random; so there is the highest Probability, that if Discoveries by Land were properly pushed, the very same thing would appear with respect to the North-west Passage. The sudden Alterations of Government that have happen'd in *Russia*, may be look'd upon as the principal Cause why these important Discoveries have not been prosecuted to the utmost; and yet it must be allowed that they have not been altogether neglected, as appears from the sending Captain *Behring* back into those Parts better supported than before.

It is not in my Power to say at what Time this was done, or to give any distinct Account, either of his Instructions or his Expedition. All we know of the Matter amounts to no more than this, That in the Month of *January* 1740, an Account arrived at *Petersbourg* from Captain *Spanberg*, who served as a Lieutenant under *Behring* in his former Attempt, and who commanded a Vessel now, importing, that at the Close of the Summer of 1739, he had discovered, after sailing fifteen Days, thirty-four Islands, some large, and others small; that upon his approaching them, the Inhabitants sent six of their Vessels to observe them; that however he came to an Anchor, and they suffered him to land without any Resistance; that in other Respects he met with a tolerable Reception; but as he knew nothing of their Language, so he was able to learn very little from them by Signs, only they shewed him considerable Quantities as well of Gold as of Copper Coin; and some Pieces of the latter he obtained from them, and sent by the Courier who brought his Dispatches to *Petersbourg*.

Mr. *Swartz*, who was then and is now Minister from their High Mightinesses the States General at that Court, gave at that time the following Account, in a Letter dated from *Petersbourg*, *Jan.* 13, 1740, *O. S.* "On "*Saturday* last arrived here an Express from *Kamschatska*, with the News, that Captain *Spanberg* having "sailed from thence with four Ships, after being sixteen Days at Sea, discovered thirty four Islands of "different Sizes, the Inhabitants of which sent six Gallies to reconnoitre him, notwithstanding which they "suffered him to land, and received him with great "Affability; but as he understood not their Language, "he could not converse with them; however, they "shewed him a considerable Quantity of Gold Coin. "This was all that Officer would communicate to Commodore *Behring*, desiring to come hither himself, in "order to discover to her Imperial Majesty Things of "the last Importance, which may be highly advantageous to her Interest, and which he was resolved to "discover to no other Person. Upon which the Commodore suffered him to return, and he is expected "here in the Spring. It is believed that these are Islands belonging to *Japan*. The Courier has brought hither with him some of the Money of this Country, of "which I have seen a Piece; it is of a red Copper, "round, and about the Size of a *Holland* Doit, but a "little thicker, surrounded by a small flat Border, and "in the Middle there is a little square Hole, on each "Side of which, upon the Face of the Coin, there is "imprinted a *Chinese* or *Japon* Character; but on the "Reverse it is quite smooth.

Captain *Spanberg* at the same time wrote to one of his Friends, and the Reader will, no doubt, be glad to see an Extract of that Letter, which however is without a Date, and conceived in the following Terms. "I "employed all the Month of *August* in the last Year "in cruizing upon the Sea of *Great Tartary*. Amongst "the Islands I discovered, there were many that were "only full of wild Beasts. I anchored however near "one that seemed more considerable than the rest. "There we thought fit to go on Shore, and soon after "met with Inhabitants, who from their Figure and Dress "appeared to be Savages. As soon as they saw us "they made their Escape into a Wood. We did all "that was in our Power to surprize some of them, but "found it impossible to succeed in that Design. When "they saw themselves pursued, they fled into the thickest Part of the Wood and set up the most dreadful "Cries. The Inhabitants of some of the neighbouring "Islands were more communicative, as I have shewn "in former Relations. I found the Country every "where extremely fertile, and embarked on board "my Ship large Quantities of the Fruits and other Productions of those Islands. The Journal which I "shall publish of my Discovery, will contain Matters "very satisfactory to the Curious, at the same time "that it will render it evident, that the Commerce of "the *Russians* with the Inhabitants of *China* and *Japan*; "will receive great Benefit thereby."

It is probable, that after this Captain returned to *Kamschatska*, Commodore *Behring* continued his Voyage, of which all that we know is this, that he sailed Southward to the Isles of *Japan*, and from thence Eastward about eighty Leagues. At that Distance from *Japan* he discovered Land, which he coasted Northwest, still approaching towards the North-east Cape, without going ashore until he came to the Entrance of a great River, where sending his Boats and Men ashore, they never returned, being either lost, killed, or detained by the Natives, which made his Discovery incompleat, his Ship being stranded, and he afterwards died in an uninhabited Island. Without doubt, the *Russians* are endeavouring to improve and extend these Discoveries, and we very well know that Members of the Academy, Persons of great Knowledge, and animated by the Desire of Glory, and supported by whatever Assistance they can desire from the Government, have been employed in this far distant Country; and, as I have before observed, Descriptions of it thus obtained have been actually composed, and may very probably be published at *Petersbourg* before this Time.

There is no Question that this is a very right, as well as a very regular Method; for without knowing exactly the Situation and Bounds, the Climate and Soil, the Mountains and Rivers, in any Country, it is simply impossible that any Just Notion should be formed of the Means by which it may be render'd useful; but that notwithstanding all this Care and Caution, and notwithstanding all the Lights they may have received from thence, and from any Accounts they may have had of subsequent Attempts, they are not yet very far advanced in respect to real Discoveries, may be easily shewn from the Notions that they still entertain about them (supposing them in earnest in what they say) which may be clearly demonstrated to be altogether vain and chimerical, even from the very Lights that they themselves have afforded, and from the Facts which they insist upon as Proofs in Support of those Notions.

We know from a Multitude of Instances, that there is no Weakness to which the human Mind is more subject, than to run into new Errors by running away from the old, notwithstanding that both Reason and Experience teach us, that Truth seldom lies in the Extremes, but generally speaking, in the Middle. When first the *Russians* began to enquire carefully into the Extent of that Part of their Empire which lies in *Asia*, they found it went much farther to the East than they had ever imagined, and the farther and the more carefully they searched, the greater Certainty they obtained of this Fact, and were still carried farther and farther. In order to understand this clearly, it may not be amiss to observe, that according to the best Maps of *Russia* made thirty Years ago, the Town of *Jakutski* upon the River *Lena* was placed in the Latitude of 64 Degrees 50 Minutes, and in the Longitude of 120 Degrees, the first Meridian being placed in *Fero*; but according to the latest Observations, this Place actually stands in the Latitude of 62 Degrees 8 Minutes, and in the Longitude of 143 Degrees 53 Minutes. It was at that Time believed, that Cape *Noss*, or the Icy Cape, laid down in

the Map by the Name of Cape *Suitenos*, extended very far to the North-east, and, as has been before hinted, might possibly be joined to *America*. In Process of Time however, this was discovered to be a Promontory only, and was placed in the Latitude of 66 Degrees, and in the Longitude of 160; but in the Chart of Captain *Behring*'s Voyages and Travels, where it is called Cape *Schelegimski*, it is laid down in the Latitude of 72 Degrees 38 Minutes, and in the Longitude of 198 Degrees 30 Minutes; so that it appears to be almost six Degrees farther North, and 37 Degrees and a half farther East than it was imagined.

But after all, this is not the farthest Stretch of the *Asian* Continent; for the North-east Cape, discovered by Captain *Behring*, runs almost 14 Degrees farther, lying, as he found by a very exact Observation of a Lunar Eclipse, in the Latitude of 67 Degrees 18 Minutes, and in the Longitude of 212 Degrees 7 Minutes. This altered the Notions of the Mathematicians at *Petersbourg* extremely, since it appeared from hence plainly and certainly, that their Empire extended 48 Degrees farther East than it was held to do thirty Years ago, that is, upwards of 384 Leagues, and more than a thousand Miles, which greatly strengthened the Opinion which they had before entertained, that the Extremity of their North-east Frontier was at no vast Distance from the Continent of *North America*. They were indeed thus far right, that from these Discoveries it was put out of Dispute, that the North-east Cape was much nearer to the Coast of *California* than had been formerly imagined; but still the Distance was very great, and not the least probable Ground to believe that there was only a Passage of inconsiderable Breadth between them. Yet as this was the original Suggestion of the Czar *Peter* the Great, who very probably had no other Reason for giving it out, than to excite the Desire of his Subjects to co-operate with his Views of discovering on this Side, by making them imagine they might by this Means become Masters both of the *East Indies* and of the *West*; they remained fixed in their Belief of it, seeing, as they thought, such strong Reason brought from these Discoveries to support it. They flattered themselves, perhaps, that as such an enormous Mistake had been made in settling the Geography of their own Country, it was not impossible but that a like Mistake might be made as to the North-west Continent of *America*; and this indeed might have lessened the Distance very considerably. Yet if they had reflected, that the nearest Coast of *California* had been visited and examined by Strangers, whereas their own North-east Coast was totally unknown to every other Nation but themselves, and but a little while before unknown to them too, they would have seen just Reason to reject such a Supposition.

But so natural it is to see clearly what makes for our own Hypothesis, and to see whatever makes against it, either doubtfully, or not at all, that we need not be much surprized at this Turn of Mind in the *Russian Virtuosi*. That this is really so, and that from hence there is a great Probability of their concealing most Part of their Discoveries for the future, will sufficiently appear to any attentive Reader, from the following very curious Extract printed in the *Philosophical Transactions*, N° 482. Page 421. being Part of a Letter from Mr. *Leonard Euler*, Mathematical Professor, and Member of the Imperial Society at *Petersbourg*, to the Reverend Mr. *Charles Weistein*, Chaplain and Secretary to his Royal Highness the Prince of *Wales*, dated from *Berlin*, *Dec.* 10, 1746, which I shall take the Liberty of entirely transcribing.

"As you are desirous to hear something more particular concerning the *Russian* Expeditions to the North, and North-east of *Asia*, I will here give you an Account of all that has come to My Knowledge relating to the same. But as I should, on the one Hand, be very glad that these Observations might give any Light concerning the Passage now sought through *Hudson*'s Bay; I should, on the other, be very sorry, if Mr. *Behring*'s Opinion, who believed that the new Land he had discovered was joined to *California*, should rather lead us to doubt of the Success of that glorious Undertaking. I wish however, that a happy Experiment may soon inform us certainly of the Truth. In the mean Time, you will not be sorry to be acquainted with the Reasons upon which Mr. *Behring*'s Suspicions were founded, notwithstanding the Objections you have been pleased to make, and to communicate to me upon that Head.

"*First*, This new Land which he fell in with at the Distance of 50 *German* Miles from *Kamschatska* towards the East, was followed by him and coasted for a great Way, though I cannot say how far: From whence alone it will appear, that an Abatement must be made in the Distance of 30 Degrees, or thereabouts, which you suppose to be between the last known Headland of *California* towards the West, and the farthest Extremity of this new discovered Land towards the East. *Secondly*, Captain *Behring* having had the Opportunity of observing an Eclipse of the Moon at *Kamschatska*, concluded from the same, that that Place lay much farther off to the East than is expressed in any Map; and that to represent it truly, it ought to be transferred into the other Hemisphere, as its Longitude is more than 180 Degrees East from the Isle of *Fero*; for this Reason, Captain *Behring*'s new Land will be considerably approached to the last known Part of *California*, and will not indeed appear to be many Degrees from it.

"What we have therefore still to hope, is only that in this unknown District there may be found some Streight, by which the Pacifick Sea may freely communicate with *Hudson*'s Bay; but if it shall appear that there is no such Passage, it must then be concluded, that whatever further Progress may happen to be made through *Hudson*'s Bay, the Opening at last must only be into the Frozen Sea, from whence there could be no passing into the *Pacifick* Ocean, but by the Neighbourhood of *Kamschatska*; and this Way would, without doubt, be too long and too dangerous to be mastered in the Course of one Summer.

"I very much doubt, whether the *Russians* will ever publish the Particulars of their Discoveries, either such as have been made from *Kamschatska* towards *America*, or such as have been made upon the Northern Coasts of *Asia*. And indeed it is but very much in general that I know the Success of this last Expedition. What I do, was communicated to me by Order of the Court from the College of Admiralty, for me to make use of it in the Geography of *Russia*, with which I was at that Time charged.

"They passed along in small Vessels, coasting between *Nova Zembla* and the Continent at divers times in the Middle of Summer, when those Waters are open. The first Expedition was from the River *Oby*, and at the Approach of Winter the Vessels sheltered themselves by going up the *Jeniska*, from whence the next Summer they returned to Sea in order to advance further Eastward, which they did to the Mouth of the *Lena*, into which they again retired for the Winter Season.

"The third Expedition was from this River to the farthest North-east Cape of *Asia*. But here they lost several of their Boats, and a great Part of their Crew, so as to be disabled from proceeding, and from making the whole Tour so as to arrive at *Kamschatska*.

"It was however thought, that a further Attempt was then unnecessary, because Captain *Behring* had already gone round that Cape, sailing Northward from *Kamschatska*.

"The *Russians* have not attempted the Passage round *Nova Zembla*, but as they have passed between that Land and the Coast of *Asia*, and as the *Dutch* did formerly discover the Northen Coasts of *Nova Zembla*, we may be now well assured that that Country is really an Island."

There are several Points in this Letter that are very well worth our Observation. In the first Place, it is very evident, that from Captain *Behring*'s Discoveries the *Russians* look upon it as a Thing certain, that a short Passage may be opened from their Dominions to *North America*;

America; and that the Senſe they have of the great Advantages that may be derived from thence, is the Reaſon that induces them to think of concealing what may be diſcovered for the future, eſteeming ſuch Lights as they may receive thereby as Secrets of State, to which no Strangers have a Right to be admitted. In the next Place we may obſerve, though the Profeſſor ſpeaks very modeſtly, that he looks upon Captain *Behring*'s Syſtem as abſolutely deſtructive of our Scheme for diſcovering a North-weſt Paſſage through *Hudſon*'s Bay; which indeed is ſo far well founded, as that granting his Premiſes, and that the new diſcover'd Country of *Behring*'s lies contiguous to *California*, cannot be denied. *Laſtly*, It may be obſerved, that though he ſpeaks very cautiouſly, and therefore indeterminately of the Poſition of the North-eaſt Cape, which he ſays ought to be carried into the other Hemiſphere, as indeed it ought, yet he plainly enough inſinuates, that if this be duly conſidered, it will overturn the Arguments formerly offered in Favour of the North-weſt Paſſage. So that on the whole, if we attend to the Spirit rather than the Letter of this ſhort Diſcourſe, we muſt plainly diſcern, that the *Ruſſians* look upon themſelves as in full Poſſeſſion of that great Secret, ſo long and ſo ineffectually ſought by the Northen Maritime Powers, of a Short Paſſage to the *Eaſt Indies* and the *South-Seas*, and that too excluſively of other Nations, from a Perſuaſion, that by diſcovering this Paſſage, they have diſcovered alſo that the North-weſt Paſſage, by which only we could interfere with them, is impracticable.

10. But in the next Number of the *Philoſophical Tranſactions*, *viz.* 483. Page 471. there is a very curious Letter from the ingenious *Arthur Dobbs*, Eſq; to the before-mentioned Mr. *Weſtſtein*, in which all this Reaſoning is very fully and fairly refuted; and it is chiefly from the Arguments advanced therein, that I ſhall be enabled to make good my Promiſe to the Reader, by ſhewing, that in the firſt Place, there is no Reaſon to apprehend that Captain *Behring* has made any Diſcovery at all, at leaſt with regard to the Point we are examining; by which I mean, that he has given no new Light whatever as to a new Continent, which may be reaſonably preſumed contiguous to *California*. *Secondly*, That the Argument drawn from the advanced Situation of the North-eaſt Point of *Aſia*, is abſolutely inconcluſive, and does not at all prove ſo much as the Probability of there being any ſuch Continent as the *Ruſſians* ſeem to be ſatisfied they have found. *Thirdly* and *Laſtly*, That taking every Thing they have advanced, as through this whole Section, I have taken them for indiſputable Truths, yet the North-weſt Paſſage by *Hudſon*'s Bay remains not only as probable as ever, but is in reality rendered more probable than ever from theſe very Diſcoveries. All this I hope to make out to the intire Satisfaction of the ingenious, inquiſitive, and impartial Reader, ſo as to leave not the leaſt Scruple upon his Mind in reference to this *Ruſſian* Syſtem.

As to the firſt Point; as there are no Longitudes or Latitudes mentioned in reference to Captain *Behring*'s ſecond Voyage; all we can poſſibly know of it amounts to this, that he ſailed South from *Kamſchatska*, as low, or perhaps lower than 50 Degrees, and there found Land 80 Leagues North-eaſt from *Japan*, for otherwiſe by coaſting it North-weſt, as it is expreſly ſaid he did, he could not poſſibly have approached the North eaſt Cape; to do which, had it lain due Eaſt from *Japan*, he muſt have ſailed North-eaſt. Now there is the higheſt Probability, not to ſay an abſolute Certainty, that this is the very ſame Land that was diſcovered by *Gama* ſo long ago, and is likewiſe, that very Land to which *Martin Heritſzoon* of *Uriez* gave the Name of the *Company's Land* in the Year 1643, making the Weſt-ſide of the Straits of *Uriez*, which lie ſeven or eight hundred Leagues Weſt of any known Land in *America*, and above a thouſand Leagues Weſt of any Land in the Latitude of *Japan*; and conſequently, whether Continent or Iſland, there is Room enough for a very large Paſſage between this Country and *America*; neither did Captain *Behring* coaſt it ſo far as to come at any Kind of Certainty whether it was Continent or Iſland; all therefore that can poſſibly be collected from this Account, is no more than a Confirmation of the two former Diſcoveries, and perhaps of a third; for, as Dr. *Cromwell Mortimer* has very judiciouſly obſerved, the *Japoneſe*, in their Maps, have laid down two Iſlands, each as large as *Ireland* in this very Tract, as appears from the Map Dr. *Kempfer* brought from thence in 1666, and which is now in Sir *Hans Sloan's Muſeum*.

Taking therefore the whole of this together, what we learn from Captain *Behring*'s ſecond unfortunate Voyage, is ſo far from ſhewing that he diſcovered a Continent continuous to *America*, or that probably might be ſo, that, on the contrary, he only touched upon a Country which ſeveral *Europeans* had viſited before, and which there are very ſtrong Reaſons to believe is not a Continent, but an Iſland. Neither is this ſaid with any View of diſparaging the Induſtry or Abilities of that adventurous, brave, and indefatigable Perſon, whoſe Memory ought always to be revered, and to which I have raiſed the beſt Monument I was able; but in Things of this Nature, Truth is to be regarded before any other Conſideration; and there can be nothing plainer than this Truth, that his Diſcovery does not warrant any ſuch Suppoſition, as that the Country he touched was a great Continent making Part of *North America*; and if in any Accounts he left behind him, he formiſed any thing like this, he muſt have been miſtaken.

As to the ſecond Point, the Argument drawn from the Proximity of the North-eaſt Cape, and the moſt weſtern diſcovered Coaſt of *America*, is eaſily diſcuſſed; for though, as has been already obſerved, the Diſcoveries and accurate Obſervations made by Captain *Behring* in his firſt Voyage, have really altered the Face of Affairs extremely, and ſhew us Things in quite a new Light, by proving that the North-eaſt Part of *Aſia* is a Country of much larger Extent, than, till it was thus examined, was ever ſuſpected, or would ever have been ſuppoſed true, if it had been ever ſo ſtrongly aſſerted without Proof; yet for all this, the North-eaſt Continent of *Aſia* has ſome Bounds, and Captain *Behring* has very accurately fixed thoſe Bounds, by aſſuring us, that the moſt North-eaſt Cape of *the Aſiatick* Coaſt is in the Latitude of 194 Degrees Eaſt from the Meridian of *London*. There might indeed have been ſome Diſpute about this, as Captain *Behring* did not examine the Coaſt any higher than to the Latitude of 67. 18 Minutes, if the Account which Profeſſor *Euler* has publiſhed had not plainly proved him in the right, by aſſuring us that his Obſervation was confirmed by thoſe who ſailed round Cape *Suitonos* to the North-eaſt Cape of Captain *Behring*, by which it was render'd perfectly certain, that he has fixed the Longitude of the Extremity of the *Aſiatick* Continent.

If therefore we add to its Longitude from *London* the Longitude of *Churchill* River in *Hudſon*'s Bay, which the ingenious Captain *Chriſtopher Middleton*, by a very accurate Obſervation fixed at 95 Degrees Weſt; I ſay, if we add theſe two Longitudes together, they will amount to 289 Degrees; and if we ſubtract this Sum from 360, there will remain 71 Degrees of Longitude, which is the Diſtance between the North eaſt Cape and that Part of *Hudſon*'s Bay. In order to reduce this into Leagues, we may compute a Degree of Longitude in the Parallel of 65 Degrees at the Rate of eight of thoſe Leagues, of which 20 make a Degree of Latitude; and from thence it will appear, that there are 568 ſuch Leagues, or upwards of 1700 of our Miles between the Extremity of the North-eaſt Continent of *Aſia* and *Hudſon*'s Bay; and this ſurely is Space ſufficient for many larger Iſlands, and a conſiderable Paſſage between the neareſt Coaſt of *America*, and the moſt Eaſtern of thoſe Iſlands, ſuppoſing all theſe Lands to lie in that Parallel, which however is a Suppoſition we are not obliged to make, there being not the leaſt Shadow of Proof of any Countries or Iſlands hitherto diſcovered ſo far to the North.

But farther ſtill from the ſettled Longitude of the North Cape of *Japan* in 40 Degrees Latitude, which is pretty exactly known from the Obſervations made by the Jeſuits at *Peking*, and is about 150 Degrees Eaſt from *London*, and from the beſt computed Longitude of *California* in 40 Degrees North Latitude, it lies in 130 Degrees Longitude Weſt from *London*, making together 280 Degrees, leaves 80 Degrees for the Diſtance of *California* from *Japan*, allowing 17 Leagues to a Degree of Longitude, in 40 Degrees North Latitude, the Diſtance would be about 1360 Leagues: By the ſame Calculation, *California* muſt be at leaſt 7 or 800 ſuch Leagues from the North-eaſt Cape of *Aſia*; ſo that in ſo great a Space there may be very great Countries or Iſlands, without ſuppoſing the new diſcover'd Country continuous to *California*, and might well allow of an open Channel or Sea from 50 to 100 Leagues wide between the diſcovered Coaſt and *California*.

The two Inſinuations, of which we have undertaken the Diſproof, have a viſible Connection with each other; and if either of them had been well founded, it might have been urged as an Evidence in Support of the other. But examining them ſeparately, we have ſhewn, that the Country diſcovered by Captain *Behring* in his ſecond Expedition, whether Continent or Iſland, does not render it at all probable, that the Land of which it makes Part, is continued to the North-weſt of *America*, and joined there either to *California*, or to the Continent lying farther to the North-weſt of that Country, now known not to be an Iſland, but Part of the main Land. What we have urged upon this Subject, is farther ſupported and rendered more credible by the Diſproof of the ſecond Suggeſtion, *viz.* That the Diſtance is but very ſmall between the North-eaſt Cape of *Aſia*, and the North-weſt Part of *America*; for with reſpect to this we have proved, and that from Captain *Behring*'s own Obſervations, the direct contrary, and have not only made it evident that the Space between them is very great, but have likewiſe ſhewn what that Space is; ſo that the Reader can decide for himſelf as to the Probability of this Poſition, that there is only a Paſſage by Sea between *Aſia* and *America*, near the Confines of the *Ruſſian* Dominions, and that the reſt of the Space is taken up by the North-weſt Continent of *America*, Part of which was coaſted by Captain *Behring* in his ſecond Voyage.

But we have undertaken to do ſtill more than this, and to make it appear that the *Ruſſian* Diſcoveries are ſo far from yielding any Colour of Proof as to the Probability of that Suppoſition that has been advanced from them, that in reality they rather prove the contrary, and add Weight to the oppoſite Opinion, which is a Point of very great Conſequence, becauſe it removes that Bar which has been thrown in the Way of our diſcovering a North-weſt Paſſage, which is a Thing of the higheſt Importance to us as a trading Nation. Of which, if we ſtood in need of Arguments to prove it, this alone is no inconſiderable Reaſon; that almoſt all foreign Nations are inclined to repreſent it as a Chimera, which is a Notion dictated to them by their Intereſts, and therefore ought to contribute to make us ſenſible of our own. When I ſay this, I have not the leaſt Intention to repreſent ſuch an Inſinuation as the Sentiment of the Profeſſor *Euler*, who ſpeaks as an indifferent Perſon, and in the Language of a Gentleman, and a Man of Learning; for I am only labouring to refute thoſe after whom he ſpeaks, whoſe Objections he has heard and repeats, and to which he ſhews himſelf very willing to hear what can be ſaid in Anſwer. To come to the laſt Point, and to ſhew that theſe Diſcoveries of the *Ruſſians*, inſtead of juſtifying their Notion of a North-eaſt Paſſage only, of which they look upon themſelves in Poſſeſſion, rather favour the oppoſite Sentiments, and afford probable Grounds to believe, that the Space between the North-eaſt Cape of *Aſia* and the oppoſite Continent of *America*, is filled up by broken Lands, and conſequently that there is alſo a North-weſt Paſſage, I ſhall make uſe of ſeveral different Methods.

In the firſt Place then, I muſt obſerve, that the concluding Paragraph of the Profeſſor's Letter evidently proves that he is of the ſame Opinion with me, in reſpect to a North-eaſt Paſſage, that is to ſay, that from the Expedition of the *Dutch* Ships in 1670, the coaſting Voyages of the *Ruſſians* from the Mouths of the Rivers *Obi*, *Jeniſca*, and *Lena*, and from the late Diſcoveries made by Captain *Behring* in his firſt Voyage, there is an inconteſtable Proof of ſuch a Paſſage. Now from hence I make two Inferences; the firſt is, that if the North-eaſt Paſſage, ſo long ago given up, and that too, if Captain *Wood*'s Arguments had ſignified any thing upon what might be called direct Evidence, as chimerical and impracticable, be at this Day known to be real and practicable, ſince every League of it has been ſailed over, I ſhould be glad to know, why even without the leaſt Degree of Evidence, it is to be thought reaſonable to conclude in the like haſty Manner, againſt a Poſſibility of finding a North-weſt Paſſage? It is an uſual and a very juſt Method of Argument, that after detecting one great Miſtake, one ought from thence to be doubly cautious of committing another of the ſame Kind; but it is a new and ſtrange Reaſoning to conclude, from the Detection of a Miſtake, into which Men were drawn by ſome kind of Evidence, that they may, without Danger of miſtaking, conclude the ſame Thing with Regard to another like Point, and this without any Evidence at all. My ſecond Inference is, that as the ſame Kind of Reaſoning is applied, I mean with reſpect to Coſmographical Topicks, to the North-weſt as to the North-eaſt Paſſage, and it is now found by Experience, that thoſe Arguments were well and rightly applied with reſpect to the Oeconomy of Providence in reference to one Paſſage; this ſhould therefore be taken, not as Evidence indeed, but as a very probable Indication that the ſame Arguments have not been wrong applied in regard to the other Paſſage. It is indeed true, that Nature effects the ſame End, when aimed at under different Circumſtances, by ſeveral Means; and this ſhews at once the Wiſdom and the Power of Providence, but in like Caſes ſhe generally takes the ſame Means; and therefore this being conſidered, our having a Certainty of a North-eaſt Paſſage, which Certainty is derived from theſe Diſcoveries, becomes a ſtrong analogical Argument for there being a North-weſt Paſſage.

I ſhall now beg Leave to offer quite another Method of Argument, and that ſhall be taken from the Nature of the Whale-fiſhing, or to ſpeak with greater Propriety, from the Nature of the Whale. Thoſe Fiſh reſort at a certain Seaſon of the Year from warmer to colder Climates, and the Reader is very well acquainted that it was urged as a ſtrong Reaſon why there ſhould be a North-eaſt Paſſage, that Whales were thrown upon the Coaſt of *Corea* with *Dutch* Harpoons in them. We now ſee that this was a juſt and a right Argument; for Captain *Behring* tells us, that he met with Whales caſt aſhore on the Coaſt of *Kamſchatſka*, and I ſuppoſe no body can doubt that theſe Whales went thro' the North-eaſt Paſſage, now that ſuch a Paſſage there is known to be. But Whales are found, even in the latter End of the Summer, in the *Welcome* in *Hudſon*'s Bay. Inſtinct being an unerring Principal, I ſhould be glad to hear where theſe Whales muſt be going at that Time of the Year, if not into the *South-Seas*, and if into the *South Seas*, whether there muſt not be a Paſſage between the North-weſt Continent of *America*, and the Countries, whether Continents or Iſlands, between that and the North-eaſt Cape of *Aſia*. For to ſuppoſe that theſe Whales ſhould go round ſuch a vaſt Continent as that muſt be, if the new-diſcovered Land was continuous to *America*, and were to enter by that Paſſage in which Captain *Behring* was, is a palpable Abſurdity, becauſe in the advanced Seaſon of the Year, and in ſo high a Latitude, thoſe Seas would be frozen. This Argument I muſt inſiſt upon to be in a Manner deciſive; we know there are Whales upon the Coaſts of *Spitzbergen* and *Nova Zembla*; we now know that theſe Whales go through the North-eaſt Paſſage, and ſo deſcend into the warm Seas of *Japan*; we know that

Whales are found in the North Part of *Hudſon's* Bay, and not in the South, why then ſhould we not think, or rather, how can we avoid thinking that they alſo find a Paſſage round into the warmer Seas?

Another ſtrong Motive there is to believe that this Country, upon which Captain *Behring* touched in his ſecond Expedition, muſt be an Iſland, and not any ſuch Continent as he is ſaid to have imagined, is this, that being ſo near *Japan* as himſelf places it, it is impoſſible the Subjects of that Empire ſhould not have been long ago acquainted with it, and with its Inhabitants; yet we are well enough verſed in the *Japoneſe* Hiſtory, to be thoroughly ſatisfied they know of no ſuch Continent; but on the contrary, have laid down two pretty large Iſlands in this Tract, one of which, in all Probability, Captain *Behring* coaſted. If all the Space between the North-eaſt Continent of *Aſia*, and the oppoſite Continent of *America*, is partly Sea, and partly Iſlands of ſeveral Sizes, we may very eaſily account for their remaining ſo long unknown to the *Spaniards* in *America*, and in the *Eaſt Indies*, as well as moſt of them are to the *Japoneſe*; whereas if the Continent of *America* extended in ſuch a Manner as the *Ruſſians*, ſeem to imagine it does, it muſt appear almoſt an Impoſſibility that it ſhould not have been long ago diſcovered, conſidering how often, in a long Series of Years, the annual Ships from *Manila* to *Aquapulco*, muſt have been driven out of their ordinary Route (which it muſt be confeſſed is not calculated for Diſcoveries) either outward or homeward bound. Yet nothing of this Kind has been ever heard of; but all the flying Stories we have of Diſcoveries made in theſe Tranſits, relate only to Iſlands, and thoſe too none of the largeſt, as appears from the Difficulty of meeting with them again.

One might add to all this, that the Conſideration of the vaſt and enormous Extent of this new Continent, which upon this Suppoſition would contain 140 Degrees of Longitude, renders it highly improbable, and this more eſpecially, if we conſider the Diſpoſition of other Parts of the Globe, and particularly that Part of *America*, the Coaſt on both Sides of which are perfectly well known. It was this uniform and wiſe Diſtribution of Sea and Land, that firſt induced Men of penetrating Parts and great Experience to expect, that ſo many different Paſſages might be found from one Part of the Globe to the other; and as we ſee that theſe Expectations have been perfectly anſwered in reſpect to the Paſſage into the *South Seas* by Cape *Horn*, and are now convinced that there is a Paſſage by the North-eaſt; ſo till they are abſolutely certain of the contrary, it cannot be ſuppoſed that the ableſt Coſmographers will be diſpoſſeſſed of the Notions they have entertained of finding a Paſſage by the North-weſt, to which I hope I have fully ſhewn, that theſe new Diſcoveries are ſo far from raiſing an inſuperable Bar, that on the contrary, they have made it more probable than it was before. For it muſt be obſerved, that the Advocates for a North-weſt Paſſage are very far from diſputing any of the Points that are actually ſettled by theſe Diſcoveries, and are only engaged in a Controverſy about the Probability or Improbability of this imaginary Continent, which is no Part of thoſe Diſcoveries, but a Suppoſition raiſed in Conſequence of them, without any juſt Grounds.

If it ſhould be enquired, why, conſidering the Induſtry and perfect Underſtanding of Captain *Behring*, with reſpect to Matters of this Nature, he ſhould be ſo deſirous of ſetting up a Fiction, like this, without any juſt Foundation or Authority, the Anſwer is not very difficult. He was inſtructed to find ſuch a Continent as we have already ſeen; ſo that he ſet out upon his firſt Expedition, with a Prepoſſeſſion that perhaps he could never get over. We have already ſeen in the Beginning of this Section, that before the North-eaſt Coaſts of the *Ruſſian* Dominions were thoroughly known, a Notion prevailed, that poſſibly they might be continued in ſuch a Manner as to join and make the ſame Continent with *America*; and when this was found to be falſe, notwithſtanding their extending ſo far into the other Hemiſphere, then his other Opinion was taken up; and becauſe Captain *Behring* had fully diſcovered that there was an open Paſſage round the North-eaſt Continent of *Aſia*, by his firſt Expedition, and the Conſequences that attended it; and becauſe in his ſecond Expedition he diſcovered new Land ſtill farther to the Eaſtward, it was from thence preſumed, that this muſt be Part of that Continent he was ſent to look for, becauſe had it been ſo, he would have fully executed his Inſtructions, and have found what the Court of *Peterſbourg* were deſirous he ſhould find. This is a very clear and candid Account of the Matter, and what I am inclined to flatter myſelf, will ſatisfy every ſenſible and impartial Reader.

But to make it ſtill plainer and more ſatisfactory, if poſſible, I will beg Leave to cite a parallel Caſe, which has been frequently mentioned in the Courſe of this Collection. The great *Chriſtopher Columbus*, as wiſe a Man, and as experienced a Coſmographer as he was, when he firſt framed his Scheme of Diſcovery, propoſed nothing more than to find out a new Route to the *Eaſt Indies* by ſailing Weſt, and when he met with the *Bahama* and *Lucaya* Iſlands, he flattered himſelf that he had obtained what he ſought, that he had performed what he promiſed, and that he had put the Crown of *Spain* in Poſſeſſion of a Part of the *Indies*; and from this Perſuaſion, when the Error was diſcovered, the Name of the *Weſt-Indies* aroſe, to diſtinguiſh theſe new-found Countries from the old, of which they now appear to be no Part. Thus we ſee how *Columbus* was deceived in imagining, that by ſailing directly Weſt he could not fail of meeting that Eaſtern Continent, which was then the Object of the Wiſhes and Searches of all Diſcoveries, by which indeed he made a great and glorious Diſcovery, that will and ought to perpetuate his Name; but at the ſame Time that he did this, he diſcovered his Miſtake, and that he was very far from having reached thoſe Countries for which he originally ſought. Yet he ſtill retained his firſt Purpoſe, and in ſome Meaſure his firſt Notion; for when he heard of a great Continent lying ſtill Weſt from thoſe Iſlands, his Hopes revived, but it was not long before he perceived that he was again miſtaken, and then finding there was a narrow *Iſthmus* which connected the Northen and Southern Parts of this Continent, he flattered himſelf there might be ſtill a Paſſage, and under this Perſuaſion he died.

Now, as the Criticks ſay, there is ſomething divine even in the Dreams of *Homer*; ſo in reſpect to the Sentiments of *Columbus*, of whoſe Memory I never ſpeak but with the utmoſt Reverence, there was always ſomething great and noble; and if I might be indulged ſo bold an Expreſſion, I would venture to ſay that there was ſomewhat of Truth in his Errors, and of Wiſdom in his Miſtakes; for notwithſtanding he was wrong with reſpect to Circumſtances, he was right in the main; for had there been no ſuch Continent as *America*, he might undoubtedly have ſailed, as he propoſed, from *Spain* to the *Indies*, though hardly with ſuch Veſſels as thoſe in which he made his firſt Diſcovery. However, it was upon his Thought that ſucceeding Diſcoverers built; it was from his Diſcourſes they collected thoſe Lights that led them to all they afterwards performed; and it was from the Scheme of *Chriſtopher Columbus* that Sir *John Cabot*, (for he was the Knight, and not his Son *Sebaſtian*) took the Hint of a North-weſt Paſſage, which is yet undiſcovered; that *Sebaſtian Cabot* framed his Deſign of finding a North-eaſt Paſſage, which has been but of late known to be poſſible; and that *Ferdinand Magellan* gathered thoſe Obſervations from whence he has ſo confidently undertook, and ſo happily accompliſhed, the finding a Paſſage to the *Spice Iſlands* through the *South Seas*.

In Matters of this Nature, as it is very eaſy to miſtake, as well as very hard not to miſtake ſo there is nothing ſhameful or injurious to a Man's Reputation; who from real Diſcoveries falls into erroneous Suppoſitions; the only Danger is, that the Fame and Credit of the Diſcovery ſhould give Weight and Authority to ſuch Suppoſitions; and this makes it both neceſſary and laudable to examine them with the ſtricteſt Atten-

tion, which muſt be my Apology to the Reader for the Pains I have made him take upon this Occaſion, in order, through all this Miſt of Obſcurity, to bring him out again into the Light, and to enable him to make the proper Uſe of Captain *Behring*'s moſt admirable and moſt important Diſcoveries, without being led away by that vain and idle Deluſion to which they have moſt unaccountably given Riſe. We may from this Examination of the Matter, very eaſily, and with ſome tolerable Degree of Certainty, perceive, what will be the Iſſue of this Deſign, in Caſe the *Ruſſians* ſhould continue, as in all Probability they will, to proſecute theſe Diſcoveries. What I mean by this, is, what in the Courſe of a few Years, they will probably find out all that is yet to be found on that Side, and paſs from one Iſland to another, till they have obtain'd an abſolute Certainty as to the Situation, Size, and Nature, of the Countries that Providence has placed between *Aſia* and *America*, amongſt which, I will not preſume to alledge there may not be one more conſiderable than the reſt, and extending much farther to the North, which in that Reſpect may deſerve to be ſtiled a Continent; neither will I diſpute, that when this ſhall be done, it may be both poſſible and practicable for the *Ruſſians* to obtain a Share in the Commerce of *America*, though for many Reaſons, ſome of which I ſhall hereafter mention; this ſeems to be a Thing far enough from being probable.

We may likewiſe diſcern from what has been ſaid, how very little the reſt of the World have to apprehend, from any Pains this Nation may employ to conceal their Diſcoveries; for, in the firſt Place, if they ſhould prove conſiderable in themſelves, and advantageous in their Conſequences, that will be a Thing abſolutely impoſſible; for whether they derive thoſe Advantages from Conqueſts, or from Commerce, they cannot be hid; and if we once learn that theſe Advantages are derived to them, the Manner in which they are derived cannot long remain a Secret. On the other Hand, if they proceed ſlowly in theſe Diſcoveries, and reap no great Profits from them, they need not take much Pains about the Matter, ſince no Secret is ſo eaſily kept as that which is hardly worth the knowing. But as we have already explained the true Cauſe of that erroneous Notion of the Continent of *America* being at no great Diſtance from the North-eaſt Coaſt of the *Ruſſian* Dominions, ſo it will be no hard Task to find out whence this other Sentiment of the Poſſibility of concealing Diſcoveries has its Original; the *Ruſſians* have, for the two laſt Ages, employed themſelves in making Diſcoveries and Conqueſts to the North-eaſt, and theſe they have taken great Care, and not without conſiderable Succeſs, to conceal, which they might very eaſily do, ſince it was not poſſible for any other Nation but themſelves to reach them. Yet while they were thus concealed, they proved of no mighty Conſequence to them; and the only Fruits of their Induſtry, in that Reſpect, at leaſt ſo far as we can learn, were Want of real Improvements, or ſo much as acquiring a juſt Notion of their Importance. When the Czar *Peter* came to have right Ideas, in reſpect to Government, Power, and Commerce, this little narrow unprincely Scheme of concealing was immediately baniſhed, and he not only took all the Methods poſſible to make himſelf and his Miniſters thoroughly acquainted with the remoteſt Parts of his Dominions, but with equal Care and Induſtry publiſhed the Reſults of his Enquiries to all the World; and from thence it was that he not only raiſed a juſt and never-fading Reputation, but likewiſe reaped many Advantages, in a very ſhort Space of Time, that otherwiſe muſt have coſt whole Ages in the Form of ſlow and ſilent Methods to attain. By this Means principally he reached the great Point at which he aimed, and came to have a right, diſtinct, and thorough Notions of the Value of the Diſcoveries made in the Reigns of his Predeceſſors, which were not known to them from their being addicted to that barbarous Policy of hiding and making a Myſtery of what muſt be uſeleſs in the very ſame Proportion that it is concealed.

This ſhews the Folly and Abſurdity of ſuch a Principle, while confined to Diſcoveries upon the Continent, in which it was very poſſible it might be purſued with Succeſs; but there is nothing eaſier than to ſhew, that it is not barely ridiculous, but abſolutely impracticable, with reſpect to ſuch Diſcoveries as are made by Sea. We already know enough of their Diſcoveries not to be much, if at all in the dark, as to the Sources of any Advantages they may reap from them hereafter; and, as I obſerved at the Cloſe of the former Section, ſo long as we preſerve our Naval Force, it will be always not only practicable, but a very eaſy Thing for us to acquire a Share of theſe Advantages, let them be what they will, in ſpite of any Pains, or any Means they can poſſibly uſe to prevent it. For it will be always poſſible for us, while we have ſuch large Poſſeſſions in the *Eaſt-Indies*, to fit out Ships; or if it was neceſſary, Squadrons of Ships, and that with as great or greater Advantage than can be done by the *Ruſſians*, and with theſe we may at any Time retrace all their Diſcoveries, and make them our own, in Caſe there ſhall appear any good Cauſe to expect that Expeditions of this Kind may turn to our Profit.

Neither is it Reaſon alone that teaches us this; for the ſame Leſſon may be learned in the School of Experience. The *Spaniards* and the *Portugueſe* were the original Diſcoverers of *America* and the *Eaſt Indies*, but how long did they remain the ſole Proprietors of thoſe valuable Poſſeſſions? And yet they were poſſeſſed of an Advantage which the *Ruſſians* have not, and which it is in a great Meaſure out of their Power to attain; that of being the greateſt Maritime Powers in *Europe*, indeed almoſt the only Maritime Powers in *Europe*, at the Time they made them. Therefore if with this ſingular Advantage, and when making Diſcoveries was a Thing new, thoſe Nations found it impoſſible to conceal their Diſcoveries, or to exclude Strangers from ſharing with them, how ſhould the *Ruſſians*, who on this Side of their Dominions neither have, nor in any reaſonable Space of Time, can raiſe any formidable Naval Force?

Yet after all that has been ſaid, I muſt confeſs, that if the *Ruſſians* continue to proceed in theſe Diſcoveries, with that Vigour which their great Importance deſerves, and which the Succeſs they have lately met with may well incourage them to do, they may poſſibly make a Diſcovery of the higheſt Conſequence, and perhaps conceal it to, and that to the great Advantage of themſelves, and the great Detriment of the reſt of the World, and of the *Britiſh* Nation in particular; and to this I attribute all that Air of Darkneſs and Myſtery that has been of late thrown over moſt of their Relations. In ſhort, I apprehend, and am very ſure, that I have good Reaſon for my Apprehenſions, they are already pretty well ſatisfied; or rather, the few judicious Heads amongſt them, are convinced, not of the Poſſibility or Probability, but of the Reality of a North-weſt Paſſage; and this it is that makes them ſo very deſirous of promoting a Belief of the running out of the two great Continents, till they almoſt meet each other, and hath alſo put them upon the Scheme of ſtifling their future Diſcoveries, that they may make the moſt of what they have already diſcovered, and not lead others to the Knowledge of a Route, which would make them Maſters of theſe Diſcoveries, and of many more.

XI. After having examined as thoroughly as poſſible theſe *Ruſſian* Diſcoveries, which have made ſo much Noiſe in the preſent Age, and which it is not impoſſible may make ſtill more Noiſe in the next, let us proceed to a few Obſervations on what has been ſaid in order to render it more uſeful and more intelligible to the Readers. It is now about two hundred Years ago, ſince our finding out the Navigation to *Ruſſia*, was conſidered, as a more ſurpriſing Diſcovery, than any of which the *Ruſſians* are now in Purſuit; but then it muſt be conſidered that they had no Dominions upon the *Baltick*, nor hardly any Intercourſe with their Neighbours, except the *Poles* and the *Swedes*. It was preſently foreſeen, that from *Archangel*, which was the Port

frequented

frequented by us, a Paſſage might be conveniently ſought round *Nova Zembla* to the *Eaſt Indies*, and accordingly various Attempts were made that Way, as in its proper Place has been ſhewn. It could however hardly be foreſeen, that ſo long a Series of Years ſhould elapſe, before the *Engliſh* Nation received any Certainty as to the North-eaſt Frontiers of this ſpacious Empire, and yet it is purely owing to the great Wiſdom and ſuperior Genius of the Czar *Peter* the Firſt that we are acquainted with them now, ſo late have we been inſtructed as to the real Boundaries of that Part of the Globe, with which, during ſo long a Space, we have had almoſt a conſtant Correſpondence.

But now we are acquainted with them, let the Queſtion be put, What are we the wiſer or the better for this Piece of Knowledge? For that is the Touch-ſtone of all Acquiſitions of this Sort; ſince if our Knowledge ſerves only to amuſe the Learned, and to ſurpriſe the Ignorant, it is of very little Conſequence, and indeed hardly deſerves the Name. If, on the other Hand, it gives us a juſter Notion of Things than we had before, delivers us from the Miſts of ancient Errors, affords us a Proſpect of new Truths, and enables us, by theſe Helps to decide judiciouſly of our own Intereſts, and thoſe of other Nations; then, without doubt, our Enquiries are to ſome Purpoſe, and the Iſſue of them may be well ſtiled uſeful and ſolid Knowledge.

In the *firſt* Place then, we are now able to rectify our Miſtakes, which to be ſure were great enough concerning the Country of the *Ruſſians*. We conſidered them heretofore as a rude and barbarous Nation, thruſt up into a Corner of the Globe, of little Conſequence to their immediate Neighbours, and who were almoſt in a State of Inability of making themſelves ſo much as known, much leſs reſpected and feared by the reſt of the World. We ſee them now in quite another Light; we ſee, that in Point of Extent and of Compactneſs, no Empire, either ancient or modern, can enter into Compariſon with that of *Ruſſia*, which is at once equal to any *European* Power, and ſuperior to that of any Potentate in *Aſia*. We ſee, that inſtead of being unknown or diſregarded, even by her Neighbours, ſhe has made herſelf courted as well as reſpected by the greateſt Powers in both *Europe* and *Aſia*, as being equally formidable to the *Turks*, the *Tartars*, the *Perſians*, the *Chineſe*, and, it may be, the *Japoneſe*, on one Side, and to all the Powers in the North, on the other.

We may from hence learn how eaſy ſuch Miſtakes are, and how much Time and Pains it coſts to rectify them; which ought to render us more careful in other Reſpects, how we ſuffer ourſelves to be impoſed upon by crude and indigeſted Opinions, or how we give into that common Source of great and dangerous Errors, the haſty rejecting as weak, abſurd, and chimeral, ſuch Propoſitions, of which, from their Novelty and the Want of preſents Lights, we cannot immediately ſee the clear and diſtinct Grounds. Of this I ſhall preſently give a very ſtrong, and hitherto unnoticed Inſtance with reſpect to this very Nation, and the Conſequences of our Correſpondence with them. It is very well known, that but a few Years ago, an Act of Parliament was obtained in Favour of the *Ruſſia* Company, to enable them to carry on, through that Empire, a Trade with *Perſia*; and that this was not obtained without Oppoſition, though the Advantages of ſuch a Trade were then ſet in a very clear Light, and have been ſince felt by Experience, notwithſtanding the unforeſeen and inevitable Difficulties to which this new Trade has been ſubjected by the great Troubles and frequent Revolutions in the Country laſt mentioned. It would be no difficult Thing to ſhew, that Projects of the ſame Kind had been many Years ago ſet on Foot in *Italy* and in *France*, but I believe it will be News to moſt of my Readers, that it was with a View to an Eſtabliſhment of this Sort, that King *James* the Firſt propoſed to ſend Sir *Thomas Overbury* into *Muſcovy*; and that ſome who looked upon themſelves as very penetrating People, and above the ordinary Rank of Politicians, valued their own Sagacities in ſeeing through this Project, as they imagined, and treating it as a Thing altogether impracticable, and fit only to amuſe the Minds of Speculatiſts; by which, very probably, the Nation was defrauded of a Branch of Commerce that might have proved highly beneficial.

I am too well acquainted with the Temper of the preſent Age to advance ſo ſtrange, and, to moſt People, ſo unheard-of a Thing as this, without Proof; and therefore I ſhall cite a Letter from Mr. *John Chamberlain* to Sir *Ralph Winwood*, preſerved among that Gentleman's State Papers, who was afterwards Secretary. It is dated *May* 6, 1618, and the Writer having firſt obſerved, that it was the urging Sir *Thomas Overbury* to go to *Muſcovy*, that drove him to that peremptory and unmannerly Anſwer for which he was committed to the Tower, he proceeds thus: "Indeed we have great "Doings in Hand, and ſtrange Projects for that Place, "which I doubt will all prove Diſcourſes in the Air, "for they be grounded upon certain Speeches of ſome "of the Nobility to an *Engliſh* Merchant about two "Years ſince; but *tempora mutantur*, and the Caſe is "much altered there ſince that Time. Yet the King "apprehends the Buſineſs very earneſtly, and hath "cauſed Sir *Henry Nevile* to confer with ſome of the "Council about it divers Times, wherein, they ſay, he "hath ſhewed great Sufficiency, and diſcourſed at large "what Commodity might ariſe by bringing the whole "Trade of *Perſia*, and the Inland Part of the *Eaſt* "*Indies* up the River *Hydaſpes*, and ſo with a ſhort Cut "down the River *Oxus* into the *Caſpian* Sea, and then "up the River *Volga* to a Straight of Land that will "carry all into the River *Dwina*, that runs down to "St. *Nicolas* and the Town of *Archangel*, the ordinary "Port and Station of our Shipping in thoſe Parts. "Theſe are goodly ſpecious Diſcourſes of Things not ſo "eaſily done as ſpoken." If we have found a nearer, ſhorter, and more expeditious Method of carrying on and improving this Trade, it is becauſe, as our Author ſays, *Tempora mutantur*; and that with regard to us and the *Ruſſians* alſo, we are no longer under the Neceſſity of making the long Voyage to *Archangel*, nor are they obliged to take the Courſe before laid down for bringing *Perſian* Commodities into the Heart of their Empire. Yet for all this, it is no hard Matter to diſcern this Project was both very poſſible and very practicable at that Time, and might have been attended with very great Advantages to both Nations.

We may learn from the Contents of this Section, more eſpecially if we compare them with thoſe of the foregoing Sections, what are the true Reaſons why, with all the ſeeming Advantages of which the *Ruſſians* are now poſſeſſed, they make, notwithſtanding, but a very ſmall Figure in Commercial Affairs. It is very true, that from the advantageous Situation of their Empire, they have a Variety of different Proſpects of extending and promoting their Trade; but perhaps this Variety has been, and ſtill is rather detrimental than beneficial. We find them ſometimes intent upon eſtabliſhing their Navigation on the *Black Sea*, and in a few Years this is dropped, and their Efforts are made upon the *Caſpian*; then the trade by Land with *China*, and the ſuppoſed Advantages that may be derived from regular Caravans ingroſſes their Thoughts, till on a ſudden they are turned to more diſtant Diſcoveries and a Naval Correſpondence with *Japan*, which is again dropped for the Sake of purſuing, a ſtill more diſtant, and more uncertain Scheme of opening a new Route to the Coaſts of *America*.

Thus by running from one Thing to another, and by a prepoſterous graſping at many Things, Nothing is attained, if we except this, that from theſe Attempts it has been made very apparent, that all, ſave the laſt, might have been attained. For while *Peter* the Great was poſſeſſed of *Aſoph*, he not only opened to his Subjects the Commerce, but, as we hinted before, eſtabliſhed a Naval Force in the *Black Sea*, and thereby terrified the Grand Signior in his Seraglio, but this however inſpired the *Turks* with a Reſolution of depriving him of that Fortreſs, and of the Power of making him uneaſy on that Side; which they had the good Luck to accompliſh; yet there may come a Time, when, if

the *Russians* should be content to prosecute one Point at once, they may again become Masters of *Asoph*, and of that advantageous Commerce that might be carried on from thence. Nay, it is not at all impossible that they may conquer *Crim Tartary*, which, with respect to Trade and Naval Power, would be the most important Acquisition they could make; but it would require much Time and no small Application to render such a Conquest as advantageous as it might be made to their Empire, and indeed to the Christian World in general.

On the *Caspian* also *Peter* the First built Vessels of various Sizes, and conquered some of the most valuable Countries in *Persia*; he likewise formed Projects of Discovery in the most distant Part of that Sea; where, for the Encouragement of his People, he gave out there were Gold Mines; but all these Projects, partly by other Accidents, but chiefly by his Death, came to nothing. The same great Emperor actually opened a Trade by Land to *China*, of which we have given a large Account, and of the Reasons of its Declension. Reasons that still subsist, and will always subsist, while the *Chinese* Goverment is carried on in Conformity to the Maxims that having prevailed there for many Ages, are not likely to be laid aside in haste. It remains that we should examine the Causes that have hindered the Accomplishment of the two last Designs.

With respect to these, there is nothing clearer than that the vast Distance of *Kamschatska*, the present Condition of that Country, and the great Difficulty of establishing any certain and easy Communication between it and the western Provinces of the Empire, are Obstacles of such a Nature as must render it very hard to surmount. On the other Hand, we are very well apprized of the settled Aversion which the *Japonese* have to any Correspondence with the *Europeans*, which there are good Grounds to believe may rise higher with regard to the *Russians*, whom, notwithstanding their vast Dominions in *Asia*, they will always consider in that Light. I say, that we have good Grounds to believe, that their Aversion will rise higher against them than any other Nation, because their Apprehensions, in respect to their Power, will be greater and better founded. Thus we see that there is no great Cause to be surprized, that the Court of *Petersbourg* has not been able to make any great Progress hitherto in that Commerce, of which Captain *Spanberg* gave them such mighty Expectations.

Yet great as these Obstacles are, they seem to be still inferior to those that lie in the Way of this so much wish'd-for Commerce with the Northen Continent of *America*; for which, as we have shewn, they are utterly unqualified, until such Time as *Kamschatska* is much better improved than we have any Reasons to believe it is at present; because, as we have already shewn, the Space is much larger between the two Continents than they apprehend; and if it were much less, it is not very easy to conceive either with what Commodities they would trade from *Kamschatska*, or where they would find Men to undertake any thing in the Way of Conquest. The Reader will observe, that I state these only as a very great Difficulties, which it will be hard, but not impossible to overcome. The Method they are now in of surveying these Countries, diligently inquiring into their Produce, and framing from thence natural Histories, tracing the several Rivers from their Sources to their Mouths, bringing the barbarous Inhabitants under Obedience, and using every other Means possible to come at an exact Knowledge of their vast Dominions, though very slow, is out of Comparison the surest to attain Success.

It is not at all improbable, that in Process of Time they may find either Mines or Drugs, or some other Commodities of Value, that may make the Plantation and Improvement of these Places, at least bear the Expences, and so by Degrees extend their Settlements and Fortresses in a regular Manner from *Tobolski* to *Ochotski*; and then, no doubt, the peopling and improving *Kamschatska* will be found far easier than is generally imagin'd; for, as I hinted before, there seems to be good Reason to believe, that there is nothing, either in the Climate or the Soil, so incorrigible, as to take away all Hopes of making it a tolerable Habitation. It is indeed true, that some Hints have been given of taking a shorter Way, by settling a Port at the Mouth of the River *Lena*, and opening the Navigation to *Kamschatska* by Vessels of considerable Burthen. I might object to this, what *Tshrant Ides* tell us of the Northen Seas being choaked with Ice for several Years together, so as to render such a Passage absolutely impracticable; but as I am strongly inclined to doubt the Truth of this, I cannot think it fair to alledge any such Thing. But supposing the Passage to be always practicable in the Summer, which is the utmost that can be contended for, yet the thorough settling of *Kamschatska* will remain a Thing absolutely requisite before any Discoveries of Importance can be undertaken with any tolerable Advantage on that Side, since after so long a Voyage as that round the North-east Cape, it cannot well be imagined that Vessels should be in a Condition to proceed, without putting into some Port for Refreshment.

If therefore this could be done at *Kamschatska*, and proper Magazines of Provisions and Naval Stores were erected there, no Doubt need be made, that in the Course of a few Years, Things in this Part of the World would change their Face, and a Commerce of very great Consequence might be soon settled. Whenever this shall be effected, and such a Navigation from Practice and a Perfect Knowledge of the proper Seasons made common, if not convenient, I cannot help hazarding a Conjecture, that the Court will call to Mind a Project formerly set on Foot for reviving and restoring the Trade of *Archangel*. It may be said, that to suppose the Possibility of an easy Passage to the North-west of *Nova Zembla*, which must be the Course from any Port established at the Mouth of the River *Lena*, is absurd and romantick, but this is easier said than proved; the *Dutch* Ships that were sent in 1670 for the Discovery of the North-east Passage, actually passed round *Nova Zembla* the other Way, and therefore it is very plain the Thing is not at all impossible; and to People who inhabit the Country that borders upon the Sea, have an Opportunity of making Choice of the fittest Season, and may have such Assistances from the Nature of their Government, as cannot be expected in Places, where not only the Climate, but the Laws are milder; this may, in Process of Time, and that no very long Time neither, be render'd very practicable, and *Archangel* become once more the Centre of the *Russian* Trade, as in former Times. The Reason that the Czar *Peter* the Great, who delighted so much in Improvements, made it in some Measure a Point to ruin *Archangel*, by withdrawing the Trade from it, may be very easily learned. In the first Place, it had been insulted by the *Swedes*, which made him apprehend, that the Richer this Port grew, the more likely it would be to tempt his Neighbours to make it such Visits. Besides this, he was very intent upon whatever might contribute to the establishing, enlarging, or enriching of the new City of St. *Petersbourg*, which he was building, and which he was equally desirous of rendering the Centre of Commerce, and the Capital of his Empire.

Both these Reasons are, in a great Measure, taken away; for with Regard to the Power of the *Swedes*, and the Safety of *Archangel*, there are no longer any Apprehensions, or indeed the least Grounds for them; and with respect to *Petersbourg*, it will always remain the Center of the *Baltick* Trade, as well as the Western Capital of the *Russian* Empire; so that instead of suffering, it would in reality receive great Advantages by the Revival of the Commerce at *Archangel*; and still greater, if such a Communication could be opened, as that which I have described. We were heretofore very well acquainted with that Port, as having a regular as well as constant Navigation thither; but of late we speak less of it, and consequently, are so much the worse Judges of its Consequences, which is in reality very great, since there is no Place in the whole Dominions of *Russia* that lies so conveniently for uniting the Commerce of the most distant Countries in the East with

that

that of *Europe*. Of this a remarkable Specimen has been given from our own Hiſtory, and that too in a moſt extraordinary Period, as I could very eaſily ſhew, if it was proper at this Time; another I have exhibited from my own Conjecture, in Caſe theſe Diſcoveries to the North-eaſt ſhould be proſecuted with Effect; and a third ſhall be taken Notice of hereafter, but in the mean Time, I believe it may contribute to the Amuſement and Relief of the Reader, and at the ſame Time prove no great Interruption to the Courſe of our Reaſoning, if we inſert a very ingenious and lively Deſcription of this Port, when in its moſt flouriſhing Condition, written upon the Spot by *Sir Dudley North*, a Man of remarkable Abilities, and no leſs diſtinguiſhed for his Accuracy in obſerving, and his Veracity in relating whatever he met with worthy of Notice, in the many Years that he ſpent Abroad.

This Gentleman, after a very pleaſant and humorous Deſcription of this Voyage, which not being to our Purpoſe I paſs by, proceeds thus in ſetting forth the State in which he found the Port that is now under our Conſideration. " We went aſhore to live in " Houſes built with Trees laid along one upon ano- " ther, and let in at the Ends, the Streets are pa- " ved with Trees, and the Houſes covered with Birch " Bark. The Ground where the *Engliſh* are appoint- " ed to dwell, is paled round with great Trees ſet up- " right; the like there is for the *Dutch* and *Hamburghers*. " The Emperor of *Ruſſia* ſends down every Year a " Governor, and a Gort or Judge to keep the Peace, " and decide all Differences. Their Law is in their " Heads, and what comes out of their Mouth is with- " out Controul or Appeal. So that whatever Diffe- " rence ariſes between one Man and another, it is ſure " to be fully decided in leſs than an Hour. After the " Parties have once ſpoke, he gives the deciſive Stroke, " and there's an End.

" Now this is a fine Place to live in, Victuals of all " Sorts plenty, and brave Sunſhine Weather: As we " ſailed along the Coaſt of *Norway*, I fancied the " Clouds, though loſt in the Horizon, were but a ſmall " Diſtance from us, which this place confirms, elſe " one place could not be ſo very ſerene, and another " ſo cloudy, and that almoſt conſtantly. For at the " North Cape it is rare to ſee the Sun, and here at " *Archangel*, about two hundred Leagues diſtant, not a " Cloud to be ſeen for ſeveral Months together; " when we were two Leagues diſtant from the huge " Mountains on the Coaſt of *Norway*, we could " plainly diſcern the Clouds to paſs between the " Mountains and us.

" One of the Inconveniencies that lie on thoſe who " dwell in this Country, is, that the People are ſo " given to Naſtineſs, that nothing can be eaten out of " their Hands; you ſhall have perhaps four Brothers " and as many Siſters, with their Father, Mother, " Huſbands, and Wives, all dwell in one hot Houſe, " (*Wiſbe*) they call it. They have nothing but a little " Straw ſtrewed on the Ground to lie upon. They " wear looſe Garments above, with Linnen Drawers, " which go down to their Heels, and a ſhort Shirt un- " derneath like a Coat. To this in the Winter, they " add a Caffran as they call it, which is an Under- " Coat, the Upper they call a Shube. And for their " Boots, and huge thick Stockings, and double Mit- " tens for their Hands, they never alter but continu- " ally wear them. The Women I think are the " moſt deformed Creatures that ever were ſeen, ge- " nerally ſhort, and by Reaſon of their lying in " Wiſbies and Baſtoes, very ſwarthy. Their Wear is " for the labouring Women, Boots, but for them " that keep Houſe, neither Shoes nor Stockings; they " wear a Linnen looſe Garment next their Skin for the " moſt part, without any Thing elſe, but ſometimes " they have another of blue Callico over the former, " but that is all.

" The Men account it a Sin to have either long Hair " or a ſhort Beard. They are extremely ſuperſtitious, " every Man has his Object of Worſhip, but ſome " twenty or more. They are Commodities ſold in the " Market, and they will not ſell any to a Stranger, or " ſuffer him ſo much as to touch them. Theſe are " Pictures of the Saints, and that of our Saviour. " The great Men burn Lamps before them Day and " Night, and adorn them richly with Gold and Pearl, " but when theſe are worn out, and they cannot ſee " any Thing of them, they hold it not lawful to burn " them, but in a ſolemn Manner carry them to the " Sea, and there ſet them a-drift to ſhift for them- " ſelves.

" Theſe People are generally Thieves from the firſt " to the laſt, and ſteal not only from Strangers, but " Neighbours; and Poſſeſſion is all the Law they have " among themſelves. Drinking is their only Paſtime, " and he that is not drunk on a Holiday, or Sabbath- " day, is not either a Friend to their God, or Emperor. " They are all left to get their Livings the beſt Way " they can. He that is a Carpenter To-day, is a La- " bourer To-morrow. Every Man breeds up his own " Sons, and it is a Shame to be wiſer than their " Forefathers.

" This Town of *Archangel* ſtands on a Bog, and if " you offer to walk out of Town, (except one Way, " which is by the Water-Side, leading to a ſmall " Grove of Trees, that are of a competent Height, " and moſtly Pine, Fir, and Birch) if the Way be not " paved with Planks, as ordinarily is done, to make " a Paſſage from the Town to ſome Windmill, you " are preſently over Shoes and Boots. Among the " reſt of the Iſlands, ſome are very good Grounds, " and bear Corn of all Sorts, which after it is turned " Colour, as it will in five Weeks after it is put in the " Ground, they cut down and lay in the Sun to ripen " or harden, and thus they often have two Crops in " a Year.

" You ſhall not ſee in all this Country, one hundred " Acres of good Ground without a Monaſtery or two " or three in Sight of it; who will may ſhave him- " ſelf a Fryar, but it is ſeldom done unleſs in Sickneſs, " for they think, whoever dies without the laſt Unction " cannot be ſaved, and he that recovers, and lives af- " ter he hath received that Sacrament is a Friar all the " reſt of his Life.

" In this Country the Huſband is the ſole Com- " mander of the Wife, who differs very little from " his Servant. Many will marry their Sons very " Young to luſty Baggages, on Purpoſe to gain able " Servants.

" I ſhall add (though not very material) the Pro- " ceſs of making Tar, the Product of this Place. They " dig a Hole in the Ground of a competent Size, " ſome two or three Fathom deep, and a little lower " than the middle they make a Platform of Wood, " and thereon heap Earth about a Foot deep, except " in the Middle, where an Hole is left in the Form of " a Tunnel. Then they fill the Pit with Fir Billets, " piled up from the Platform, and riſing about a " Fathom or more above Ground, which part they " wall about with Turf and Clay to keep in the Fire. " They command the Fire by quenching, for which " Uſe they make a *Lixivium* of the Aſhes of Fir. " When all is ready they ſet Fire a-top, and keep " the Wood burning, but very leiſurely, till it comes " within a Foot or two of the Partition, and then they " heave out the Fire as faſt as it is poſſible, for if it " once lay hold of the Tar, which is ſettled down in- " to the lower Pit it blows up all forthwith. Theſe " Tar-Pits occaſion a great deal of Trouble, and require " many Men to tend them during the Time of their " Burning, that the Fire may deſcend even and lei- " ſurely, whereby the Tar may have Time to ſoak out " of the Wood, and ſettle down into the Pit. As it " comes from the Wood it is pure Tar, but in the " Pit it mixeth with Water, which iſſues from the " Wood alſo, therefore it muſt be clarified from it " once or twice.

" The Manner of their Baſtoes or Baths is worth " Notice. They are made as a ſquare Room, in " one Corner of which is built a Sort of Oven, the " Top of which is covered with great round Pebble-

" Stones laid very thick one upon another, without any " Mortar. In this Oven they burn an Arm-full or two " of Billets, and, during the Fire, leave the Door open " for the Smoke to go out, which elſe could not paſs " for the Cloſeneſs of the Room. When the Fire is " out, and the Stones thoroughly hot, you go into it " ſtark naked, and the Heat is ſo extraordinary, that " in leſs than a Quarter of an Hour the Sweat ſhall " run from you like Water, and the Heat almoſt ſtifle " you. There are ſeveral Benches, which are the De- " grees of Heat; on the Ground it is tolerable, but " very few are able to hold up their Heads to the Top " of the Room, to ſtand upright. They heat the " Room to what Degree you pleaſe, by daſhing cold " Water upon the Stones, which doth wonderfully " augment it. Theſe Baſtoes are ſuch common Things, " that there is ſcarce an Houſe, however poor, that " wants one. They ſeldom or never lie with their " Wives but in the Baſto; the Women are always " brought to Bed in it. It is common to ſee Men " ſtand at the Church Door, not daring to enter, be- " cauſe they have not waſhed ſince they lay with their " Wives, ſo nice is their Devotion.

" All the Tools they work with about Wood is an " Hatchet, and all of a Bigneſs, ſo that the largeſt " Trees, and ſmalleſt Pieces of Wood are wrought " upon with the ſame Tool. *I* believe they are the beſt " Hatchet-men in the World, for except a Shave, they " have no other Tool to do all Manner of Work. " Moſt Houſes in the Country are of Wood, and have " no Sort of Materials elſe about them: And ſome " again, as at the City of *Moſcow*, for Prevention of " Fire, have not a Stick of Wood about them, the " very Doors and Windows are of Iron. Moſt of our " Warehouſes here have Fire-houſes under them; it is " a perfect Houſe under Ground, built as others are, " and covered with great Trees, with a Fathom of " Earth laid over it. The Door is deep and laid " round with Brick. When a Fire happens, the " Goods are flung down at that Door, and there al- " ways ſtand ready about a Dozen Barrels of Sand, " which ſerve to dam up the Door. Then the Houſe " may be burnt to the Ground, and all the Goods re- " main ſafe."

This ſhort and entertaining Account demonſtrates to us ſufficiently the Poſſibility of rendring *Archangel* a very commodious Place, a good Port, and a well fortified Town; ſo that in all theſe Reſpects it might very well ſerve as a middle Place for the Reception of the Commerce of *Europe* and *Aſia*; and if the *Ruſſians* can tell how to bring it thither, of all the Iſlands between *Aſia* and *America*, and even of *America* itſelf. It has been before hinted, that another Propoſition has been made for ſettling the Trade of the Eaſt here of late Years, that is, in the Reign of the Czar *Peter*, of a different Nature from either of thoſe which the Reader has yet met with; the former, he muſt remember, went upon this Suppoſition, that the Commodities and Manufactures of the *Indies* might be brought through *Perſia* to the *Caſpian* Sea, and ſo by various Rivers to *Archangel*. The other ſuggeſts a Poſſibility of carrying on a Trade from *Kamſchatska* to the Iſlands near *Japan*, to *Corea*, *China*, *&c.* and carrying the Produce of this Trade round by Sea to *Archangel*.

This other Propoſal goes upon the old Suppoſition, that a North-eaſt Paſſage was impracticable; and therefore two Merchants laid a Scheme before the Senate, to make a Communication between ſeveral navigable Rivers and Lakes, by the Means of which, the *Ruſſian* Merchants might carry their Goods from *Archangel* to the Eaſtern Ocean, and ſo by an eaſy and ſhort Way trade to *Japan* and the *Eaſt Indies*, to the incredible Advantage of the *Ruſſian* Dominions. The Connection was to be by the Rivers *Dwina*, *Foſta*, *Irtis*, *Oby*, *Keta*, *Teniſra*, *Angur*, the Lake *Baikal*, the Rivers *Schulka*, and *Amur*, the latter of which runs through *Dauria* into the Eaſtern Ocean. It would perhaps be no difficult Thing to ſhew, that though this Scheme is not impoſſible or impracticable, yet it would be much harder to accompliſh, than that of opening a Communication by Sea; and the only Reaſon I mentioned it was to ſhew how many different Methods have been contrived to transfer the *Eaſt India* Trade, at leaſt in a great Meaſure, to the *Ruſſians*; according to all which, *Archangel* has been the Port preferred; ſo that ſome Time or other, perhaps, it may obtain what has been ſo long ſought, in different Times, by different Heads, and from ſuch different Ways.

To conclude this Subject, and to ſhew how great a Sacrifice was made in the eſtabliſhing of *Petersbourg*, I ſhall preſent the Reader with a Memorial, ſhewing the Inconveniencies that would ariſe by transferring thither the Trade from *Archangel*. It was drawn up by a Committee of Merchants, who were the beſt acquainted with the Intereſt of *Ruſſia*, and of the reſt of the Nations in *Europe* trading thither, and though it had no Effect, yet the Facts contained therein are very curious; they were briefly theſe:

1. That at *Wologda* only, a Town ſituate between *Moſcow* and *Archangel*, there are three *German* Merchants, who at their own Charge maintain 25000 Perſons and upwards in dreſſing and preparing Hemp to be ſent to *Archangel*, and from thence into foreign Countries: But ſhould they be obliged to keep ſuch a Number of People at *Petersbourg*, where every Thing is five Times as dear as at *Wologda*, that Trade not only would turn to no Account at all, but they would even be Loſers by it. 2. That the greater Part of the Exportation of *Archangel* is of the Growth of the neighbouring Country of *Wologda*, from whence thoſe Commodities are with a great deal of Eaſe carried by Water to *Archangel*; whereas were they to be tranſported to *Petersbourg*, it muſt be done a great Way over Land, and with far greater Expences to the Merchants. 3. That the Soil at *Petersbourg* is ſuch, that the Hemp cannot be kept there a few Months without growing damp.

It is hoped, that from theſe Remarks and Reflexions, the Reader will be led to a perfect Acquaintance with the Conſequences of the *Ruſſian* Diſcoveries, the Nature of the ſeveral Projects that have been formed for improving and extending the Commerce of that Empire, and the Effects that theſe muſt neceſſarily produce upon the Trade of *Europe* in general, in caſe they ſhould ever be brought to any tolerable Degree of Perfection, than which it would be hard to find a Subject more uſeful or more entertaining to ſuch as are deſirous of acquainting themſelves with the real and ſubſtantial Knowledge that is, the Reſult of Enquiries into the paſt and preſent State of diſtant Countries, and of learning from the Compariſon of the Situation and Products of the ſeveral Parts of the Globe, how they may be beſt connected and made uſeful to each other.

But it may poſſibly be objected, that all theſe Things are at a very great Diſtance, in as much as hitherto the *Ruſſians* have ſcarce entered into any Kind of Commerce with other Nations, or at leaſt with other Nations who inhabit Countries lying at a Diſtance from them; ſo that to conſider them in the Light of a naval and commercial Power, ſeems a little premature; and conſidering alſo the Viciſſitude of human Affairs ſomewhat chimerical. But to this it is very eaſy to give a full and ſatisfactory Anſwer. It is ſcarce half a Century ſince this Nation became thoroughly known to the reſt of *Europe*, that is to ſay, known as an independent and great Power, capable not only of holding the Balance of the North, or rather of preſcribing to the Powers there, but alſo of having a conſiderable Influence upon the general Syſtem. Yet within this ſhort Space, and notwithſtanding ſeveral Revolutions in their Government, they have acquired, and that very juſtly, a very high Degree of Reputation, as well by a ſucceſsful War againſt the *Turks*, as by their important Conqueſt from the Crown of *Sweden*; and excluſive of this, have twice within the laſt twenty Years, given Check to the Power of the Houſe of *Bourbon*, and Peace to *Europe*, by marching their Troops into *Germany*, exactly in the ſame Manner, as when the over-grown Power of the Houſe of *Auſtria* engaged the *Swedes* in an Enterprize of the like Nature, and with the like Succeſs. If there-

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fore it cannot be denied, that in so short a Time, and notwithstanding the many Obstacles they had to surmount, this Nation has carried its Power to so unexpected a Height, and render'd its Authority and Influence so very extensive, why should we doubt, that upon turning their Thoughts to the promoting of Industry, encouraging Manufactures, and improving their Trade, all which, it is very certain, are Points that have for some Years occupied their Thoughts; I say, why should we doubt, that in Process of Time they should become as successful in this, as in the aggrandizing themselves by their military Expeditions, and their political Negociations, for both which they were thought infinitely more incapable, but forty or fifty Years ago, than they can be now, with respect to Improvements in Trade and Navigation?

I know very well, that it has been esteemed the Foible of this Nation, that they esteem themselves absolutely Masters of any Science, by that Time they have acquired the first Principles of it, and are apt to boast of Things as accomplished almost as soon as they have formed a Design of undertaking them; but as this is natural to all Nations, upon their first emerging out of a State of Barbarity, it may be probably concluded, that this is in some Measure worn off, and that in Consequence of their being more familiar with the Sciences, and having a greater Intercourse with other Nations, they are become both more knowing and more polite; which if it was at all necessary, might also be made good with respect to Facts, and that from the most authentick Evidence. But supposing they have still some Remains of this Humour sticking upon them, as has been before admitted in the Case of Discoveries, where, without question, their Conclusions have been a little too hasty, and their Expectations not a little too sanguine, yet this is no kind of Proof that they shall not succeed by Degrees, or that they may not acquire a very profitable and extensive Commerce, though not quite so profitable and extensive perhaps, as they have flattered themselves.

For if we reflect, that notwithstanding the Rigour of the Climate, and the Sterility of the Soil in some Parts of their Territories, yet there is within the Dominions of *Russia*, not only as rich and fertile Countries as any in *Europe*, but a much larger Quantity of rich and fertile Ground than in the Possession of any *European* Power whatever, we shall surely see some Cause to alter our Opinion. Another strong Argument to this Purpose, may be drawn from the Staple Commodities of *Russia*, which are very numerous, of general Use, and of great Value; they have Hemp, Flax, and Timber; Tar, Wax, Hides, Tallow, *&c.* in vast Quantities; and if their Lands were improved, they might have as great Abundance of Corn as any Nation in the World; neither are the worst part of their Dominions unproductive of very rich Commodities, such as vast Quantities of the finest and most valuable Furs, Iron in the greatest Plenty, Salt, and many more Things than we have either Leisure or Necessity to enumerate, since enough have been already mentioned to prove that they are in a Capacity of exporting as many and as valuable Commodities as their Neighbours, from the immediate Produce of the several Provinces of their vast Empire.

But farther still, a third and no less weighty Argument may be advanced from their Inland Commerce, which is very considerable, as will appear from the Places in which their great Custom-houses are erected, and which are become so many Staples for different Branches of Trade. As for Instance, there is a Custom-house at *Kiow* in the *Ukrain*, to which City there is a prodigious Resort of *Turkish*, *Tartarian*, *Polish*, *Armenian*, and *Russian* Merchants. At *Tomski* in *Siberia*, there are likewise great Magazines of rich and valuable Commodities, brought thither by all the various Nations inhabiting the Heart of *Asia*, and with whom no other *European* Nation have any Intercourse or Trade. Thither also and to *Tobolski* are brought the Commodities and Manufactures of *China*, *Corea*, and of all the Nations which inhabit to the North and North-east of the River *Amur*. The City of *Astracan* is the Center of the *Persian* Trade, and of what is derived from other Nations that inhabit either on or near the Shores of the *Caspian* Sea; and from all these Places there is a constant and prodigious Resort to the great City of *Moscow*, where a very large Traffick is driven by Merchants of all Nations. I say nothing of the *Lapland* Trade, which centers at *Archangel*, or of what is still carried on at *Novogorod* from *Courland*, *Poland*, *Lithuania*, and other Places; from all which it manifestly appears, that exclusive of their own, the *Russians* may be able to export very large Quantities of foreign Commodities and Manufactures, which they procure in the Way of Exchange, and may consequently enlarge their Trade that Way.

It may be indeed objected against what has been advanced, that as Luxury increases as fast or faster in *Muscovy* than in almost any other Country, the Balance of Trade is not like to be much in their Favour; but to this it may be answered, that the general Notions about Luxury are very false, both with respect to the Thing it self, and in regard to its Consequences. In common Speech, we take Luxury for the Desire of enjoying many Things that are not absolutely necessary; whereas in Truth, Luxury only consists in the Abuse of Things, whether necessary or not necessary; and tho' it be true, that Luxury taken in either, or in both these Senses, impoverishes and brings to Destruction particular and private Families, yet it may be justly questioned, whether Luxury is highly destructive to a Nation; for if we consider it seriously, it will be found, that such as assert this Talk in a Circle, and having first confounded their own Notions, labour next to disturb those of others. For what is it that encourages and promotes Industry amongst the lower Sort of People, but the Luxury of their Betters? What has been the Source of all fine Manufactures at Home, of importing rich Goods unmanufactured or manufactured from Abroad, but Luxury? Or what Justice is there in reproaching a Nation as barbarous, that in their Entertainments, Cloaths and Buildings, fall infinitely below their Neighbours, and then charging them with Luxury for endeavouring to live like their Neighbours?

The Truth of the Matter is this, that if the *Russians* confine themselves to the bare Search of Necessaries, they may find them with very little Trouble, and remain as poor, as idle, and as barbarous as before the Reign of *Peter* the Great; or suppose they would confine themselves to the bare Pursuit of Conveniencies, these also may be had without any great Dealing with their Neighbours. But if in Consequence of travelling abroad, of receiving Foreigners hospitably at home, and of imitating such as pass for the wisest and most polite Nations, they come to enlarge their Circle of Conveniences, and thereby create innumerable Wants that they never knew before, what will the Consequences of this be? Not living in Huts, leaving their Lands untilled, and spending their Lives in eating dry'd Fish, and drinking Malt Spirits, or Mead, as they were wont to do; but in setting themselves to improve their Country, to increase its Produce, to bring their Commodities to Light, to vend them to Strangers, and thereby acquire those Goods that they want, or which is exactly the same Thing, those Goods they think they want, from Strangers. That Spirit of Luxury therefore that is said to prevail in *Russia*, is so far from being an Impediment to their becoming a trading Nation, that in Reality the Prevalence of this Spirit will make them so.

Another Argument which plainly proves that this Nation begins to have a Turn, and that a very serious one too towards Commerce, is the several Treaties they have concluded both with *European* and *Asiatick* Nations, for the encouraging, securing, and promoting it; of which Treaties many Instances might be given. It is true, that by their last Treaty with the *Turks*, they are restrained from Trading in the *Black Sea*, except in *Turkish* Bottoms; but this is only an accidental Restriction arising from the Circumstances of their Affairs at the Time the original Treaty in which this Clause is inserted, was concluded. Before that Time, the Czar *Peter* had no less than 200 Sail of Men of War, Gillies and Brigantines of his own upon that Sea, and we need

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not doubt, that the *Ruſſians* preſerve the Memory of this, and will take the firſt Opportunity that offers, of recovering a Trade which they once proſecuted with great Diligence and Spirit.

I will add to theſe Arguments but one more, and that is, the prodigious Pains taken, and the immenſe Expence the Czar *Peter* and his Succeſſors have been at in the Improvement of Roads, cutting Canals, rendring Rivers and Lakes navigable, purely for the Sake of facilitating the Communication of the different Provinces of their Empire with *Petersbourg*, and each other. Theſe are manifeſt Inſtances both of the Rectitude of their Conceptions on this Head, and of the Sincerity of their Intentions, which have been alſo attended with ſurprizing Conſequences; ſo that at preſent there is hardly a Country in the World where Cartiage is either cheaper or more expeditious than in *Ruſſia*; and this in Winter more eſpecially, when by the Help of the Snow, their Sledges make an eaſy Paſſage from *Petersbourg* to *Moſcow* in four Days, tho' the Diſtance between theſe two Cities is between four and five hundred *Engliſh* Miles, a Thing that would be ſcarce credible, if it was not ſupported by as authentick and indubitable Proofs as any Fact whatever; ſo that as the Summer is favourable to their Navigation and foreign Commerce, the oppoſite Seaſon of the Year is no leſs ſo to their Inland Traffick, which is a very great Advantage; and tho' it is already much improved, is ſtill capable of being rendered more commodious.

But there may be another Objection ſtarted, which will at firſt Sight ſeem ſubverſive of all that I have been ſaying, and that is taken from the Nature of their Conſtitution, by which their Nobility, and indeed all Perſons of Property, are abſolute Lords over their Peaſants, who for that Reaſon abhor Induſtry, conſidering it as an Obligation to Labour, not for their own Profit, but that of their Maſters. In Support of this Objection, it may be likewiſe urged, that theſe Lords, who have ſuch a boundleſs Power over the miſerable People that live upon their Eſtates, are in their Turns expoſed, upon very trivial Offences, to feel the bitter Effects of the Reſentment of their Government; ſo that from this double Conſideration it cannot be reaſonably expected, that either the Peaſants ſhould alter their Courſe of Life without any Encouragement, or that the great Lords, from a meer Principal of Beneficence, ſhould put their Dependants upon a better Foot than themſelves.

But tho' it muſt be confeſs'd, that there is much more in this than in any other Objection that can be made upon this Subject, yet it is very far from being unanſwerable. For by Degrees, as a new Spirit prevails in the *Ruſſian* Government, and among the *Ruſſian* Nobility, new Maxims muſt alſo of Neceſſity take place; and as, on the one Hand, the great Men will find it requiſite, from no higher Principle than that of Intereſt, to deal more kindly, or at leaſt more humanely with their Vaſſals; ſo on the other Hand, the Government alſo will relax in its Severity; for in Proportion as the great Lords come to employ themſelves in attending to their own Affairs, managing their Eſtates, and taking Meaſures to live decently at home, and magnificently at Court, they will contract new Habits and new Notions, that will hinder them from running into Conſpiracies or deſperate Deſigns, and will conſequently contribute to fix their Government upon a firmer Foundation; and this by Degrees will beget a milder Adminiſtration, and in Proceſs of Time produce a better Conſtitution.

Thoſe who are acquainted with the preſent Situation of Things in *Ruſſia*, are very ſenſible that conſiderable Alterations have been made already, and that the Clemency of the preſent Reign has had very ſingular Effects, more eſpecially if we conſider, that as yet it has been of no long Duration. One Thing is particularly worth obſerving, that the Government is now altogether in the Hands of the Natives, from whence ſeveral Inferences may be drawn. Firſt of all, that evil Spirit which reigned among the People, and made them ſo averſe to all Kinds of Improvement, from a Notion that it ſerved only to ſubject them to Strangers, is in a great Meaſure worn out, and their natural Readineſs to pay an implicit Obedience to their Superiors, provided they are of their own Nation, makes them chearfully undertake thoſe Things to which they were formerly dragged with great Violence. In the next place it is evident, that the *Ruſſian* Nobility alſo have got pretty well rid of their Prejudices, begin to embrace other Notions, and to act upon Principles very different from thoſe by which they were governed in former Times. *Thirdly* and *Laſtly*, The happy Conſequences that theſe Alterations have produced, as well by eſtabliſhing great Regularity and a new Face of Things at Home, as by rendering them eſteemed and reſpected abroad, may be very well ſuppoſed to have raiſed ſo ſtrong a Barrier againſt their ever relapſing into their former Eſtate of Barbariſm, that we may rather expect to ſee them animated by a warm Ambition of carrying to the utmoſt Degree of Perfection that new Stile of Life, if I may be allowed ſo Metaphbrical an Expreſſion, from whence they have already received ſo many and ſo conſiderable Advantages.

It may perhaps be alledged, and that with ſome Foundation of Truth, that there are ſtill many great Obſtacles to be got over in their Manners, Policy, and Views, both in private and publick Life; but when one conſiders how much greater Difficulties have been already overcome, and how much eaſier a thorough Reformation is effected when once well begun, than the ſlighteſt Alterations made, while a People are univerſally barbarous, we cannot ſuffer ourſelves to be much moved by any ſuch Repreſentations. Beſides, it is very well known, that the Impreſſions given us of the *Ruſſians*, by ſome who have remained ſeveral Years in that Country, in reference to theſe Points, have been ſatisfied by Facts; for it is not a long Time ago that ſuch People inſiſted very poſitively on the abſolute Incapacity of the Government to march any conſiderable Body of Troops out of their own Territories, and this, notwithſtanding an Inſtance to the contrary freſh in every body's Memory, which has however proved an abſolute Untruth, that large Body of Auxiliaries having marched with greater Eaſe and Expedition, with more Chearfulneſs and Alacrity, and with better Diſcipline than the like Body of Men of almoſt any other Nation could have done, the Seaſon of the Year and other Circumſtances conſidered.

It is therefore better to found our Opinions upon Facts, than upon Conjectures; and we ſhall be leſs liable to be miſled, if we form our Sentiments of what this Nation may hereafter do from what they have already done, than from what Stateſmen or Travellers may believe, or pretend to believe, they can or will do.

But now it is high Time to collect from all that has been ſaid, ſome few Concluſions that may be applied to certain uſeful Purpoſes. It has been ſhewn, that notwithſtanding that Spirit of Diſcovery which has of late appeared in *Ruſſia*, and which in many Inſtances has been proſecuted with Zeal, Induſtry, and Vigour, yet there is little Reaſon to ſuppoſe that any great Progreſs can be made in ſuch Diſcoveries during our Times, and that for a Variety of ſtrong Reaſons which have been already given. That tho' from the Situation of this vaſt Country there reſult many, and thoſe too very conſiderable Advantages with reſpect to Commerce, yet there are many Difficulties that lie in the Way, and muſt render the turning theſe Advantages to any great Account, a Work of Skill, Time, and Labour. That notwithſtanding all this, there is a very high Probability theſe Difficulties will be got over, and that the beſt Uſe may be made of many, and in Length of Years, of all theſe natural Advantages, ſo as to render the *Ruſſians* by degrees a trading People, and that from theſe gradual Improvements, as well of the interior State of the Empire, as of its Intercourſe with Foreigners, the Face of Affairs will be continually altering for the better.

It is indeed no way impoſſible, that either from foreign Wars, or domeſtick Commotions, theſe Improvements may ſuffer ſhort Interruptions; but it ſeems to be a Thing abſolutely improbable, that the *Ruſſians* ſhould ever fall Back into their former State of Obſcu-

rity, or relinquiſh that high Rank to which they have raiſed themſelves amongſt the Powers of *Europe*. Now if this ſhall be the Caſe, the preſent Syſtem of the Commercial World will be entirely altered. The bringing *Eaſt India* Commodities through *Ruſſia* into *Europe*, would as effectually ruin the Commerce now carried on by the Way of the Cape of *Good Hope*, as the Diſcovery of this demoliſhed the *Venetian* Trade by the Way of *Alexandria*, after it had ſubſiſted in the Hands of different Nations for the Space of ſeveral Ages, and for the very ſame Reaſons. When this is reflected upon a little, it will appear at once both evident and certain.

For firſt, with reſpect to the Evidence of it, whatever Method is taken, and I have ſhewn there may be three ſeveral Ways employed, two of which are not in the leaſt incompatible with each other; I ſay, which ever of theſe Courſes are taken, the Conſequence will be, that the Commodities and Manufactures of *India* will come at a more moderate Price at any Mart the *Ruſſians* ſhall eſtabliſh, than in the Way they are now brought into *Europe*, except, it may be, Spices, and a very few other Things hardly worth mentioning; and therefore, as the *Portugueſe* firſt, and the *Engliſh* and *Dutch* ſince, have ſupplanted the *Venetians* and the *Genoeſe* in this moſt valuable Commerce, thoſe who firſt fall into a Way of dealing with the *Ruſſians* for the Produce of *China* and the *Indies*, will in all Probability get the Start of other Nations, and thereby procure great Advantages to themſelves, notwithſtanding that the *Ruſſians* muſt alſo find their Account in this Manner of Dealing.

It may be indeed ſurmiſed, that all the Methods I have mentioned being attended with many and great Difficulties, and requiring a conſiderable Space of Time to be ſpent in Carriage, this will go near to render the Time of the Paſſage as long as that which is now in Uſe. But when we come to examine this Objection cloſely, it will not be found near ſo ſtrong as at firſt Sight it ſeems; for if this Trade can be carried on entirely by Sea, it would be no difficult Thing to prove, that Commodities might be tranſported from *Kamſchatſka* to *Archangel* in one Summer; and in Proceſs of Time, by raiſing proper Magazines in that Country, Supplies might be annually brought to *Archangel*, from whence this Paſſage is far from being long to certain Countries that I ſhall have Occaſion hereafter to mention. But if inſtead of taking this Method, they ſhould be brought, by embarking them on different Rivers to *Moſcow*, and from thence to *Archangel*, there will appear no Kind of Abſurdity in ſuppoſing this may be done in thirteen or in fifteen Months at the moſt; and after this Commerce ſhall be effectually ſettled, much ſooner. We muſt likewiſe conſider the Cheapneſs of Carriage through this Empire, and that Eaſe and Expedition with which the Court can bring any thing to paſs that is practicable, and may be attended with Profit.

I might upon this Occaſion take Notice of the Poſſibility there is, that the *Ruſſians* may one Day become Maſters again of *Aſoff*, or perhaps may conquer *Crim Tartary*, or at leaſt ſecure a Forteſs and Port there, which would open to them a new Channel for this Trade, as was ſhewn in the former Volume, in ſpeaking of the different Methods by which the Trade to the *Indies* is now, and has been formerly carried on. I preſume the Reader will eaſily grant, that if any one of theſe Attempts met with Succeſs, it would be an Encouragement to make more, and not only ſo, but would likewiſe furniſh the Means of making them, as well as raiſe the Spirits of the *Ruſſian* Court, and induce it to beſtow greater Attention upon Projects of this Kind, and make ſtronger Efforts for carrying them into Execution than it has hitherto done.

But it may be ſaid, To what Purpoſe is all this? Why ſhould we trouble ourſelves with foretelling or foreſeeing theſe Things, in regard to which, in the firſt place, there is great Uncertainty; and in the next, it is Time enough to concern ourſelves about them, when they ſhall actually come to paſs. To this I anſwer, That whoever has well weighed what has been advanced from the beſt Authorities, in this Section, will very plainly ſee, that the pretended Incertainty refers only to Time; for that the *Ruſſians* have turned their Thoughts this Way already, and that they have actually Variety of Means in their Hands to bring almoſt any Schemes of this Sort they can form to bear, are Points out of Diſpute. All that is in Doubt amounts to no more, than whether they ſhall fall into a Share of the *India* Trade within theſe ten Years, or whether another ten Years ſhall elapſe before they obtain it. This, I ſay, is the ſingle Queſtion upon that Head, and I refer it to the Conſideration of thoſe who make it ſo much a Queſtion, whether the Improbability of their attempting and ſucceeding in this Way, is near ſo great as that the *Swedes* ſhould attempt and ſucceed in the other Way, which we ſee they have actually done, and that their Trade to *China* is every Year increaſing.

Beſides all this, let it be remember'd that two new *Eaſt India* Companies are on the very Point of being ſet up, one at *Embden* in *Eaſt Frieſland*, under the Auſpice of his *Pruſſian* Majeſty, now become Sovereign of that Country; and the other at *Legborn*, under the Protection of the Emperor in Quality of Grand Duke; and that it is no Secret there are Adventurers enough ready and willing to advance large Sums of Money for the Support of theſe Undertakings. Shall we imagine then, that ſo many Examples will not rouze the *Ruſſians* to look about them, and to put in their Claim, where they have at leaſt as good a Title as any; or ſhall we imagine, that thoſe who have the greateſt Advantages, ſhall be the only Parties in ſuch a Struggle that will meet with Diſappointments? No, certainly, whenever a Deſign of this Sort is heartily undertaken and vigorouſly purſued, it will not only ſucceed, but ſucceed ſooner, and in a higher Degree than can be eaſily imagined.

Now to the moſt material Point, which is to ſhew how far this touches us, and why we ought to intereſt ourſelves therein, ſo far as the early Conſideration of theſe Points may be called intereſting ourſelves rather than our Neighbours, tho' in Fact perhaps that may not be our Caſe, ſince we have not been of late over-ready in ſeizing Commercial Advantages that lay more immediately in our Way, than I muſt confeſs this does at preſent. I ſay then, it behoves us to be very attentive to what paſſes of this Kind in *Ruſſia*, for this plain and ſtrong Reaſon, *viz.* that we have better Grounds to hope we might avail ourſelves of ſuch a Change in the Commercial Syſtem than any other Country in *Europe*.

In the firſt Place, the Situation of our Iſland renders it very eaſy for us to carry on a large Trade with that Empire with mutual Advantage to both Nations? and in caſe it became very conſiderable in Compariſon of what it now is, we might very eaſily provide for the carrying it on ſucceſsfully, by enlarging and improving the Ports we have in the North-eaſt Part of this Iſland, by opening new ones, and by eſtabliſhing Magazines in proper Places; which by extending Navigation, promoting Induſtry, employing Thouſands of our Countrymen and Fellow-Subjects in ſeveral Ways beneficial to the Publick, who are now either idle and uſeleſs, or if at all employed, are in the Service of our Enemies, would turn to the great Profit of this Iſland, and to the inconceivable Advantage of its Credit and Influence. For there is Nothing we want ſo much as a due Diſtribution of Trade and Manufactures, that Wealth may circulate freely through every Part of the Iſland, and thereby diffuſe a kindly Warmth and lively Spirit, for Want of which, ſome diſtant Parts ſeem cold and uſeleſs, like decayed Limbs, which has tempted ſome Quack Politicians to talk of cutting them off, without conſidering that ſuch Amputations in the Body Politick are as abſurd and ridiculous as they are impracticable and unſafe.

Another Reaſon we have to expect that we might be preferred to moſt other Nations in ſuch a Caſe as this by the *Ruſſians*, is the many Years that not only a fair Correſpondence, but a cloſe Friendſhip has ſubſiſted between the two Nations; for from the Reign of Queen *Mary* to theſe Times, that is, from our firſt opening a

Paſſage to *Ruſſia* till now, we have dealt with its Inhabitants on the Foot of perfect Amity, except during the Uſurpation that followed after the Murder of King *Charles* I. when out of their Abhorrence of that Fact, all Intercourſe with this Empire, was ſuſpended. But after the Reſtoration, our Commerce with that Country again revived, and has continued ever ſince with little or no Interruption. It was here that the Czar *Peter* acquired the Rudiments of Ship-building, and from hence he drew moſt of thoſe Artificers which he employed in that and other Arts; not to mention the high Reſpect paid him by King *William*, and the many good Offices done to himſelf and his Family, by the Poſſeſſors of this Throne ever ſince.

We may indeed, with great Juſtice mention our Naval Power as a third Argument in Favour of what has been aſſerted; for, without all Queſtion, this muſt ever intitle us to be very highly conſider'd by ſuch as adminiſter the Affairs of that Empire, in as much as Experience has ſhewn what great Effects the Appearance of *Britiſh* Fleets have had in the *Baltick*, and how ſure that Cauſe is to triumph which they eſpouſe. As there is nothing clearer, than that the moſt certain Method of obtaining the conſtant Aſſiſtance of *Great Britain*, is to favour her Commerce, which *Sweden* heretofore, and *Portugal* has lately felt, ſo we may reaſonably preſume, that a Thing of ſuch Notoriety muſt be well known to the Politicians of *Ruſſia*, and cannot but have a proper Influence on their Councils, more eſpecially if we remember, that as *Ruſſia* has all things to hope from our Friendſhip, ſo ſhe has nothing to fear from the aggrandizing our Power.

This will be another Motive to increaſe her Readineſs to ſhare her preſent and future Advantages with us, becauſe it is impoſſible, from any Alteration of Circumſtances, or as far as can be foreſeen from any Viciſſitude to which all ſublunary Things are liable, that ever our Intereſt ſhould come to claſh with theirs; which is more than can be ſaid for almoſt any other Power in *Europe*. For this is one of the many Benefits that we draw from our being an Iſland, *viz.* that our Intereſts, as a great Power, muſt always be the ſame with our Intereſts as a trading Nation. It is indeed very poſſible, that ambitious enterpriſing Stateſmen may ſometimes pretend to divide theſe, and may perhaps find their Account in it; but as it is impoſſible the Nation ſhould, ſo it is at leaſt highly improbable that ſuch unnatural Notions ſhould long prevail. The *Ruſſians*, who have Senſe enough to know, and who have hitherto ſhewn Spirit enough to adhere to their true Intereſts, cannot fail of being ſenſible of this, and of affording due Weight to a Circumſtance of ſo great Importance which concerns them ſo nearly, and is of ſo permanent a Nature.

As Reaſon teaches this, ſo it has been hitherto juſtified by Experience, ſince in the ſeveral Revolutions that have happened there in our Times, every Government and every Adminiſtration have made it their firſt Care to renew their Engagements with *Great Britain*; and as they have always hitherto found their Account in ſo doing, we may from hence infer, that it will become a ſettled and unvariable Maxim in their Syſtem of Politicks.

Laſtly, in Conjunction with theſe there is another, and that no inconſiderable Argument, to induce the *Ruſſians* to grant us, rather than any other trading People, a Participation in whatever Advantages may accrue to them from the future Advancement of their Trade, or Improvement of their Dominions; and it is this, that we are moſt likely to take all their Commodities off their Hands, at the ſame time that we are able to ſupply them with whatever they can want or wiſh in Return. This is the natural Conſequence of that extenſive Commerce which we already poſſeſs, and which puts it fully in our Power to accommodate them with all thoſe Things which either Neceſſity requires, Convenience renders valuable, or Luxury deſireable; and all theſe too, ſuppoſing them enriched by a Correſpondence with the *Eaſt Indies*, in Exchange for other Commodities and Manufactures, without draining them of their Specie, and conſequently to the reciprocal Benefit of each Nation. Any one of theſe Arguments taken ſingly, might afford us very rational Hopes of attaining all that is propoſed; but if we take them all together, I think it will be very difficult for any one who is well acquainted with the true State of Commerce in general, and of theſe two Nations in particular, to avoid yielding to the Force of this Reaſoning, or not to confeſs that we have much to expect, and very little to apprehend from any Progreſs that the *Ruſſians* may make in the enlarging and Improvement of what Intercourſe they have at preſent with the Eaſtern Nations.

Yet I do not deny that ſome plauſible Objections may be made to this Syſtem; and to ſhew that I have thoroughly conſidered it, and to prevent the Reader's being much moved when-ever he ſhall hear them mentioned, I will briefly ſtate and remove them; yet I do not apprehend that any Syſtem, well ſupported by affirmative Arguments, ought to be rejected and treated as chimerical, even if there ſhould be ſome Difficulties incapable of a concluſive Anſwer; which however, in the preſent Caſe, I will be bold to ſay there are not. For it muſt be granted me, that all the Objections that can be made to this will either ariſe on their Side or on ours. I will begin therefore with ſuch as may be taken, or rather ſuch as may be ſuſpected, from the Syſtem of Power in *Ruſſia*, or from the natural Diſpoſition of the Nation.

In the firſt Place it may be ſaid, that if ever this comes to paſs, it will be a vain Thing to expect that the *Ruſſians* will take the Pains, which from what is laid down in this Section, it is apparent they muſt take, in order to obtain the Commerce of the *Indies*; and then from a Notion of Friendſhip and Alliances, transfer the Benefit of this hardly acquired Traffick to another Nation, which by exporting they might keep to themſelves. Now in Anſwer to this it may very well be obſerved, that as it muſt be a Work of Time, Application and Labour, for the *Ruſſians* to obtain this Trade, ſo the obtaining it will very fully employ their Endeavours, and leave them without either Leiſure or Abilities to attempt another and yet a harder Scheme to accompliſh, of opening a Trade to the other Countries of *Europe* at the ſame Time. Beſides, the one is very natural and agreeable to the People, who without ſtirring beyond the Limits of their own Territories, may convey all that is brought to them by their Subjects or their Neighbours to *Moſcow*, *Archangel*, *Petersbourg*, or ſome other Mart; where, no doubt, they will be glad to receive from another Nation ſuch Commodities and Manufactures as they really want or very much eſteem, in Exchange for the Superfluities of the Eaſtern Commerce, which would otherwiſe lie heavy upon their Hands. We ought likewiſe to reflect that tho' the Multitudes of barbarous Subjects they have, may be eaſily led, or if that ſhould be requiſite, without much Difficulty, be compelled to aſſiſt in promoting ſuch an inland Traffick, yet it will be a Thing morally impoſſible to make Seamen of theſe Savages, or to think of dragging them out of their Deſerts, which however horrible to others, are moſt deſireable to themſelves, in which, as a Matter of Fact, all Travellers agree.

In the next Place it may be ſuggeſted, that there is no Quality for which the *Ruſſians* are more remarkable, than their Jealouſy and Suſpicion of Strangers; and that therefore it is highly improbable they ſhould make it their Choice to deal excluſively with any one Nation, which I muſt confeſs ſeems to have much greater Weight than the former Difficulty. However, when it is maturely conſidered, it will be found to open a fair Anſwer to itſelf. For let the Jealouſy and Suſpicion of the *Ruſſians* be ever ſo great, it can only determine them not to deal with Nations that may be capable of turning what they acquire by their Trade to the Prejudice of their Intereſts, and to encourage the Commerce of any Nation that is in a Capacity to aſſiſt, and never can be under a Temptation to diſtreſs them, which we have already ſhewn to be preciſely the Caſe of the *Britiſh* Nation. This therefore, whatever it may be in Appearance, is in Reality and at the Bottom ſo far from being a concluſive Objection againſt my Syſtem, that in Fact it is a good Argument in its Favour; ſo that the better founded it is, the more Reaſon we have

to believe, that their Succeſs, in regard to the *Indian* Trade, may become very beneficial to us, unleſs we are wanting to our ſelves.

The laſt Objection that I can foreſee, muſt be taken from the Nature of their Government, and in Reference to this it may be ſurmiſed, that there is no guarding againſt the ſhort Turns that may be made by a very ſelfiſh and a very arbitrary Power, and in ſupport of this, I know that ſeveral Matters of Fact may be urged, ſuch as, that *Peter the Great*, when he made his laſt Journey to *Holland*, ordered all the *Ruſſia* Leather to be delivered to his Factors at a certain Rate, and then ſold by them at a ſet Price to ſuch as would pay for it in Bills drawn upon *Amſterdam*. But this was in the firſt Place a very ſingular Thing, and if we ſtay till a *Ruſſian* Sovereign makes ſuch another Journey, it is not very likely to happen again. In the next Place it is very certain, that the *Czar* himſelf ſoon found the Inconveniency of that Proceeding, and revoked his Order, ſo that allowing it to be a Precedent, it appears at the ſame Time, a Precedent not like to be followed. Some certain Commodities there are which belong to, and are entirely appropriated to the Sovereign, who ſells them to the higheſt Bidder. This will hardly be the Caſe of *Indian* Commodities, for that would cramp the Trade, and turn to the Prejudice of the Sovereign. The new Trade to *Perſia* has been already once ſuſpended, which looks like a Caſe in Point. But when we remember, that this laſt Suſpenſion was occaſioned by an *Engliſhman's* entering into the Service of *Shah Nadir*, and undertaking to build Ships of Force for him upon the *Caſpian* Sea, we ſhall not be much ſurprized at ſuch an Event, or fall into any Fear of our Countrymens traverſing *Siberia*, and the Countries beyond it, or tranſporting themſelves from *Kamſchatska*, into *Japan*, and creating Diſturbances there. Without doubt Difficulties may happen in this and in all other Trades; but for all this, Treaties of Commerce wiſely made, and punctually executed on our Part, will ſecure us from any real Danger, in caſe we are once poſſeſſed of this Traffick, from ever having it taken out of our Hands.

Thus far we have inſiſted only upon the Reaſonableneſs of Things, but there would be no Difficulty in ſhewing, that Experience is alſo in our Favour. In Reference to the firſt Objection we ought to reflect, that the *Swedes* and *Danes* actually diſpoſe of all their *Indian* Commodities to Strangers, and conſequently ſo muſt the *Ruſſians*. If we do not buy from them, it is becauſe it is not our Intereſt, and if we ſhould deal with the *Ruſſians*, it has been ſhewn, that it muſt be our Intereſt to buy, and theirs to ſell. As to the ſecond Objection, Treaties of Commerce have been ſet on Foot between *Ruſſia* and *France*, and between *Ruſſia* and *Spain*, but the Jealouſy of the Miniſters at *Petersburg*, and the Inconveniencies that were foreſeen, and in ſome Meaſure felt from thoſe Treaties, have rendred them ineffectual, whereas nothing of that Kind has happen'd to us. With reſpect to the laſt, we are towards the Cloſe of the ſecond Century of our Correſpondence with this Empire, and in that long Space, have not experienced any conſiderable Inconveniencies, from the ſhort Turns made by their arbitrary Government, and conſequently there is the leſs Room to fear for the Time to come; more eſpecially as the *Ruſſians* are ſo much altered, as their Cuſtoms are ſo much changed for the better, as the Intereſt of the two Nations are ſo thoroughly conciliated by repeated Alliances, and as we have all the Reaſon in the World to apprehend, that their Miniſters will conſult the Intereſt of their own Country, which while they do, they muſt be always Friends to ours.

We will now take a View of thoſe Objections that it may be ſuppoſed may ariſe on our Side, and as I have ſtated the former in their full Force, ſo I ſhall do the ſame Juſtice to the latter, as I have no other Thing in View, than to find Truth, and to point it out to others. It is not at all impoſſible, that, notwithſtanding all that has been or can be offered upon this Subject, the old Objection will ſtart up, and we ſhall be told, that ſuch a Trade as this would be altogether unneceſſary, that the Nation has no Need of it, that little Profit could be drawn from it, and that therefore it is wild and chimerical to talk about it. As this is abſolutely begging the Queſtion, I might very fairly diſpenſe with giving any Anſwer to it all.

But as I deſire to leave nothing unanſwered, I ſhall not make Uſe even of this allowable Advantage, but ſhall conſider it, as far as it is poſſible ſuch a Suggeſtion can be conſidered. We have already explained the Cauſes from whence it is probable, that, if ever a Trade is eſtabliſhed from *Ruſſia* to *China*, or the *Indies*, the Produce of that Trade will come cheaper than in the preſent Courſe of Things, and I preſume, it will be no difficult Matter, for an intelligent Reader to perceive, that it will behove us to think of finding out the cheapeſt Market, when ſo many new Companies are ſet up, by which it will be put out of our Power to vend the Commodities we bring directly from the *Indies* at a high Rate. An Opinion is propigated with great Warmth, that however is altogether erroneous, which is this, that the *Swediſh*, *Daniſh*, and other new Companies are under very great Difficulties for the Want of Settlements, that this renders their Trade very precarious, and has alſo a great Effect in diminiſhing its Profits. All this is very plauſible, and ſerves to give us hope, that theſe new Companies cannot long ſubſiſt, but in Reality the Caſe is far otherwiſe. The Want of Settlements is ſo far from being a Diſadvantage in Reſpect to National Commerce, that it is quite otherwiſe. We know very well, that the *Oſtend* Company, ſo long as it ſubſiſted, made large Dividends; we know that the *Swediſh* Company have ſometimes divided near Forty *per Cent.* and if this is thought at all incredible, or if credible, that there is ſomething of Art in it, let the inquiſitive, impartial, and judicious Reader, conſult the Table of Dividends of the *Dutch Eaſt-India* Company, inſerted in the Volume of this Collection, and he will find, that in the ſame Proportion the *Dutch* Company became potent in the *Indies*, their Dividends to their Proprietors have leſſen'd. My Inference from this, is, that when there comes to be a real Competition in Trade, the new Companies will be able to underſell the old Ones, and then I ſuppoſe the Neceſſity will pretty plainly appear, of having Recourſe to the cheapeſt Market, if we intend to preſerve this Trade at all. Now it has been ſhewn, that whenever the *Ruſſians* can bring their Deſigns to bear, they will have very great Advantages over their Neighbours; for either they will not be obliged to make any Settlements at all, or if they are obliged to make them, they will be made in their own Dominions, that is, either at the Mouth of the River *Amur*, or upon the River of *Kamſchatska*. In either of theſe Caſes, the Expence will not be very large, and whatever it may be, as it will be entirely laid out amongſt themſelves, it will in Effect be no Expence at all, as to the Nation. Theſe Circumſtances therefore maturely conſidered, will I preſume, go a great Way towards ſatisfying the candid Reader, that there is nothing chimerical, in ſuppoſing that before the End of the preſent Century, the *Ruſſians* may divert to themſelves, a very large Proportion of the *Eaſt-India* Trade, and when this comes to be the Caſe in Fact, which is now ſo only in View, what I have advanced upon this Subject, will be thought very well worth the Reading.

The ſecond Objection that may be raiſed in reſpect to ourſelves, will be taken from what is ſtiled a Fundamental Law in reſpect to our Commerce, by which I mean the Act of Navigation, which I very readily admit, is directly in the Teeth of what I propoſe, ſince the *Britiſh* Subjects are reſtrained by this Act, from importing Goods from other Countries, than thoſe in which they grow. Now in Anſwer to this, I do not pretend to ſay, that the Act of Navigation ought to be repealed, or that the Principle upon which it was made was wrong in it ſelf, or miſtaken by thoſe who made it; but this I ſay, that all Laws made upon a general Principle, are ever liable to ſome neceſſary Exceptions, as this Act has often been, and for that very Reaſon has been diſpenſed with. As for Inſtance, in the firſt *Dutch* War, under

under the Reign of King *Charles* II. that King by Proclamation gave Leave for all Foreigners to import Artillery, Ammunition, Timber, Hemp, and Flax, and in ſhort, all Sorts of Military and Naval Stores, in their own Bottoms; which if he had not done, that War could not have been carried on; and therefore this is among the Number of the few Actions in that Reign, which we find approved and commended by Mr. *Roger Coke*, who certainly was no Flatterer, either of that Monarch, or any of his Family. I might add to this ſeveral other Inſtances, but that I look upon them as unneceſſary, ſince there is an unwritten Law in regard to Commerce, as truly fundamental as the Act of Navigation, *viz.* That whatever will promote it, either is lawful, or ought to be made ſo. It is an abſurd Notion to ſuppoſe, that while Trade remains a fluctuating Thing, which it ever was, and ever will be, there can be any Laws made about it that ought to remain invariable.

It is indeed true, that with reſpect to the Act of Navigation, as with regard to every other Act made upon right Motives, and with due Deliberation, we ought to be very cautious in making Alterations; but provided they are made with Caution, no doubt ſuch Alterations ſhould be made when they appear neceſſary, or which is the ſame Thing, advantageous. This has been always thought allowable in Time of War, when done by the Royal Authority only, notwithſtanding the juſt Apprehenſions that have been entertained of allowing too great Latitude to the Prerogative; but with ſenſible People the Laws and the Prerogative both will ſtand upon the ſame Foot with regard to the publick Good; that is to ſay, it will be expected, that either, or both of them ſhould give Way upon ſuch an Occaſion, and the proper Judges of this Occaſion, are, without doubt, the Legiſlature. The Humour therefore of giving a peculiar, and, as it were, ſacred Authority to particular Acts, and treating them as ſuperior in their Nature to the reſt of our Laws, is, to ſay the beſt of it, no better than political Enthuſiaſm, which may be attended with very bad, and can be very ſeldom productive of any good Conſequences. There is no Doubt, that while Things remain in their preſent Channel, or any thing near it, and while there is no Danger that any of our Neighbours may ſupplant us, by drawing to themſelves the Diſtribution of *Indian* Commodities and Manufactures brought into *Ruſſia*, it would be very abſurd and chimerical to make any Change in the Act of Navigation relative to this Point by Way of Precaution. But on the other Hand, if ever ſuch a Trade through *Ruſſia* ſhould become practicable, it would be to the full as abſurd and ridiculous to pretend that no Alteration ought to be made in this Law, but that we muſt ſtill remain tied down to the old Method of carrying on this Commerce, though ever ſo much to our Diſadvantage.

I dare ſay, that no body will diſpute this with me at preſent, but will as readily grant the latter as I do the former; neither is it impoſſible that ſome may think it is to no Purpoſe to dwell upon this Head, which of itſelf is ſufficiently clear. So for any thing I know it may be, but when the Paſſions of Mankind are moved, when their Prejudices are thwarted, and both theſe happen when-ever their particular Intereſts are ever ſo lightly touched, all Things change their Faces, and what before was thought as clear as the Sun at Noonday, begins to be obſcured, and in a very little time is not ſo much as diſcernable. So many Inſtances of this Sort have happened within the Compaſs of my own Obſervation, that I cannot help providing againſt them; and I muſt deſire my Readers to obſerve, that whatever Conceſſions are made me now, will remain juſt as reaſonable, when ſome People, for Cauſes that will be then viſible enough, may take it in their Heads to retract them, and ſet up once more this Notion, that the Act of Navigation is a fundamental and conſtitutional Law, no Part of which is to be repealed or altered on any Pretence, or for any Reaſon whatever.

The third Objection on this Side, will in all Appearance ariſe from the Privileges of the *Eaſt India* Company; and indeed, this I think by much the moſt formidable Objection of all, becauſe it is the moſt reaſonable. It will be ſaid that this Company hath great Merit; that it has rendered great Services to the Nation; that its Proprietors are a very conſiderable Body; that they have received high Immunities from the Favour of the Crown; and that theſe have been confirmed to them by the Legiſlature. To all this it might be anſwered in general, That all Privileges, thoſe of excluſive Trade not excepted, are granted in Truſt for the publick Benefit, and that tho' this may not be expreſs'd, yet it is always to be preſumed and underſtood; for a Law made for private Advantage to the Detriment of the publick, is void in itſelf; neither is this any Impeachment of the Power of the Legiſlature, becauſe it muſt be ſuppoſed that it was obtained by Deception, that is, by giving falſe Colours to Things, to which the higheſt Tribunals may be ſubject, becauſe the higheſt human Aſſembly cannot be infallible. Upon theſe Topicks, I ſay I might inſiſt, in order to furniſh a general Anſwer; but I declare I do not rely upon them, tho' at the ſame Time, I am very far from admitting that they are not juſt and reaſonable, for the Good of the whole ought certainly always to take place, and no Body of Men, however conſiderable, can have a Right to any Thing that is either dangerous or deſtructive to the Nation.

Yet the Anſwer I depend upon is this, That in ſuch a Caſe, Expedients are to be ſought for that may reconcile the Intereſts of the Company to thoſe of the Nation; neither will it be difficult to find ſuch Expedients; for when ſuch a Trade ſhall be found beneficial, Care may be then taken, firſt to fix it by a Treaty of Commerce, and then the Benefit of that Treaty may be made over to the Company, provided always due Care be taken that this Privilege ſhall not be abuſed, or ſo managed, as to turn to the Emolument of that Company, and the Prejudice of the Publick.

Thus I have taken the Liberty of diſcuſſing this Matter thoroughly, not from any preſumptuous Opinion of my own Judgment, or from a Deſire of dictating in a Matter of ſo high Importance, but merely becauſe I think any Man may ſpeak and write freely as to a Caſe that he thinks may happen, and which others, who are perhaps wiſer than he, will conclude may never happen. One of the moſt judicious Hiſtorians of Antiquity thought his Time not thrown away in examining a Matter ſtill more chimerical than this, which was, Whether *Alexander* the Great would have ſucceeded, if he had attempted to ſubdue the *Romans?* Some great Criticks have imagined, that all he meant was to pay a Compliment to his Countrymen. I ſhould be glad to have the ſame mild Cenſure fall for the preſent upon this Diſcourſe, in which I think it is moſt evident that I can have no private Views, and therefore hope it will be no inexcuſable Piece of Vanity, if I flatter myſelf upon this Occaſion, with, having thought for the Publick.

If after all I have ſaid, it ſhould fall out that nothing of this Kind ever happens, why then it is plain, that whatever I have advanced can do no Hurt. But if, on the other Hand, my Conjectures ſhould happen to hit the Mark, or even to come near it, no body will deny, that the previous Conſideration of the Subject may be of Uſe; for theſe Arguments, how little Authority ſoever they may derive from their Author, muſt neceſſarily carry with them this Weight, that they proceeded purely from a Spirit of Reaſoning, and were not dictated from any particular, private, or ſelfiſh Conſideration. I muſt alſo deſire it may be remember'd, that I have already conſider'd the Point of ſecuring, improving and promoting our *Eaſt India* Trade in many other Lights, which evidently ſhews my ſincere Deſire that we may avail ourſelves of our own Skill, our own Lights, our own Naval Power, and our preſent Circumſtances, rather than wait, till by our Indolence and Neglect we come to fall under the Neceſſity of being ſome way beholden to others. Until ſuch Time as this ſhall become the Caſe, there is no Need of recurring to this Syſtem; but if ever it ſhould become the Caſe, there will be no Harm in having this Syſtem to

recur

recur to, and in all Probability it will not then be thought a Crime that such Notions as these, once upon a Time, enter'd into a speculative Head, for the Benefit of those who confine their Thoughts intirely to Things present, and care not to look forward into Futurity, or to trouble themselves with contriving Schemes for the Service of Posterity.

However I shall conclude this Section, with a full Proof, that I am far enough from being bigotted to any System of my own. For after all that has been advanced from Matters of Fact, from the Consideration of *Behring*'s Discoveries, from the Hints that we have received of subsequent Discoveries, and from the Consequences that we might rationally conclude may attend them, it must be acknowledged, that if we continue to prosecute that Design, which is the Glory of the present Times; I mean, the endeavouring to discover a North-west Passage, we shall infallibly deliver ourselves from all Apprehensions of seeing either the *East* or the *West-India* Trade ingrossed by any other Nation, but on the contrary, may have well grounded Hopes of extending our Commerce, and preserving our Naval Power to the latest Times, and as long as we shall continue a Nation.

That there have been probable Motives to establish the Belief, and consequently to encourage our Endeavours for finding out a North-west Passage, I have shewn at large in its proper Place, have occasionally insisted upon them elsewhere, and particularly in this very Section; that all the Disappointments we have hitherto met with, ought not to destroy this Belief, or deter us from carrying our Enquiries as far as they will go, has I think been very clearly made out by others; but whether all that has been done and written upon this Subject, will be sufficient to keep up that Spirit, which in the End must bring this long-hid Secret to light, is in the Womb of Time. However, as no Man wishes more to see it disclosed, or has done more within the narrow Sphere of his Capacity towards the promoting of it, without any Motive of Interest than myself; I cannot but think it my Duty, though it may seem a little out of the ordinary Manner of Writing, to finish this Section, by giving the Reader notice of some new Arguments, persuading the Possibility, Probability, and Reality of this North-west Passage.

For who can tell into what Hands this Book may fall? Part of it has already travelled to the last discovered Parts of *Hudson*'s Bay, and served for an agreeable and not useless Companion to the Gentleman who carried it. It may be, that what I have farther to say, will be no less fortunate, perhaps more so, for what is there impossible, in supposing it may amuse the leisure Hours of him, who is so lucky as to make the Discovery? At least this I will hope, and in the Warmth of that Hope, set down those Reasons, that, to the best of my Knowledge, have, in the long Course of this Dispute been wholly omitted.

To begin then with an Argument of the Possibility of such a Passage, that learned Naturalist, and most candid Enquirer after whatever had any Relation to rational Cosmography, Mr. *Ray*, in his excellent Discourse upon the Deluge, assures us, that *East-India* Fruits have been found washed on Shore, on the North-west Islands of *Scotland*. Now if this be a Fact, as I believe indisputable Evidence might be brought to prove it such, then I presume, it may be still'd an Argument for the Possibility at least of such a Passage. Whoever considers how reasonable and how natural it is to suppose, that these Fruits, of whatever Kind they be, are washed from the nearest *Indian* Coast, to that upon which they are found, will readily confess, that a North-west Passage is the most likely Way for them to come. If we should suppose that many Islands, great and small, are scattered in the Space between *America* and *Asia*, then it might be more probable, because such Fruits might be presumed to grow in those Islands, and being driven to the Coasts of *California*, be forced by the high Tides that are now known to flow there into the Passage, and so round to the North-west Islands before-mentioned.

I treat this as an Argument of the Possibility only of such a Passage, because there are other Ways, by which these Fruits may be supposed to come; but then there are infinitely greater Difficulties that lie in the Way of supposing other Passages than can be possible objected to this. I will name only one. There can be no Reason in the World assigned, if they come by any other Passage than this, of the North-west why they should not be found in other Places, and that in the same Plenty, or rather more so, than in these Islands of *Scotland*, which is however a Fact, that I never heard so much as pretended. But be that as it will, and allowing that there are other Passages by which they may come, it is at most but possible they should come by these Passages, and I think no Man that is a Judge of the Subject, will deny, that till we have full Evidence of there being no such Thing as a North-west Passage, it is likewise possible they may come that Way. Now though in itself, this is no very weighty Argument, yet in Conjunction with others it may become so; for in all Enquiries of this Nature, the first Step in the most regular and certain Method, is to prove that the Thing sought for is possible, and the next, that it is probable.

In Reference to this also, I think, I can offer another Argument, that is in a good Measure new, and it is this. The most judicious Cosmographers are unanimously of Opinion, from the wise Distribution of Land and Water, in the Structure of this Globe, that not only the Centre of Motion, and the Centre of Gravity, but the Center of Magnitude also is very nearly the same, and consequently that the Center of the Convex Superficies of the Sea is the true Center of the whole terrestrial Sphere. It was from this Argument, that before any Discovery was made of a Southern Continent, of which a large Account has been given in the former Volume, it was judged highly probable, that such a Continent there might be, and as we now very well know, that such a Continent there is, it certainly adds both Weight and Strength to this Way of Reasoning.

Before it was known that the Continent of *Asia* extended so very far to the North-east, we might with equal Probability have conjectured, that either it really was so, or that the Continent of *America* projected very far to the West, in order to form a due Proportion between Land and Sea. But now that the Thing is put out of Dispute, on one Side, and we have all the Certainty that can be desired, that the North-East Continent of *Asia*, extends above thirty Degrees of Longitude into the other Hemisphere, there is the highest Probability, that the Balance of Sea is preserved on the *American* Side, and that there is no such projecting of that Continent, as till this Discovery was made, might with equal Reason have been presumed. From this Consideration therefore, one hath as good Cause, as the Nature of the Thing will allow, to assert, that the Space between *America* and *Asia* is chiefly Sea, as we actually know it to be, between *America* and *Europe*, on the other Side.

This will appear still the more probable, if we consider the vast Breadth of *America* from the Coasts of *Canada*, or of *Hudson*'s Bay, to *California*, and how strangely disproportionate this would be, if the Continent should be still extended farther on that Side towards *Asia*. I cannot tell what Degree of Evidence this may carry to other People, but I confess, it weighs very much with me, and I flatter myself, that whoever will seriously consider the Figure of the Globe, with the new Discoveries of the *Russians* properly laid down thereon, will incline to think as I do, and see plainly, that the Supposition of such an extended Continent would in a great Measure destroy that Proportion between Land and Sea, which, for the Causes before assigned, we have the greatest Reason to believe should be always preserved. If therefore this be so, it cannot be thought, that I carry Things too far, in alledging that this is a probable Argument in Favour of a North-west Passage.

To this I beg Leave to add another Consideration, which will carry the Thing much farther. The greatest Philosophers have differed, at least heretofore, about the Origin of Rivers; but in this I think they all agree, that as Rivers fall at length into the Sea, so from thence they are in a great Measure derived, whether by secret or subterraneous Passages, and the Percolation of Waters through the Earth, by the condensing of Vapours, or the falling of Rain. I say, which ever of these Ways we suppose Springs, Fountains, and Rivers, to arise, or by a Conjunction of them all, still the Vicinity of the Sea is necessary; and it is observed, that the Size of Rivers depends, in a great Measure upon the Extent of the Country thro' which they run, and of the Disposition of the Seas in respect to that Country, of which *America* is a very pregnant Instance, for that Continent having a vast Ocean on each Side, the *American* Rivers, are the largest in the World.

If therefore the Continent of *America* should be so extended as to join to that Land which was lately seen by Captain *Behring*, and before him by others, it would not be easy to conceive how such a Continent as this should be furnished, in any Proportion, with Rivers, in as much as there would be but a narrow Sea between that and *Asia*, and its Distance from those that we stile the North-Seas, would be prodigiously great. But if the Case, as I suppose it to be, is quite otherwise, and the Space between the two Continents is a great Ocean, interspers'd with Islands of different Sizes, then the Disposition of this Part of the Globe will correspond perfectly well with the Disposition of other Parts, and these Countries may be at once as rich, as beautiful, and as pleasant, as any that are hitherto known, either in the Old World, or in the New.

Thus I have assigned two probable Reasons in Favour of this Passage, or rather, I have supported one good Argument by another; for in Reality, this second Reason is no more than assigning the Reason of the first. When we say that the Globe is so disposed as to form a Ballance between Land and Sea, because this seems to be necessary, or at least expedient to preserve the Equability of the Earth's diurnal Motion, we give a reason that respects the World in general; but when we say that Continents must be of a moderate Size, in order to render them convenient Habitations for Men, we give a Reason that accords to, and agrees with every known Portion of the Globe, and consequently is more capable of being thoroughly examined and perfectly understood. I might add to this, as perfectly consistent and agreeable to my Notions, the Observations made by those who were last sent to discover in *Hudson*'s Bay; who finding the Rivers there short in their Course, and of no great Breadth, very judiciously concluded that the Country could not be very broad, or the Rivers of a greater Length that fell into the *South Seas*. I say, I might insist upon this, but as I have promised to dwell only upon new Arguments, I shall content my self with the bare Mention of it.

From possible and probable Arguments, we will proceed, with the Reader's Permission, to such as actually prove a Passage, for such there are, and those likewise new, and hitherto not insisted upon. It was long ago observed, that the Tides in the Northen Parts of *Hudson*'s Bay were so high, as put it out of Doubt that they could not be propagated from the *Atlantick* Ocean; it was then pretended by those who opposed the Sentiment of there being a North-west Passage; that these extraordinary Tides were raised from a Communication with *Baffin*'s Bay and *Davis*'s Streights; in Answer to which, it has been shewn, that the Tide in the *Welcome* rose 17 Feet, and not above 9 Feet in *Davis*'s Streights; from whence it is justly concluded, that supposing such a Communication, it would by no Means prove what it is brought to prove, because the Effect would be then superior to what is supposed to produce it.

Thus, I say, the Case has hitherto stood in reference to the several Opinions that have been advanced upon this Subject. For my Part, upon mature Deliberation, I am inclined to a Sentiment different from all these; for I think that there is a Communication between *Hudson*'s Bay and *Davis*'s Streights, and that the Height of the Tides in the latter is not otherwise to be accounted for, than by allowing a free Passage into the *South-Seas* near the *Welcome*. I shall endeavour to prove this to such as are Judges of the Thing, and well acquainted with the Facts, in very few Words. Captain *Baffin*, in his Letter to Sir *John Wolstenholme*, observes, that the Tides in *Davis*'s Streights keep an equal Course, and rise to about eight or nine Feet. Now this being the Fact, I say it is impossible that this Tide should come from the *Atlantick* Ocean; for at *Cary Swan*'s *Nest* it rises but six Feet, and therefore in *Davis*'s Streights ought not to rise above three or four. Neither is it at all likely that it should come from any Northern Ocean; for upon the Coast of *Nova Zembla* the Tide rises but one Fathom, or six Feet, and not above half so high at *Spitzbergen*.

This equal and regular Tide therefore up *Davis*'s Streights, declining gradually till it rises only a single Foot in *Baffin*'s Bay, is as much out of the ordinary Course of Things, as the high Tides in the *Welcome*. As therefore such extraordinary Effects must have a proportionable Cause, and as we have hitherto looked on every Side for such a Cause in vain, it remains that a Passage by the North-west into the *South Sea*, is that Cause, for that will fully and perfectly account for both these Appearances. It ought, according to the known Law of Tides, to make them in the *Welcome* at the Time in which they are found to rise, and if they are propagated from *Hudson*'s Bay by any Communication into *Davis*'s Streights, they may very well enter from the Southward, that is, through some Passage on the West-side of *Davis*'s Streights, and ought to rise and to decrease in the very Manner which they are found to do; and if this will not pass for an actual Proof of a North-west Passage, I am at least intitled to expect from him who denies it, to give a more satisfactory Account than I have done, of the Tides both in the *Welcome* and in *Davis*'s Streights, for till this is done, I shall continue to look upon this Argument as unanswerable.

As to the common Affectation of treating this Matter as a Chimera, and behaving towards those who think it otherwise, as if they were either very credulous or visionary People, ready to rely upon any Authority, or apt to be led away by whatever has so much as the Appearance of an Argument; I must say, that it is either an insolent, or disingenuous Way of treating them. Insolent, if it comes from those who have not ever looked into the Merits of the Cause, or are not competent Judges if they have; or disingenuous, if being competent Judges, they haughtily reject an Opinion supported by strong Reasons, without deigning to refute those Reasons, which they ought to do if they are able, and if they are not able, they ought to confess it.

But I now hasten to a Conclusion, and so to leave the Reader in Possession of all the Arguments that I can offer him in Support of this, which I am not ashamed to own, is a favourite Opinion, because I look upon it as equally tending to promote the Honour of Science, the Welfare of Mankind, the Extension of Commerce in general, as well as the Glory and Good of this Country in particular. How far soever this latter Consideration may move us, who have, or ought to have, an extraordinary Zeal for whatever may turn to the Benefit of the Place of our Birth, yet I presume it cannot be supposed that foreign Writers can lie under any Influence or Bias of this Kind, and therefore I shall crave Leave to mention a very singular Matter of Fact, inserted by the very curious, and no less learned Father *Charlevoix*, in his Chronological Series of Discoveries, prefixed to the first Volume of his History and Description of *Japan*; in which he tells us, that in the Year 1609, he has read in some Memoirs, that a certain Ship sailing from the Port of *Acapulco*, in the Kingdom of *New Spain*, in order to proceed in the usual Course to the *Manilas*, being an annual Ship, was surprized almost as soon as she was out of Port by a Tempest, that

that lasted long, and with such Violence, that her Crew were forced to give her up to the Mercy of the Winds, which in two Months Time brought her upon the Coast of *Ireland*, and into the Harbour of *Dublin*; from whence she safely returned to *Lisbon*, where, by Order of the King of *Spain*, all the Pilots Journals were taken from them and burnt, in order to prevent Strangers from becoming acquainted with so short a Cut into the *South-Seas*. I have not added or altered, magnified or diminished this Relation in the least, but have reported it exactly as I find it my Author.

It is indeed to be wish'd, that we had a better Account of the Memoirs from which this Fact was taken, because in them, perhaps, there might be other Circumstances worth knowing, and which might be of Use to fix the Matter of Fact beyond Dispute. In the mean time I must observe, that this has no Correspondence whatever with the Relations heretofore published of Persons who have made that Passage. The *Portuguese* Pilot *Martin Chacke*, who published in 1573, an Account of his Return from the *East Indies*, through the same Passage to *Ireland*, from whence he went to *Lisbon*, places his Voyage in the Year 1567, and therefore it is absolutely impossible that these two Voyages should be confounded, as at first Sight might be imagined, from the Circumstance of their both putting into *Ireland*, and returning from thence to *Lisbon*; on which, for the Reader's Satisfaction, it may not be amiss to insist a little farther.

In the first Place, There is a very wide Difference in the Place from which the Ships sailed, the former from the *East Indies*, the latter from the *West*; the Size of the Ships also are very different; the *Portuguese* Vessel was of the Burthen only of 80 Tons; the *Acapulco* Ship near ten times as big; the *Portuguese* Pilot sailed in Company with four Ships of very large Burthen for *Europe*; the *Spanish* Ship sailed alone for the *East-Indies*; the *Portuguese* did not put into *Dublin*, but into a Port on the North-west of *Ireland*, from whence he returned to *Lisbon* a Month or five Weeks before the other Ships in Company with which he sailed from the *East Indies*: And besides the Great Difference in Point of Time, which is no less than two and forty Years, it is very remarkable, that the *Portuguese* Pilot returned home, and published his Book under the Reign of *Don Sebastian*, King of *Portugal*; whereas at the Time the *Spanish* Ship arrived at *Lisbon*, the Kingdom of *Portugal* was under the Power of the Crown of *Spain*; of all which Circumstances the Reader may be convinced, by comparing this Relation with the Certificate relating to the *Portuguese* Voyage, inserted in this Volume, Page 401.

I must further observe, that if there be a North-west Passage, there is nothing incredible in the Voyage being performed in so small a Time; for from the *Welcome* in *Hudson*'s Bay to *Ireland*, is a Voyage only of three Weeks; and if there be a Passage, the like Time might have sufficed for their coming through it from *Acapulco*. I might take Occasion to add to this, what is mentioned by that great Mathematician Mr. *Henry Briggs*, of a *Spanish* Captain reported to have sailed this Way to the *Moluccas*, in the Service of the Emperor *Charles* V.; but, as I am persuaded, that he only made such an Offer, and did not really attempt to perform it, I shall say no more of it. Upon the whole, having shewn the Possibility, Probability, and Reality of such a Passage, by Arguments as conclusive as the Nature of the Thing either requires or will admit, I have Nothing more to add but my good Wishes, that the Spirit lately raised for Discovery may not be allowed to sink, or the Light we have already obtained be left to extinguish, before this Matter be prosecuted to the utmost Extent, and all the Places thoroughly searched, where, with any Degree of Probability, such a Passage may be look'd for. The Success of such an Undertaking would indeed contribute effectually to raise our Hopes, and efface our Apprehensions, by opening not only a new, short and easy but a commodious, pleasant, and wholsome Passage to the *East Indies*, which would at once contribute to encourage and promote our Industry at Home, and extend our Commerce abroad, as well as increase our Shipping, and improve our Navigation.

Besides all this, we have great Reason to hope, that so fortunate an Enterprize would recover us out of that State of Supineness and Luxury into which we are fallen, and inspire us with a noble Desire of transmitting Wealth and Reputation to our Posterity, rather than live as we do at present upon the Riches derived to us from our Ancestors, and the Credit that their known Success in Trade has given us with all our Neighbours. These are Considerations truly important, such as ought to make Impression on the Minds of all who have the Interest of their Country at Heart, who wish to see her thrive beyond, and yet not at the Expence of other *European* Nations. These are Considerations that relate alike to all Ranks and Degrees of People, because all Ranks and Degrees will receive Benefit from it, if properly weighed, carefully attended to, and push'd with Spirit and Success, these Considerations would lead to the only effectual Methods of repairing past Mistakes, and opening a wide Prospect to future Advantages, the Consequences of them would speedily enable us to discharge our Debts, and thereby afford the Means of taking off our Taxes; they would also extinguish Party Animosities, dissipate Faction, and by opening suitable Employment to every different Genius, afford a proper Scene of Action to all, without giving Disturbance to any.

It may be therefore justly presumed, that those whose peculiar Interest it is that their Countrymen may be made rich and happy by their Wisdom and Care, and transmit the Memory of their glorious Administration to latest Times, will have a just Regard to whatever hath a Tendency to promote such a Disposition as this, which is always necessary, and which, however, may be said to be more especially necessary at this Juncture, when we receive repeated Accounts of the Pains, every where taken, to point out the Benefits of Discovery, to magnify the Advantages of Commerce, and to kindle a Spirit of Industry amongst those who have been remarkable for the Want of it through a long Series of Ages. How possible it is to enlighten even the cloudiest Heads, how practicable to warm even the coldest Mind; and how soon such an heroick Flame gathers Force and Strength enough to carry all before it, the former Part of this Section has fully demonstrated. Neither would it be near so hard a Task to shew how easily Commerce may decline, how certainly Virtue may wear out, and how speedily Frugality and Industry may decay, if not warm'd and cherish'd by proper Attention and due Encouragement, which are full as requisite to preserve them as Food to Animals, Fuel to Fire, or Exercise to Health.

Thus after a long but not unpleasant Excursion, I return again to my Subject, and having largely shewn when and how the first Notions of Discovery rose, and how they have been conducted in *Muscovy*, by what Hopes they have been promoted, how far they have been carried, what they have really brought to Light, what lies within, and what without their Reach, why they have been so much retarded, whence, at other times they have been advanced, what Improvements are practicable, and what Schemes of Extention are at Bottom but Chimeras; where the Assistance of their Government may be applied with Effect, and where all the Force that could be exerted would fail, what other Nations have to apprehend from this new Turn of their Temper, how probable it is that we are not amongst the Number; and that on the contrary, we might share in whatever Profits they obtain; I have, last of all, set before the Reader, the only Means of anticipating their Views, by bringing the Riches of both the *Indies*, by a shorter Route to all the Markets in *Europe*, than they can pretend to do, even if all their Efforts, should be crowned with all the Success they can wish; yet be it far from me to mingle with these Reflections any Spirit of Peevishness, Prejudice or Partiality; they have a Right, no doubt, to all the Acquisitions they can make, but then we have the same. I repine not at their Power, their Projects, or their Progress; all I aim at, is to make a right Use of their Example, in order to hinder my Countrymen from changing Place with the *Russians*.

CON-

CONCLUSION.

A retrospective View of this whole Collection, in which its particular Advantages are explained, and an Account given of the Uses to which the Contents may be applied.

I. *A general View of the whole Work, its End and Intention, and a Method proposed for discovering how far this has been answered, not only in the Gross, but in every Part separately, throughout the Performance, as a Key to the Uses of the Book.* II. *The Plan of the History of the* Circumnavigators, *intirely new, and absolutely comprehensive; Advantages derived from that History thus chronologically digested; and the Reasons for rejecting two Works, that seem at first Sight to come within the Plan.* III. *The Scheme of the History of the* East-Indies, *briefly and fully represented; the Probability of a late Suggestion, that the* Arabians *first opened this Commerce, shewn, and a short Review of the Principal Points regarding the Commerce of the Antients in the East.* IV. *The Uses that may be drawn from this regular Series, how they contribute to fix the Excellencies and Deficiencies of the Ancients compared with the Moderns; together with a curious Remark as to the Riches of* Spain *in ancient Times.* V. *The Care taken to relieve the Reader's Attention, by interspersing the Description, Natural History, and most remarkable Curiosities of those famous Countries; the Benefits resulting from that Method, and the great Help it affords of bringing much useful Knowledge within a little Room.* VI. *The Manner in which the History of Commerce is pursued after the Declension of the* Roman *Empire, and the sinking of that of* Constantinople; *Digression as to the Rise, Progress, and Decay, of the Republicks of* Venice *and* Genoa; *and Remarks on their present State.* VII. *How the modern History of the* East-Indies *is conducted; the Rules by which the Choice of Materials has been made; Difficulties and Deficiencies common amongst our latest Writers; what might be reasonably expected from them, and an Example given of the right Method of reporting Facts.* VIII. *A succinct View of the Uses arising from the Matters treated of in the first Volume, to Persons in different Ranks and Stations, and a political Disquisition as to their Importance to the Nation in general, more especially at this critical Conjuncture, when so many Attempts are making in all Parts of* Europe *for erecting new Companies to trade to the* East-Indies. IX. *A Review of the second Volume of this Collection, in which is first shewn what was proposed in treating so particularly the Discovery, Conquests, and Settlements made by the* Spaniards *in* America. X. *A short Representation of the Use of our History of the subduing the Empire of* Peru, *the surprising Boldness and amazing Success of that Attempt, with the famous Sir* William Temple's *admirable Survey of the Laws and Government of the* Ynca's, *the old Sovereigns of* Peru. XI. *The Manner in which the other* European *Settlements in* America *are treated, more especially those of the* English *and* French, *with an Acknowledgment of Communications receiv'd, and Approbations shewn of this Part of the Work, and an Apology for some Freedoms taken therein.* XII. *The Contents of the second Book explained, the Rules established in selecting the Voyages and Travels necessary to give a competent Idea of the Northern Parts of the Globe in general, and of the particular Countries in* Europe, *and the Reasons of those Rules set in a clear Light.* XIII. *The Scope of the third Book, and a distinct Detail of the several Pieces that regard the Description, History, and Commercial Concerns of the* Asiatick *Empires; the Authorities on which they are founded, the Motives on which they were admitted, and the Means of applying them so as to answer the great End of this Collection.*

I. WE are now arrived at the Close of a very large Work, undertaken upon a Plan more regular, and of far larger Extent than was ever proposed, either in our own, or any other Language; and of the Execution of which many have despaired in the Progress of its Publication; but by the Blessing of God it is now finished, and finished with the very same Spirit with which it was begun; for I am perswaded, the most critical Reader will allow there has been as much Pains taken with the last Section, as with any in the whole Collection. What now remains, is to cast our Eye back a little, in order to discover what all this Enquiry, Labour, and Expectation, has produced.

A large Work of this Kind may be very well compared to a publick Structure erected for the Service of Society, as well as at the common Expence, and of the Value of which we may, with tolerable Certainty judge, by considering the Scheme or Ground-plot, that is to say, the Plan upon which it was erected, the End proposed by it, and the particular Advantage that every Perufer may expect from it. With regard to the original Scheme, there were never many Objections made to it, except that the Bounds were too large, the Materials hard to be acquired, and the Labour of putting them together a Thing scarce to be effected; so that speaking with Propriety, these could not be said to relate to the Work, but to the conducting of it; and our Business here is not to say only, but to prove, that if the Outlines were drawn as they ought to be, the Edifice has been finished according to the Draught.

The great End proposed, was reducing within a tolerable Compass the Substance of a Multitude of Books, well written upon useful Subjects, in order to render them thereby more easily purchased and read. Now it is hoped that this has been also done in as great a Degree as the Size of this Collection, and it is no small one, would permit; and that due Care has been taken to make such a Choice of our Materials, as that by the Perusal of this single Book, the Reader may acquire the practical Knowledge of Cosmography, obtain a perfect Notion of the Situation of different Countries in all Parts of the Globe, together with their Relation to, and Distance from all other Countries, the Manner of their Correspondence, the Commodities furnished, and those wanted by them.

In reference to the more particular and immediate Business of the *English* Reader, which we may suppose to respect the Interest and Commerce of his own Country, it may with great Truth be affirmed, that so much upon that Subject, and that too in so many different Lights, is not to be met with elsewhere, since within the Compass of this Collection lies all that has occurred within the Space of twenty Years, to one who has had his

his Head ever turned that Way, and has likewiſe had it no leſs at Heart, which will appear particularly from his never eſpouſing the Cauſe of any Party, but regarding the Independency, commercial Concerns, and Naval Power of *Great-Britain*, as her moſt eſſential Intereſts, which, if well minded, all other incidental Matters will fall in happily of Courſe. Thus much as to the Work in general; we will next conſider the Parts of which it is compoſed, from whence its Correſpondence with the Plan propoſed will manifeſtly appear.

II. The firſt Thing deſigned and executed, was the Hiſtory of the *Circumnavigators*, which the beſt Judges of Works of this Kind had always repreſented as equally important and neceſſary; ſo that it had been greatly deſired, often attempted, but never in its full Extent performed, in any Collection extant in any Language, which was owing to certain Difficulties that are occaſionally taken Notice of in the Progreſs of that Part of the Book, and therefore not neceſſary to be repeated here. It is ſufficient to obſerve, that this Hiſtory is abſolutely compleat, and that all the *Circumnavigations* in the Space of 225 Years, are particularly, circumſtantially, and impartially written.

The Merit of firſt forming this Deſign of ſailing round the Globe, is juſtly attributed to the great *Columbus*, and it is fully ſhewn, that to him of right it belongs, tho' he was not ſo fortunate, tho' very fortunate in other Reſpects, as to execute it. The Reaſons that induced him to think it practicable, and the Motives that led him to attempt it, are fully explained from the moſt authentick Memoirs, and the Obligations which Mankind owe him in that Reſpect, are ſet in a True Light. The particular Advantages ariſing from the Diſcoveries made by each of the *Circumnavigators* are conſtantly attended to, and from thence the gradual Extenſion of Commerce, and with it our moſt perfect Acquaintance with the Situation of the different Parts of the Globe, are manifeſtly ſhewn. But as it fell out that various of theſe Diſcoveries, which were only touched upon in theſe general Voyages, afforded afterwards Occaſion to cloſer Enquiries, and more diſtinct Deſcription of Countries very far diſtant, by particular Expeditions undertaken with that View, the moſt accurate and conſiderable of thoſe Expeditions are thrown in as Appendices in their proper Places, to render the great Point in View as clear and as perſpicuous as it was poſſible, ſo as that the Reader may be perfectly informed of what has been found, what there is good Reaſon to believe may be found, and what ſtill remains abſolutely unſurveyed and unknown.

In ſome Caſes, the Memoirs of *Circumnavigators* were ſo involved and confuſed, that their Names were ever hardly heard of as ſuch; as for Inſtance, the Officers in the *Naſſau* Fleet, that ſailed from *Holland* in the Year 1623, and Captain *John Clipperton*, who ſailed from *Plymouth* in the Year 1719, theſe we have drawn out of the dark, aſſembled all the Circumſtances relating to them, the beſt we could, and have given them as entire as it was poſſible, under ſuch Difficulties, to collect them. As for the Voyage of Commodore *Roggewein*, which, take it altogether, is one of the moſt entertaining, curious and inſtructive Pieces that was ever publiſhed, it never appeared in our Language till now, and never in any Language ſo fully as in this Collection, as we had an Opportunity of conſulting a very candid, and knowing Perſon, who made that Voyage upon every Part of it, and who was very deſirous that the Publick ſhould receive as ample an Account of it as poſſible.

We have likewiſe given, ſo far as was neceſſary, and ſo far as we could come at, with any Degree of Certainty, the principal Points of the perſonal Hiſtories of all the *Circumnavigators*, which cannot but be very ſatisfactory to the inquiſitive and judicious Reader, ſince there is nothing ſo natural as to deſire to know, what became of a Man who ſo remarkably diſtinguiſhed himſelf as by conducting an Expedition of this Sort, of which there have not been more than fifteen in the whole, from that of *Ferdinand Magellan*, who ſailed from *Seville* in *Spain*, *Auguſt* 10, 1519. to that of the preſent Lord *Anſon*, who ſailed from St. *Hellens*, *September* 18, 1740.

The Diſpoſition of all theſe Voyages, in their regular and natural Order, renders them infinitely more uſeful, than when read ſeparately, as they reflect reciprocal Lights upon each other, and at the ſame Time afford an Opportunity of throwing out many needleſs and uſeleſs Repetitions. It was upon theſe Principles that two Pieces, which from their Titles might ſeem to claim a Right of being conſidered in that Part of our Work, were, after mature Deliberation, rejected.

The firſt of theſe is in the Voyages and Travels of Dr. *Gemelli Carreri*, a very large Work, already tranſlated into our Language; ſo that the judicious Reader will eaſily judge of the Solidity of thoſe Arguments upon which it was left out. In the firſt Place, what-ever the Title Page may ſay, this cannot, ſtrictly ſpeaking, be conſidered as a Circumnavigation, ſince the Author went from Place to Place by Land, and embarked as his Occaſions required, or his Inclinations led him, aboard ſeveral Veſſels which carried him from Port to Port, and the Sum total of theſe Travels and Voyages, is what he is pleaſed to call a Tour round the World. All our *Circumnavigators* were other Sort of Men, and made their reſpective Voyages on board the Veſſels they commanded, or of which they had the Direction, ſo that each Account is the Hiſtory of a diſtinct Expedition, and not a Detail of Adventures by Land and Sea. In the next place, the Doctor is a very voluminous Writer, and takes in ſuch a Variety of Matter, beyond what it was poſſible ſhould fall under his own immediate Knowledge and Inſpection, as render'd his Performance very improper to be ranged with thoſe in which there is little or nothing related but from the Authority of Eye Witneſſes. Laſtly, it has been aſſerted by Authors worthy of Credit, who inquired upon the Spot in *China*, more eſpecially, as to the Opportunity the Doctor had of ſeeing thoſe Things which he relates, as very particularly examined by himſelf, that they were thoroughly informed that he took them upon Truſt. Beſides, there is nothing to be met with in all his large Work, which is not to be found in this Collection, digeſted in its proper Place, from the Memoirs of Authors of indiſputed Credit.

The other Piece is in *French*, written by Mr. *de la Barbinais le Gentil*, and printed at *Paris* in 1728. The Author embarked at a *French* Port, and in a *French* Veſſel, *Auguſt* 20, 1714, but for ſome Reaſons which he does not diſcloſe, he conceals both the Name of the Port, and of the Veſſel. He proceeded to *Chili*, and after making ſome Stay in *South America*, embarked on board another Veſſel, in which he went to the Port of *Amoy* in *China*, from whence he returned into *Europe* in the Year 1718, touching by the Way at the *Brazils*. The whole of this Relation is digeſted into fifteen Letters, written in a very pleaſant and entertaining Stile, agreeable to the Deſign of the Author, who travelled only out of Curioſity, and of which we have made the beſt Uſe we were able, by extracting every Thing that is curious, and inſerting it in the Accounts we have given of *Chili*, *Peru*, *China*, and the *Brazils*, which appeared to be more ſuitable to the Nature of our Deſign, than making a profeſſed Tranſlation of a Piece, which the Author himſelf acknowledges to be made up of occaſional Remarks and curſory Obſervations; which he thinks is a ſufficient Reaſon for its being defective in other Points, that had however been abſolutely neceſſary to intitle him to the Honour of being a *Circumnavigator*, in the ſtrict and proper Senſe of the Word.

There is no Doubt, that after all much is wanting to render this Kind of Hiſtory compleat; but to make it abſolutely perfect, future Diſcoveries muſt contribute; and there is no Doubt that *Circumnavigations* by new Routes, that is, by the North-eaſt and North-weſt Paſſages, will afford a noble Supplement to what has been already done. Yet the moſt important, the moſt curious, and the moſt entertaining Circumnavigation would be through both thoſe Paſſages, for we ſhould

then have a diſtinct Account of the Countries that lie between *Aſia* and *America*, with which the Inhabitants of *Europe* are moſt deſirous of being acquainted, and towards obtaining of which we have done all that lies in our Power, by labouring to ſhew, that ſuch a Circumnavigation is not either impoſſible or impracticable, notwithſtanding what has been alledged by ſome very underſtanding Perſons to the contrary.

III. The Plan upon which the HISTORY *of the Commerce of the* INDIES is written, the Publick muſt be ſatisfied is entirely new; and as it is very extenſive, taking in the Accounts of the remoteſt Antiquity; ſo, upon reviewing it, there appears to be ſome Room for Emendation. There is not the leaſt Doubt to be made, that the firſt Mention we have of *Indian* Commodities, is the Traffick carried on in *Spices* by the *Idumeans*; and we have ſaid in general Terms, that they carried on a Trade with *Arabia*, *Perſia*, and *India*, from which we have no Reaſon to depart; but perhaps that Matter is not quite ſo clearly explained as it might be, and as the beſt Lights that can be obtained from Hiſtory confirm it, ſo there is much Probability in the Conjectures offered upon this Subject, ſince the Publication of this Work, that the firſt Traders by Sea in the World were the *Arabians*. We will therefore lay hold of this Opportunity of inſerting a very curious Paſſage from a late Treatiſe on Trade and Commerce, which will very much illuſtrate, though it does not in the leaſt contradict what is advanced in the third Section of the ſecond Chapter of our firſt Book; that Paſſage runs thus:

" It is a Point as yet undecided by the Learned, " to what Nation the Invention and firſt Uſe of Com- " merce belonged; ſome attribute it to one People, " ſome to another, for Reaſons that are too long to be " diſcuſſed here. But after mature Reflection, I muſt " confeſs it ſeems moſt probable to me, that the Inha- " bitants of *Arabia* were thoſe that firſt made long " Voyages. It muſt be allow'd, that no Country was ſo " happily ſeated for this Purpoſe as that which they in- " habited, being a *Peninſula* waſhed on three Sides by " three famous Seas, the *Arabian*, *Indian* and *Perſian*. " It is alſo certain, that it was very early inhabited, " and the firſt Notice we have of any conſiderable " Trade, refers it to the *Iſmaelites*, who were ſettled " in the higher Part of *Arabia*. To them *Joſeph* was " ſold by his Brethren when they were going down " with their Camels to *Egypt* with Spicery, Balm and " Myrrh.

" It may ſeem ſtrange to infer from hence, that " Commerce was already practiſed by this Nation, " ſince Mention is here made of Camels, or a Caravan, " which certainly implies an Inland Trade; and it muſt " be likewiſe allowed, that Balm and Myrrh were the " Commodities of their Country. But whence had " they the Spicery? Or how came *Arabia* to be ſo fa- " mous in ancient Times for Spices? Or whence pro- " ceeded that Miſtake of many great Authors of An- " tiquity, that Spices actually grew there? Moſt cer- " tainly becauſe theſe People dealt in them; and that " they dealt in them the firſt of any Nation that we " know of, appears from this very Inſtance: *Strabo*, " and many other good Authors, aſſure us, that in ſuc- " ceeding Times they were very great Traders; they " tell us particularly what Ports they had, what prodi- " gious Magazines they kept of the richeſt Kinds of " Goods; what wonderful Wealth they obtained; in " what prodigious Magnificence they lived; and into " what Exceſſes they fell, in reſpect to their Expences, " for Carving, Building, and Statues. All this ſhews " that they were very great Traders; and it alſo ſhews " that they traded to the *Eaſt Indies*, for from thence " only they could have their Spices, their rich Gums, " their ſweet-ſcented Woods, and their Ivory, all " which it is expreſly ſaid that they had in the greateſt " Abundance. This therefore proves they had an ex- " tenſive and flouriſhing Commerce, and that they had " it earlier than any other Nation, ſeems to me evident " from their dealing at that Time in Spices.

" Beſides, there is much leſs Difficulty in ſuppoſing " that they firſt diſcovered the Route to the *Indies*, than " if we aſcribe that Diſcovery to any other Nation; for " in the firſt place, they lay neareſt, and in the next, " they lay moſt conveniently; to which we may add " *Thirdly*, That as the Situation of their Country na- " turally inclined them to Navigation; ſo by the Help " of the *Monſoons*, they might make regular Voyages " to and from the *Indies*, with great Facility; nor is it " at all unlikely that this Diſcovery might be at firſt " owing to Chance, and ſo ſome of their Veſſels being " blown by a ſtrong Gale to the oppoſite Coaſt, from " whence they might take the Courage to return, by " obſerving the Regularity of the Winds at certain Sea- " ſons. All theſe Reaſons taken together, ſeem to fa- " vour this Opinion, that Commerce flouriſhed firſt " among them; and as to its Conſequences in making " them rich and happy, there is no Diſpute about " them.

The ſame Author having mentioned the *Phœnicians* in Terms perfectly agreeable to what we have ſaid of them, proceeds to ſhew what Uſes were made of their great maritime Skill by *Solomon*, and takes Occaſion from thence to confirm what he had before advanced in reference to the *Arabians*; the Paſſage is not long, and withal equally curious and inſtructive, it runs thus: " It " is very certain, that *Solomon* made uſe of their Aſſiſt- " ance in equipping his Fleets at *Elath* and *Ezion Ge- " ber*, and it is very probable that they put him upon " acquiring thoſe Ports, and gave him the firſt Hints " of the amazing Advantages that might be derived " from the Poſſeſſion of them, and from the Com- " merce he might from thence be able to carry on. " Theſe Ports were moſt commodiouſly ſituated on the " *Arabian* Gulph, and from thence his Veſſels, manned " chiefly by *Phœnicians*, ſailed to *Ophir* and *Tharſis*, " where ever thoſe Places were: Some Writers will " needs have them to be *Mexico* and *Peru*, which is " certainly a wild and extravagant Suppoſition; others " believe, that we are to look for *Ophir* on the Coaſt of " *Africa*, and *Tharſis* in *Spain*; but the moſt probable " Opinion is, that they were both ſeated in the *Eaſt* " *Indies*.

" By this adventurous Navigation he brought into " his Country, Curioſities not only unſeen, but unheard " of before, and Riches in ſuch Abundance, that as " the Scripture finely expreſſes it, He made Silver in " *Jeruſalem* as Stones, and Cedar Trees as Sycamores " that grow in the Plains. The Metaphor is very bold " and emphatical; but when we conſider that it is " recorded in this Hiſtory, that the Return of one Voy- " age only to *Ophir* produced 420 Talents of Gold, " which make 51328 *lb.* of our Troy Weight, we cannot " doubt of the immenſe Profit that accrued from this " Commerce. It is alſo obſervable, that the Queen of " *Sheba* or *Saba*, which lies in that part of *Arabia* be- " fore-mentioned, ſurprized at the Reports that were " ſpread of the Magnificence of this Prince, made a " Journey to his Court, on purpoſe to ſatisfy herſelf, " whether Fame had not exaggerated the Fact, and " from the Preſents ſhe made him of 120 Talents of " Gold, of Spices in great Abundance, and precious " Stones, we may diſcern the true Reaſon of her Cu- " rioſity, which proceeded from an Opinion, that no " Country could be ſo rich as her own. And there is " another Circumſtance very remarkable, and which " ſeems ſtrongly to fortify what we have advanced in " the Beginning of this Diſcourſe, it is added, *neither " was there any ſuch Spices as the Queen of* Sheba *gave " to King* Solomon; which ſeems to intimate, that " the *Arabians* had penetrated farther into the *Indies* " than even the Fleets of this famous Prince, and " brought from thence other Spices (perhaps Nutmegs " and Cloves) than had ever been ſeen before.

" It was by his Wiſdom, and by his ſteady Appli- " cation to the Arts of Peace, all of which mutually " ſupport each other, as they are all driven on by the " Wheel of Commerce, which ſupplies every Want, " and converts every Superfluity into Merchandize, " that this Monarch raiſed his Subjects to a Condition " much ſuperior to that of any of their Neighbours, and " rendered the Land of *Iſrael*, while he governed it, the

" Glory

" Glory and Wonder of the Eaſt. He made great Ac-
" quiſitions without making Wars; and his Succeſſors,
" by making Wars, loſt thoſe Acquiſitions. It was his
" Policy to keep all his People employed, and by em-
" ploying them, he provided equally for the Extention
" of their Happineſs and his own Power; but the fol-
" lowing Kings purſued other Meaſures, and other Con-
" ſequences attended them. The Trade of *Judea* ſunk
" almoſt as ſuddenly as it roſe, and in Proceſs of Time
" they loſt thoſe Ports on the *Red Sea*, upon which
" their *Indian* Commerce depended."

After this, there is nothing dark or intricate in that Part of the Hiſtory of the Commerce of the Ancients, of which we have undertaken to treat. It appears very clearly, that from the earlieſt Times, even the remoteſt Countries of the Eaſt have been the Sources of all the Advantages derived from Trade, and the Poſſeſſion of this particular Branch of Traffick has conſtantly given the Aſcendant to the Nation in whoſe Hands it was. In tracing this Hiſtory we have made it apparent, that the moſt conſiderable Points in the Syſtem of Commerce, conſidered as a Kind of Science, were both very well known, and very ſteadily practiſed in ancient Times, and produced exactly the ſame Conſequences then that they do now; or, in other Words, enabled People to heap up immenſe Riches, induced them to encourage Arts and Sciences, by rewarding plentifully ſuch as excelled in them, propagating Magnificence and Luxury, from whence, in Proceſs of Time, aroſe Indolence, Effeminacy, and a total Depravation of Manners, which made Way either for foreign Conqueſts, or ſuch a Declenſion of Morals at home as produced Ruin and Poverty, and from which hardly any of the ancient States ever recovered.

We have ſhewn the true Source of that incredible Wealth, for which, in the earlieſt Times of which, Hiſtory affords any Record, the *Egyptians* were renowned; and we have ſhewn alſo how all this was transferred to the *Perſians*, in Conſequence of their becoming Maſters of *Egypt*, and of the Means by which its Inhabitants amaſſed ſuch prodigious Wealth. This leads us to conſider the Conqueſts and the Views of *Alexander* the Great, in a Light very different from that in which they have been hitherto ſeen, and from which it is unqueſtionably evident, that he was a much greater and wiſer Prince than he has been repreſented, not by Hiſtorians only, but by Panegyriſts, that his Views were of quite another Nature than are commonly imagined; and that his Notions were incomparably more juſt and more extenſive than that of any other Conqueror, either ancient or modern, ſince he did not barely aim at eſtabliſhing an univerſal Monarchy, but was alſo deſirous of making this turn to the univerſal Benefit of Mankind, by ſetting a conſtant and regular Intercourſe amongſt all the Nations he ſubdued, and rendring them thereby uſeful to each other; to facilitate which, he formed Projects impracticable indeed with Regard to their ultimate Intention, but which, notwithſtanding, were deſigned with wonderful Sagacity, and from their Conſequences in ſuch Parts as could be executed, fully anſwered all that he expected from them.

It was by making uſe of the Lights afforded him by this great Monarch and his indulgent Maſter, that *Ptolemy* erected a *Greek* Empire in *Egypt*, which in point of Strength and Duration, as well as Magnificence, ſo much exceeded all the reſt that were formed out of his Conqueſts. We have had many large and well-written Hiſtories of that Empire, conſidered in a political Light, but there was ſtill wanting a Commercial Hiſtory of *Egypt*, which we have endeavoured to ſupply, and from the attentive Peruſal of which the Reader will ſee, that nothing can contribute ſo much to the Power and Splendor of Sovereigns, and at the ſame Time to the Welfare, Happineſs and Tranquillity of a People, as commercial Maxims well applied. All the other Succeſſors of *Alexander* lived as it were upon the main Stock, and only waſted in fruitleſs Projects, and wild and extravagant Expeditions, the Riches which they extorted from their Subjects, and which they continued to extort, till by totally exhauſting them, they were no longer able to maintain that Power which was requiſite to ſupport their Tyranny. Whereas *Ptolemy* and his immediate Succeſſors, by following in their Dominions the judicious Maxims of *Alexander*'s Policy, kept their Countries full of People, and by providing for the Happineſs of thoſe People, were able to keep up larger Armies, to maintain greater Fleets, and to live with infinitely more Magnificence than thoſe Monarchs, whoſe Dominions were much larger, and who, till they ruined them by their Exceſſes, might have been more powerful and conſiderable, and might have made their Empire as permanent as his.

It is true, that at length the Government of *Egypt* ſunk and fell into Confuſion from its falling under the Dominion of weak Princes, and from the prevailing Corruption of Manners, againſt which Accidents human Policy affords no Defence. Yet it appeared great even in Decay, and its Magnificence was apparent in its Ruin. The *Romans*, when they became poſſeſſed of it, were very ſoon made ſenſible of its Importance, and of the Wiſdom of thoſe Maxims by which its Monarchs ruled in better Times. They therefore adopted thoſe Maxims, and not only purſued but improved the Methods formerly employed to make this Country the Center of Commerce, and the great Magazine of the civilized part of the World. All theſe Points we have at large explained, by which it appears, that the Splendor and Glory of the *Roman* Empire was chiefly built upon this important Conqueſt, and the Conſequences that attended it. That in Proportion as the *Roman* Affairs were wiſely and prudently, or weakly and indiſcreetly managed, the Concerns of *Egypt* were attended to or neglected; and that the great Blow given to the real Power and internal Force of the *Roman* Empire, was transferring this Province to the Princes that reigned in the Eaſtern parts of that Empire, and fixed their Seat at *Conſtantinople*.

We have deſcribed, tho' very conciſely, what were the Effects of this Change, and how the Imperial Reſidence laſt mentioned became ſo large, ſo beautiful, and ſo immenſely rich as it was, by drawing thither, in a great Meaſure, the Trade of the whole World. The gradual Ruin of the Eaſtern Empire, and the Growth of the *Arab* or *Saracen* Power, did not make a greater or more univerſal Change in the political Affairs of *Europe*, than in the commercial; for *Egypt* falling early under the Power of thoſe Barbarians, ſince however learned they became afterwards, they certainly deſerv'd that Title, when they ſubdued *Egypt*, all Thoughts of Commerce were laid aſide. At that Time War was their Trade, and they knew no other Way of making Acquiſitions than by the Sword. The Countries of which they became Maſter, were exceedingly rich and populous, and they had no Views beyond ſeizing the former by Force, and impoſing Slavery upon thoſe whom they had deprived of their Property. But by Degrees, Experience, which is the proper Miſtreſs of ſuch Sort of People, taught them, that Force and Violence were not the ſureſt Means of maintaining Empire, and therefore they had Recourſe to Learning and Arts; and though they did not apply themſelves to Trade, yet they encouraged and promoted that of their Subjects, and allowed Strangers to deal with them, but upon ſuch Terms as were highly advantageous to theſe Conquerors, who were never at a Loſs how to ſqueeze the Money out of the Purſes of their Subjects, provided they had any to be ſqueezed out.

IV. This regular Series of Hiſtory is extreamly uſeful in a great Variety of Caſes, and is at the ſame Time exceedingly entertaining; it at once raiſes and ſatisfies our Curioſity, it informs us of what is to be found in the moſt diſtant Countries, and the Uſes that have been in all Ages made of this Propenſity to viſit other Countries, and to bring back their Produce to our own. But above all, it ſerves to deſtroy thoſe weak and vulgar Prejudices, by which Men are inclined to fancy, that in former Ages Mankind were abſolutely deficient in Learning, Politeneſs, and above all, in underſtanding the Nature, and conſequently acquiring the Advantages deducible from Commerce. But upon examining this Hiſtory, we ſee preciſely in what the Ancients excelled, in

in what they came up to, and in what they were defective, when compared with the Moderns. From hence alſo we diſcover; to what all this was owing, what were the natural, what the accidental Advantages they had over us; and, on the other Hand, what we really and certainly poſſeſs, which were inacceſſible to them. To give a few Inſtances of both.

The Ancients ſeem to have carried the Art of cultivating and improving Countries to a Height of which we have hardly any Comprehenſion. In the earlieſt Times *Egypt* was wonderfully cultivated, admirably improved, and exquiſitely adorned. We cannot form a Notion of an Agriculture more perfect than what was practiced by the ancient *Egyptians*; their Temples, Palaces, and other publick Structures, were magnificent in the higheſt Degree; and if we incline to doubt the Veracity of the Records that relate to them, the very Ruins that ſtill remain afford us Teſtimonies that are abſolutely inconteſtable. The Contrivances made uſe of for ſupplying Water, and the Conveniency of Water Carriage, not only to all the great Cities, but to every Town and Village, ſurpaſs any thing that is to be ſeen at this Day in the moſt civilized Part of the World, unleſs perhaps we except *China*. This ſhews that the Ancients excelled alſo in Policy, or the Art of eſtabliſhing right Rules for the Government of Mankind, which are beſt diſcovered from their Effects, the true Criterion of Government being the Exerciſe of human Induſtry about uſeful Things; for without Queſtion that Nation is beſt governed where Individuals are beſt employed, that is, where, on the one Hand, the Laws provided ſuitable Encouragements for the active, and by a right Direction and Diſtribution of Authority, prevent any from being idle. The Ancients excelled alſo in all the Sciences that depend either on the Quickneſs of Parts, or the Solidity of Judgment, and in all the Arts that furniſh the Neceſſities, procure the Conveniencies, or exhibit the Elegancies of Life; the Proofs of all which are to be found in their Writings, in the Hiſtory of their Manners, and in the Remains of their Buildings, Utenſils, Coins, Curioſities, &c.

On the other Hand, they were certainly defective in thoſe Sciences that depend upon Experience, as well as Sagacity and Genius. Their Coſmography was equally narrow and erroneous; the ſame may be ſaid of their Aſtronomy, which was not either accurate or well applied. Hence it came to paſs, that their Navigation was uncertain, ſlow, dangerous, and confined. Neither had they any Notions of managing Commerce by Factories or Settlements. In theſe and many other Things we certainly ſurpaſs them, but then it muſt be alſo allowed, that they could, and we cannot do without them, which perhaps is the real Cauſe of their Defects, as well as of our Proficiency.

But there is one Advantage they had, which is very little attended to, and yet it was the principal Source of that Wealth, the very Relation of which appears to us almoſt incredible; I mean that amazing Fertility in valuable Commodities which ſeveral Countries enjoyed, and of which there are ſcarce any Traces to be met with now. Several Inſtances of this, with regard to the Regions of the Eaſt, occur in our Hiſtory of them; but becauſe we had no Opportunity of mentioning it elſewhere, it may not be amiſs to ſet down a Teſtimony here that is very well worth Conſideration. The *Phœnicians* conſidered *Spain*, and with very good Reaſon, in the very ſame Light that *Spain* now conſiders *Mexico* and *Peru*, that is to ſay, they drew from thence in Return for Merchandize of ſmall and inconſiderable Value, immenſe Quantities of the richeſt Metals, and of Silver more eſpecially.

If we may credit *Ariſtotle*, they not only found wherewith to load their Ships, but when that was done, they forged Anchors, Bolts and Bars of Silver, to ſupply the Place of Iron, that they might carry away the more of it. *Diodorus Siculus* aſſures us that it was chiefly owing to the prodigious Riches they drew from *Spain*, that the *Carthaginians* were able to ſet on Foot ſuch numerous Armies, to equip ſuch potent Fleets, and to raiſe ſuch ſtupendous Fortifications, as made them at once the Wonder and the Terror of their Neighbours.

In a Word, one might produce good Authorities to prove, that there was hardly a maritime Province in *Spain*, from *Algarve* and *Andaluſia*, to *Galicia*, *Aſturias*, and the *Pyrenean* Mountains, but what abounded in Gold, Silver, Copper, Tin, or ſome other valuable Metal. Yet except a Silver Mine in *Portugal*, of which the Reader has had a very particular and authentick Account in this Volume, there is not the leaſt Sign or Token of theſe vaſt Treaſures, excluſive of the Appearances that yet remain of the Works that were carried on for maintaining them.

V. But though we have attended cloſely to the Commercial Hiſtory of the *Indies*, yet we have not neglected or omitted what might be thought as uſeful or more entertaining. We have drawn together, from the beſt and moſt authentick Writers, whatever would contribute to the true Repreſentation of the Religion, Government, Hiſtory, Laws and Cuſtoms of the ſeveral Nations of *India*, and have been more eſpecially ſolicitous in ſetting forth the Learning, Diſcipline, Offices, Way of Living, and peculiar Privileges of the *Brachmans*, now called *Bramins*, and have taken the Pains to ſet forth the principle Doctrines of their Theology and Philoſophy. We have been as ſolicitous about the natural Hiſtory of the *Indies*, and have compared what ancient Authors have recorded, with the Remarks made by modern Travellers upon that Subject.

By this Means we have given the Reader, in a very narrow Compaſs, and in ſuch a Manner, as that Things of a like Nature are all placed together, what would have coſt very great Labour to aſſemble out of the different Books in which they are diſperſed, and yet to preſerve, as far as poſſible, all the Advantages that ariſe from a Variety of Reading, we have, generally ſpeaking, made uſe of the Author's own Words, and have cited the Places where they are to be found in the Notes. We have very frequently taken Occaſion, from this Manner of handling the Subject, to diſtinguiſh Fables from true Hiſtory, and to ſhew ſometimes, that there is a great deal of true Hiſtory in what many haſty Criticks have rejected as Fables. For if, on the one Side, it be true, that Ignorance is the Mother of Credulity, one may very much doubt, whether Incredulity be not her Daughter alſo. This will be the more eaſily apprehended, if we conſider that there is a Kind of Similarity between Extreams, and that different Deviations from Truth may very well ariſe from the ſame Cauſe. For, after all, what is Credulity, but believing without Evidence? And what Incredulity, other than believing againſt Evidence? And whence can either of theſe ariſe more naturally than from Ignorance. In this mean and deteſtable Vice occupies the Breaſt of one of a mild and placid Spirit, he believes without examining whatever he hears; and again, if Ignorance be coupled with Obſtinacy, there is hardly ſuch a Thing as driving Belief into a Mortal, whoſe Mind is over-run with ſuch Maladies.

It is very poſſible, that notwithſtanding all the Care we have taken, ſome Miſtakes may be diſcovered in this Part, by thoſe who have been ſo happy as to obtain better Light; but a diligent Enquiry, and a ſtrict Examination, were the only proper Methods to be employed to prevent ſuch Miſtakes, and they were employed to the utmoſt of our Power. We may add to this, another and a very juſt Apology, that in this Tract we were without any Guide, all who had gone before us chuſing rather to ſave their own Pains than that of the Reader, and to heap up Relation upon Relation, Extract upon Extract, by which they multiplied their Volumes, and neither repreſented Things diſtinctly themſelves, nor left it in the Power of a Reader, who had not uncommon Leiſure, to form any diſtinct Notion of what was really worth knowing, in that vaſt Load of Materials that they exhibited to his View. In ſhort we ſaw very plainly, what was amiſs in the Compilations that went before us, and we were very willing to take Warning by their Miſcarriages, which put us upon purſuing another Method, and if we have miſſed of Perfection in that, we have at leaſt this to plead, that we meant well, and have done our beſt.

VI. After

VI. After ſhewing how Commerce was in a Manner totally overwhelmed in the Eaſt, we proceed next to point out the Methods by which it was in ſome Meaſure revived by the Subjects of the two trading Republicks of *Venice* and *Genoa*; and we have taken great Pains to diſcover the different Ways, by which, at ſeveral Times, and under various Circumſtances, the Commodities and Manufactures of the Eaſt were brought into *Europe*. But as the Manner of our treating that Subject would not allow us to digreſs there, ſo far as to give any Account of the Riſe of thoſe two celebrated States, it cannot be amiſs, in this Review of our Performance, to ſupply that Defect in as conciſe a Manner as it is poſſible.

When the Weſtern Part of the *Roman* Empire was over-run by *Barbarians*, and Arts and Sciences ſunk with that Power which had cultivated and protected them; Commerce alſo viſibly declined, or to ſpeak with greater Propriety, was overwhelmed and loſt; for in Times of Confuſion and publick Deſolation, when the Giant WAR ſtalks abroad, overturns great Cities, tramples down the nobleſt Improvements, and lays whole Countries waſte, it is impoſſible that Trade ſhould continue; or rather, it is highly probable, that on the very Approach of theſe Dangers ſhe muſt have already fled. It is a common Saying, that Riches are the Nerves of War, rather, I think, the Food of it; and therefore where War devours, there Commerce cannot ſubſiſt, which is a perpetual Reaſon why all Trading Nations ſhould avoid offenſive Wars; for by thoſe that are abſolutely defenſive they can never be hurt. But to keep to the Point; when that Irruption of various Nations had driven the *Roman* Policy out of the greateſt Part of *Europe*, ſome ſtraggling People, either forced by Neceſſity, or led by Inclination, took Shelter in a few ſtraggling Iſlands that lay near the Coaſt of *Italy*, and which would never have been thought worth inhabiting in a Time of Peace.

This was in the Sixth Century, and at their firſt fixing there, they had certainly nothing more in View, than living in a tolerable State of Freedom, and acquiring a Subſiſtence as well as they could. Theſe Iſlands being divided from each other by narrow Channels, and thoſe Channels ſo incumber'd by Shallows, that it was impoſſible for Strangers to navigate them, theſe Refugees found themſelves tolerably ſafe, and uniting among themſelves for the Sake of improving their Condition, and augmenting their Security, they became in the Eighth Century a well ſettled Government, and aſſumed the Form of a Republick.

Simple and mean as this Relation may appear, yet it is a plain and tru' Account of the Riſe, Progreſs, and Eſtabliſhment of the famous and potent Republick of *Venice*. Her Beginnings were indeed weak and ſlow, but when the Foundation was once well laid, her Growth was quick, and the Increaſe of her Power amazing. She extended her Commerce on all Sides, and taking Advantage of the barbarous Maxims of the *Mohamedan* Monarchies, ſhe drew to herſelf the Profits of the *Indian* Trade, and might in ſome Senſe be ſaid to make *Egypt* a Province, and the *Saracens* her Subjects.

By this Means her Traffick ſwelled beyond Conception, ſhe became the common Mart of all Nations, her Naval Power arrived at a prodigious Height, and making uſe of every favourable Conjuncture, ſhe ſtretched her Conqueſts not only over the adjacent *Terra Firma* of *Italy*, but through the Iſlands of the *Archipelago*, ſo as to be at once Miſtreſs of the Sea, of many fair and fruitful Countries, and of Part of the great City of *Conſtantinople* it ſelf. But Ambition, and the Deſire of Lording it over her Neighbours, Paſſions equally fatal in publick and private Life; to States and Empires, as well as to great Men, and to great Families, brought upon her thoſe Evils which firſt produced a Decay of Trade, and then a Declenſion of Power. General Hiſtorians indeed aſcribe this to the League of *Cambray*, when all the great Powers in *Europe* combined againſt this Republick; and in Truth, from that Period the ſinking of her Power is truly dated; but the *Venetian* Writers very juſtly obſerve, that though this Effect followed the League, yet there was another, a more latent, but, at the ſame Time, a more effectual Cauſe, which was the falling off of their Commerce.

Her Subjects were become leſs frugal, and leſs wealthy, and, at the ſame time, more ambitious and more profuſe. It was impoſſible, in ſuch a Situation, that the State ſhould maintain itſelf when ſo warmly attacked; a Man in a Conſumption cannot ſtruggle with the ſame Force as in Health; and though By-ſtanders may attribute the Fall he receives to the Strength of his Adverſary, he cannot help knowing, that it proceeds ſolely from the failing of his own Strength. This was the Caſe of the *Venetians*, and they have ever ſince been more indebted to their Wiſdom, than their Power, to the prudent concealing of their own Weakneſs, and taking Advantage of the Errors of their Enemies, than to any other Cauſe; for their keeping up that Port which they ſtill bear, and which had been loſt long ago by any other Nation but themſelves.

At the ſame Time that *Venice* roſe, as it were, out of the Sea, another Repuplick was erected on the Coaſts of *Italy*; there could not well be a worſe Situation than the narrow, marſhy, unprofitable and unwholſome Iſlands in the *Adriatick*, except the rocky, barren, and inhoſpitable Shores of *Liguria*; and yet as Commerce raiſed *Venice the Rich*, on the one; ſo ſhe erected *Genoa the Proud* on the other. In Spite of ambitious and warlike Neighbours, in ſpite of a confined and unproducing Country, and which were ſtill greater Impediments, in Spite of perpetual Factions and ſucceſſive Revolutions, the Trade of *Genoa* made her rich and great. Her Merchants traded to all Countries, and throve by carrying the Commodities of the one to the other. Her Fleets became formidable, and beſides the adjacent Iſland of *Corſica*, ſhe made larger and more important Conqueſts. She fixed a Colony at *Caffa*, and was for ſome Time in Poſſeſſion of the Coaſts on both Sides of the *Black Sea*.

That Emulation which is natural to neighbouring Nations, and that Jealouſy which riſes from the Purſuit of the ſame Miſtreſs, Commerce, begat continual Wars between theſe Rival Republicks, which after many obſtinate and bloody Battles, was at laſt terminated in Favour of *Venice*, by that famous Victory of *Chiozzi*, gained by her Doge *Andrew Contarini*, from which Time *Genoa* never pretended to be Miſtreſs of the Sea. Theſe Quarrels were fatal to both; but what proved more immediately deſtructive to the *Genoeſe* was their Avarice, which induced them to abandon the fair Profits of Trade, for the Sake, by that vile Method, of acquiring Wealth by Uſury.

This leads us to mention another Subject that has a cloſe Connection with Commerce, and that is, the Buſineſs of Exchanges. This, tho' in many Caſes uſeful to Commerce, concerns alſo many other Things, ſuch as Tranſactions of State, and of War, the Removal of Families, or the Deſcent of Succeſſions upon Strangers; all of which create the Neceſſity of removing Money from one Country to another, which ſometimes cannot be done at all, and in moſt Caſes muſt be attended with Inconveieniency, if practiſed in the plain Way of Tranſportation. The *Lombards*, one of the many Nations that eſtabliſhed themſelves in *Italy* after the Ruin of the *Roman* Empire, and who have beſtowed their Name on one of the fineſt Countries in it, deviſed a Method for removing, in a great Meaſure, this Inconvenience; for they obſerved that Money was very often wanting reciprocally in ſeveral Countries, and therefore they imagined, that if a Way could be found to eſtabliſh a Correſpondence capable of ſupplying their mutual Wants, it might prove very advantageous to the middle Perſons, and this produced that Kind of Practice now known by the Name of *Exchange*; which, as it was invented by, ſo it continued long in the Hands of the *Lombards*. For this Purpoſe, they ſettled themſelves in moſt of the great Cities in *Europe*, and having a ſtrict Correſpondence one with another, they managed this new Branch of Buſineſs, of drawing and remitting Money with vaſt Advantage to themſelves; and to do this the more effectually, they enter'd into Partnerſhip, kept

large Houſes, and had vaſt Capitals, which were ſtiled *Banks*; and as it was their Cuſtom (as indeed it was of all Sorts of Merchants) to live together, ſo the Street in which they reſided in this City, acquired from thence its Name; and tho' Things are long ſince changed, yet it is ſtill inhabited by *Engliſh* Bankers, and retains its old Title of *Lombard ſtreet*.

We may diſcern the wonderful Effects of Induſtry in this Invention, for the *Lombards* inhabiting an inland Country, drew by this Means to themſelves a very conſiderable Profit out of foreign Trade, and made *Milan* and other great Cities in which they reſided, populous and opulent, by their becoming the Center of their Exchanges. But when the *Genoeſe* fell into it, they began to carry it farther, for they not only drew and remitted Money, but lent it alſo, and by this Means, as their Profits increaſed, they began to ſlight their foreign Trade or rather their Capitals, however large, becoming unequal to the double Demands of Commerce and Banking, the former gave Way to the latter, as the moſt ſecure if not the moſt profitable; and by this Alteration Individuals became immenſely rich and great, while the State grew weak and poor; and thus the Republick of *Genoa* dwindled into a low Condition, and by Degrees was obliged to pawn almoſt all its Revenues to its own Bank of St. *George*, which amidſt a long Series of foreign Wars and domeſtick Seditions, remained unhurt and inviolable, till the laſt taking of that City by the *Auſtrians*, when the Bank of St. *George* met with the ſame Fate with the Common-wealth, and whether either of them will recover their former Luſtre, is a Problem that muſt be left to Time to reſolve.

While the *Venetians* were able to maintain their Commerce in *Indian* Commodities, and while the *Genoeſe* had any Kind of foreign Trade, they maintained a conſiderable Naval Force, and frequently made Attempts to retrieve, at leaſt in ſome Meaſure, the Figure they had formerly made; but in Proceſs of Time, as other Nations purſued the Route diſcovered by the *Portugueſe*, new Maritime Powers aroſe, and the whole Syſtem of Commerce in *Europe* was thereby changed in ſuch a Manner, as to leave hardly any Hopes of Recovery to theſe *Italian* States. I do not ſay abſolutely that they are without hopes, for if ever the *Ruſſians* ſhould make themſelves Maſters of the *Black Sea*, but more eſpecially if they ſhould ever conquer *Crim Tartary*, this may alter Things again, and prove the Means of reviving the Trade of *Italy*.

VII. The new Commerce to the *Eaſt Indies* by the Way of the Cape of *Good Hope*, takes up the remaining Part of the firſt Volume; by Way of Introduction to which, we have given the Reader the Travels of *William Rubruquis* and *Marco Polo*, which gave this Part of the World the firſt Knowledge of *Tartary*, *China*, and *Japan*. We intended likewiſe to have given the Travels of our Countrymen Sir *John Mandeville*, but finding that theſe ancient Accounts were thought very dry Reading, we deſiſted from that Deſign. To ſay the Truth, his Travels are rather Matters of Curioſity than of Uſe; for though it is very certain, that many Circumſtances of his Narration may be ſo explained as to juſtify them from being abſolutely fabulous, yet he is not, upon the whole, a Writer that deſerves to be commended, becauſe of that ſtrange Propenſity he had to repreſent every thing as marvellous, and to make his Book rather a Collection of Wonders than of Travels. It is nevertheleſs certain, that from the Peregrinations of adventurous Perſons by Land, the *Portugueſe* received thoſe Lights that enabled them to find their Way to the *Eaſt-Indies* by Sea; and therefore it is of great Importance where Diſcoveries may be proſecuted by Land as well as by Sea, to make uſe of both Methods; upon which Subject we ſhall have Occaſion to ſay ſomething very curious hereafter.

The Voyages we have given by the Way of the Cape of *Good Hope*, are the beſt that we could ſelect, and in Conjunction with thoſe that are contained in the firſt Book, will afford the Reader as clear, as copious, and as comprehenſive an Account of the paſt and preſent State of thoſe Countries as he can reaſonably deſire; and therefore it would have been to little or no Purpoſe to have ſwelled our Collection with a greater Number of Voyages and Travels, which muſt unvoidably have made Way for numerous Repetitions, equally fatiguing and diſtaſteful. Inſtead of theſe, we choſe to inſert an authentick, regular, and compleat Hiſtory of the *Mogul* Empire, from the earlieſt to the preſent Times, which though much deſired, was ſtill wanting. By this Means we had an Opportunity of ſhewing the Progreſs of that extenſive Empire, together with the Means in, and the Manner by which it has ſwallowed up many of thoſe ſmall Kingdoms that were heretofore famous in theſe Parts of the World. Yet it is not at all impoſſible that the next Age may ſee that Empire diſſolved, and either the old Kingdoms revived, or new ones erected out of its Ruins. For it is viſible enough from this Hiſtory, that the *Mohametan* Power declines greatly in the Eaſt, and that the Native *Indians* begin to retrieve their Strength, and to affect an Independency, which they will find it the more eaſy to eſtabliſh, if they continue to apply themſelves, as they have done during the current Century, to the Cultivation of a Naval Force.

It is indeed very highly to be regretted, that we have not ſo much as a tolerable Account of the preſent Princes of *India*, whom we affect to treat with Contempt, and who are generally repreſented in modern Travels as Robbers and Pirates; whereas if we would but conſider that they are the native Proprietors of the Countries which they inhabit, and have as much Right, at leaſt, to retrieve what has been taken from them, as thoſe who took it have to keep what they have got, we ſhould in all Probability, change our Notions. There was indeed, ſome Years ago, an Account of Mr. *Mathews*'s Expedition into the *Eaſt Indies*, publiſhed, in which ſomething of this Kind was contained, but it was written by a common Sailor, and the proper Names more eſpecially, ſo terribly diſfigur'd, that it was a difficult Matter to pick out any thing from it with Certainty; of which I will leave the Reader to judge from one ſingular Inſtance only. An *Indian* Prince, well enough known in better Books by the Name of *Seva Rajah*, he is pleaſed to call throughout the whole of his Relation, the *Sow Roger*, and in the ſame manner he confounds every Thing elſe. We have been promiſed by the *French* more diſtinct Accounts of theſe Matters, and ſome little Hiſtories we have had from them that are, though of an ancient Date, very curious and entertaining.

But our People have ſo many more and better Opportunities, that if ſome of them who have Abilities and abundant Leiſure, would attempt it, they might certainly give us a better *Indian* Hiſtory than is yet extant in any *European* Language. Mr. *Frazer*, who is at preſent in the *Indies*, and to whom we are indebted for an excellent Account of *Kouli Kan*, would be the propereſt Perſon in the World to undertake a Work of this Kind; and one would imagine that if he did undertake it, he might meet with proper Encouragement. That we are at preſent but very indifferently inſtructed as to the Temper and Diſpoſition of many Eaſtern Nations, and therefore ought to be willing to get better Accounts, is out of all Doubt, and might be fully demonſtrated from the very lateſt Books that are publiſhed.

Our Writers commonly repreſent the *Arabs* on the Sea Coaſts as Pirates, juſt as our Travellers, when they ſpeak of them by Land, treat them as a whole Nation of Thieves; but Men of Candour and Senſe ſpeak otherwiſe from their own Experience, as may be ſeen from the following Relation of a Perſon who ſpent many Years in the *Indies*, and did not affect to treat all as Barbarians whom he converſed with there. The *Maſkat Arabs* (ſays he) are remarkable for their Humility and Urbanity. I had one Inſtance of their Civility. As I was one Morning walking the Streets, I met accidentally the Governor of the City, by them called the *Waaly*, and, according to my Duty, I went into the Door of a Shop to let him and his Guards have the Street, which generally are narrow; but he obſerving by my Complexion and Garb that I was a Stranger, made his Guard to go on one Side, and beckoned me

to come forward, and ſtood ſtill till I paſſed by him. And for an Inſtance of their cool Temper in hearing Debates, and rectifying Miſtakes between Parties diſagreeing about Commerce, a Perſon of my Acquaintance was Commander of a Ship from *India*, and had freighted her to *Muskat*. The Freighter, who was a *Mohamedan*, delay'd paying the Freight long after it was due by the Tenor of the Charter-party; upon which he being in a Paſſion with the Freighter for his continued Delays, went to the *Waaly* to complain. He obſerving by the Gentleman's Countenance that his Mind was diſcompoſed, anſwered him, That being at that Time very buſy about ſome of the King's Affairs, he had not Time to ſend for his Freighter, but deſired that he would come ſome other Time, and he would hear him and order the Payment. The Delays ſtill continuing, the Captain went again in an angry Mood to make his Complaint, but was ſtill put off with gentle Excuſes; but at laſt, addreſſing the *Waaly* with Coolneſs, the was deſired to ſit down, and he would ſend for the Freighter; which accordingly he did, and on his Appearance, the *Waaly* ask'd him, why he did not comply with his Contract as was ſtipulated by the Charter-party? And his Excuſes being thought inſufficient, he was ordered to make Payment forthwith, or go to Priſon; but the Freighter choſe rather to bring the Money, and end the Diſpute. The Captain ask'd the *Waaly* why he did not do him Juſtice ſooner; who returned for Anſwer, That it was his own Fault for coming drunk to make Complaint. The Captain proteſted that he had not been drunk in many Years; but the *Waaly* replied, That he ſaw him drunk with Paſſion, which was the moſt dangerous Sort of Drunkenneſs. This ſufficiently ſhews of what Nature thoſe Accounts are which we really want, as well as the juſt Reaſon we have to complain of too many of thoſe that we have already.

VIII. The Detail we have given of the Hiſtory of the Affairs of the *Europeans* in the *Eaſt-Indies*, is the firſt Attempt of its Kind, and is as methodical, regular and copious, as we could make it. It ſhews at what Time each *European* Nation entered the *Indies*, what Succeſs they met with, where and how they eſtabliſhed themſelves, and what ſubſequent Fortune has attended their Commerce and their Settlements. All this is undoubtedly of very great Importance in reference to the acquiring with Facility an extenſive Circle of intrinſick and uſeful Knowledge. We ſhall be the more ſenſible of this, if we conſider how many different Sorts of Perſons may reap conſiderable Benefit thereby.

In the firſt Place, for ſurely his Station intitles him to that, the Statesman will be the better for our Labours. This is a Subject of which he will be obliged often to think ſeriouſly, and may ſometimes be obliged to enquire into it carefully. Now what we offer to his View, may be eſteemed a general Introduction to all that can be known upon this Head; and if he afterwards examines Projects for Improvement or Diſcovery, he will be the better able to judge whether they are chimerical, grounded upon private Intereſt, or really calculated for the publick Good; and he will likewiſe be able to form a ſhrewd Gueſs whether they are practicable or not. If he is under a Neceſſity of examining Treaties, or the Pretenſions of different Nations, he will receive ſuch Lights as may render them perſpicuous without much Trouble; or if it imports him to learn what is the true State of Things in that Country, and how Power, Poſſeſſion and Commerce are divided amongſt the Nations intereſted in the *Indies*, he will find a Scheme of all this ready drawn up to his Hands.

A young Adventurer, who is on the Point of being ſent into theſe Parts to raiſe his Fortune, will, doubtleſs, wiſh to go thither with ſome general Notions of what he is to expect, what may merit his Attention, and what may deſerve his Enquiries. Here he will find all theſe Matters drawn together to his Hand, and ready digeſted for his Peruſal; ſo that without any Loſs of Time, he may acquire a larger Stock of uſeful and applicable Knowledge, than he could poſſibly have fiſh'd out even from a well choſe Collection of Voyages and Travels, which however are not eaſily made, more eſpecially by a freſh Man, or one who has but juſt turned his Thoughts to ſo extenſive a Subject. Not to multiply Inſtances, a Gentleman who deſires to gain, with as little Trouble as may be, a competent Notion of thoſe Topicks that enter frequently into Diſcourſe, will find in this Hiſtory what will effectually anſwer his End, and ſet him upon a Level at leaſt with moſt other People in reference to theſe Matters, which ever were, and ever will be thought of great Importance. Beſides all this, we perceive every Day new Cauſes and new Inducements to attend to Things of this Sort, from beholding what Effects they have upon the wiſeſt Heads in other Nations.

It is a Thing ſo recent, that few People can have forgot to how great a Degree the Affairs of *Europe* were influenced by the Emperor's ſetting up an *Eaſt-India* Company at *Oſtend*, which actually produced a total Change in the Syſtem; and as it began with an Alliance between the Courts of *Vienna* and *Madrid*, ſo it brought about a Conjunction as extraordinary between *France* and the Maritime Powers. This Conjunction indeed proved too hard for the Alliance, and brought about at length the Subverſion of that Company; but this only removed, it did not eradicate the Evil with reſpect to the Maritime Powers, ſince the *Swediſh* and *Daniſh Eaſt-India* Companies roſe up inſtead of this of *Oſtend*. If they affected us leſs at the Beginning, it was ſo far from being an Alleviation, that in Reality it was an Aggravation of our Miſfortune, becauſe it hindred the Maritime Powers from perceiving immediately the Conſequences of theſe Eſtabliſhments. It was indeed alledged, that the Remoteneſs of the Navigation, their Inexperience with regard to Commerce, and Diſappointments they had already met with in Schemes of this Sort, would make them very quickly weary of ſuch Kind of Projects, and conſequently deliver the Maritime Powers from all Apprehenſions of this Sort for the future.

We ſee however, that theſe Allegations were without Foundation, and the Event forces us, whether we will or not, to diſcern that theſe Obſtacles are not inſurmountable, and which is ſtill more, that this Trade has preciſely the ſame Effects in thoſe Countries, that it had when firſt engaged in by the *Engliſh* and *Dutch*, that is to ſay, it has put the *Swedes* and *Danes* upon erecting Manufactures, opening other Branches of Commerce, and enabling them thereby to become Maritime Powers.

The Hiſtory of all this, which will become every Day more and more worthy of our Cognizance, is to be found here, and here only; for hitherto Collections of this Kind had been made, rather with a View to Amuſement than Inſtruction, and were better calculated to entertain the idle, than to inſtruct the Induſtrious; which in a Nation like this, that derives its Grandeur, Independency, and Influence from Trade, was equally melancholy and ſurprizing. We may add to all this, that whatever we may think of the Matter, who in Fact are moſt concerned to think of it, if the Welfare and Proſperity of our Country be at all our Concern, the Succeſs of theſe new Companies have made a very ſenſible Impreſſion upon other Powers, in ſo much that the King of *Pruſſia* is meditating the Eſtabliſhment of an *Eaſt-India* Company at *Emden*, which, if carried into Execution, as what is there that he has contrived and not carried into Execution, will infallibly diminiſh the *Eaſt-India* Trade of the United Provinces, not without ſome Detriment alſo to ours.

It is moreover no Secret, that his Imperial Majeſty, in Quality of Great Duke of *Tuſcany*, has likewiſe a Deſign of ſetting up a new *Eaſt-India* Company at *Legborn*, which will very ſenſibly affect our *Italian* Commerce, not only by furniſhing immediately and directly all the Countries bordering on the *Mediterranean*, with *Eaſt-India* Commodities, but ſtill more by its remoter Conſequences in promoting and encouraging the ſpeedy Erection of new Manufactures in thoſe Countries, which cannot but leſſen very greatly our Exportations, and circumſcribe our Trade in a Manner eaſily apprehended, and which at preſent it is needleſs to deſcribe.

But

But if upon this Occaſion it ſhould be demanded what Remedy there is for theſe Things, we can only anſwer, that all the Remedy in the Power of private Perſons, is to foreſee and point out the Cauſes of ſuch Evils; and by acquainting their Countrymen with the real Importance of this Commerce, to awaken and excite their Diligence, to preſerve what is yet left, and if poſſible, to open new Channels, which may balance the Deficiencies that muſt naturally ariſe from the loſing thoſe Branches of Trade, which, by theſe new Attempts, are likely to be cut off. All this the Reader will find regularly digeſted to the utmoſt Extent of our Power, and throughout the ſeveral Sections which relate to them, interſperſed with a great Variety of probable Expedients, by which theſe great and important Ends may be attained.

It is not at all in ours, or indeed within the Compaſs of private Peoples Abilities, to carry Things of this Nature any farther; but the Rectitude of carrying them thus far, and of publiſhing and making manifeſt the mighty Advantages that would reſult from directing our Councils to the Improvement of our Commercial Concerns, rather than the ſettling the Intereſts of other Nations upon the Continent, which perhaps the better they are ſettled, the leſs it may tend to our Benefit, ſince we ſee that the firſt Conſequence of their Independency and Security is to proſecute Projects for the Benefit of their own Trade, and to the Prejudice of ours, is put out of all Diſpute.

Thoſe who affect to treat theſe Things either as Chimera's or Trifles, Points of inconſiderable Moment, or remote and incertain in their Conſequences, are either really or affectedly Ignorant; and which ever they are, ſo far as they can carry their Opinions and Influence, the moſt dangerous and moſt deſtructive Enemies to their Country; for to propagate Notions of Security, and to rock us as it were in the Sleep of Indolence, while other Nations are awake and full of Attention to the Means of improving Traffick, and laying the Foundations of Maritime Power, is to enervate and deſtroy us, more eſpecially, if at the ſame Time we are exhauſted by Taxes, which neceſſarily render our Manufactures dear, and give thereby great Advantage to our Rivals, and oppreſſed with Debts, a very large Proportion of which being due to Foreigners, muſt ſpeedily and infallibly draw the laſt Shilling out of theſe Kingdoms, if freſh Supplies of Wealth are not regularly and conſtantly brought in by foreign Trade.

Theſe are the Subjects chiefly inſiſted upon in the firſt Volume of this Collection, diverſified by a great Variety of pleaſant and entertaining Reading, ſo diſpoſed as to heighten Inſtruction, and not to diſtract the Mind, by aiming at no uſeful or perceptible End. We come next to ſpeak of the Contents of the ſecond Volume, and to ſhew how far they are likewiſe calculated to anſwer the ſame uſeful, important and national Purpoſes.

IX. As an Intercourſe and Commerce with the *Eaſt Indies* was the great Concern both of the Ancients and Moderns, to the Time that AMERICA was found out, ſo that DISCOVERY, and the great Conſequences that have attended it, have been the juſt Subjects of the principal Attention of the trading Nations in *Europe* ever ſince; and hence the examining every Thing relating thereto in its proper Order, became naturally the next Object of our Care. We begin with a copious and circumſtantial Relation of the ſeveral Expeditions of the great *Chriſtopher Columbus*, in which we have fully explained the Motives upon which they were grounded, the many Diſcouragements he met with, and the various Difficulties he encountered before he was able to bring Things to bear. In treating theſe Subjects, we have taken the Liberty to intermix ſome Reflections on the Detriments that *Spain* received from the early Interpoſition of Stateſmen in the Management of the new Colonies, from whence many Miſchiefs aroſe, and the Profits of thoſe early Eſtabliſhments were very much leſſened, and their future Progreſs greatly checked.

We then proceed to the intermediate Expeditions between thoſe of *Columbus*, and the Conqueſt of *Mexico* by *Ferdinand Cortes*, which affords the Reader an ample Proſpect of the mighty Difficulties that Men will go through from the Hopes of Gain, more eſpecially, when it is to come immediately to themſelves, and they are not circumſcribed either by the unreaſonable Power or particular Views of Companies, to which alone is to be aſcribed the rapid Progreſs of the *Spaniards* in thoſe Countries where their Conqueſts in our Times, when nothing is done but at an immenſe Expence of Time, Men and Money, appear incredible. The Paſſage being now open, we go on to the Conqueſt of *Mexico*, and to ſhew from the beſt Authorities, how a very great and powerful Empire, governed by a wiſe and brave Monarch, and ſupported by numerous Armies of faithful Subjects, was nevertheleſs ſucceſsfully attacked, and in the End totally over-turned by a very handful of Men, and thoſe too all the Time caballing, conſpiring, and quarrelling amongſt themſelves, ſo that the proſperous Event of that marvellous Expedition, is intirely due to the incomparable Abilities, indefatigable Labours, and ſingular Virtues of the Commander in Chief; to whom however there was but very little Gratitude ſhewn by his Countrymen, who reaped all the Benefits of that moſt important Conqueſt.

After recording his Actions, the Reader will find a ſucciſt Account of the Manner in which the *Iſthmus of America*, and the Country adjoining, were ſubdued, and of the Diſputes that aroſe amongſt the *Spaniſh* Officers, or rather Adventurers that undertook and effected thoſe Conqueſts, which, how fatal ſo ever they might be to themſelves, turned notwithſtanding, as much, or more, to the Benefit of the *Spaniſh* Crown and Nation, as if they had proceeded with all the Harmony and good Underſtanding poſſible; ſo valuable a Principle is Activity, and ſo advantageous to the Publick a buſy and enterprizing Spirit, when employed at a Diſtance, whether well or ill conducted, by which very often prodigious Conqueſts are made abroad by thoſe of reſtleſs and turbulent Minds, that very probably had ſtirred up Rebellion and Confuſion, if they had ſtaid at home. We may enter farther into the Truth of this Obſervation, if we conſider how little has been done in theſe Parts in ſo long a Courſe of Years, in Compariſon with what was then done in ſo few; from whence it is viſible, that as Example excites and encourages vigorous Meaſures, ſo it likewiſe countenances Indolence, and by degrees fixes and eſtabliſhes it by Habit.

X. The *Conqueſt* of PERU was not at all the Effect of any deep laid Scheme of Policy, or of Meaſures taken in Conſequence of Orders from *Spain*; on the contrary, it aroſe from a Kind of Agreement or Compromiſe between two or three enterprizing Adventurers, and thoſe too in deſperate Circumſtances. All the Force they could muſter up was ſo inſignificant, as ſcarce to exceed a Modern Independent Company; the Veſſels on which they embarked, were ſtill meaner than the Forces they carried; and as for the Funds which were to defray the Expences of this Expedition, they were equally inſignificant in Money and in Credit. What is ſtill more extraordinary than all this, theſe Undertakers had little or no Intelligence; they knew that the Country they were to attack was very large, and well peopled, but they knew very little of its Government, and ſtill leſs of the Cuſtoms and Manners of thoſe People. We are not to imagine from hence, that the Inhabitants of *Peru* were wild and barbarous Savages, or that they were defeated and ſubdued for Want of a Conſtitution, Laws and Policy; for this was ſo far from being the Caſe, that Sir *William Temple*, than whom there hardly ever was a better Judge of Things of this Nature, has given us, within a very narrow Compaſs, a moſt excellent Syſtem of the *Peruvian* Empire, which having had no Opportunity to inſert elſewhere, it cannot be diſpleaſing to our Readers, upon this Review of the whole Work, to find it here, more eſpecially, as it is juſtly eſteemed the Maſter-piece of that polite Writer, who has therein given us both Facts and Obſervations that might very well furniſh Matter for a conſiderable Volume. "The Empire of *Peru* deduced its Original "from their great Heroes *Mango Copac*, and his Wife "and

" and his Sister *Coya Mama*, who are said to have first " appeared in that Country, near a mighty Lake, " which is still sacred with them upon this Occasion. " Before this Time, the People of these Countries are " reported to have lived like the Beasts among them, " without any Traces of Order, Laws, or Religion, " without other Food than from the Trees, or the " Herbs, or what Game they could catch, without " further Provision than for present Hunger, without " any Cloathing or Houses but dwelt in Rocks or " Caves, or Trees, to be secure from wild Beasts; or " on Tops of Hills, if they were in Fear of fierce " Neighbours. When *Mango Copac* and his Sister first " came into these naked Lands, as they were Persons " of excellent Shape and Beauty, so they were adorned " with such Cloaths as continued afterwards the usual " Habit of the *Inca's*, by which Name they called " themselves.

" They told the People who came first about them, " that they were the Son and Daughter of the SUN, " and that their Father taking Pity of the miserable " Condition of Mankind, had sent them down to " reclaim them from those bestial Lives, and to in- " struct them how to live happily and safely, by " observing such Laws, Customs and Orders as " their Father the Sun had commanded these his " Children to teach them. The great Rule they first " taught, was that every Man should live according to " Reason, and consequently not either say nor do any " Thing to others, that they were not willing " others should say or do to them, because it was " against all common Reason to make one Law for " ourselves, and another for other People; and this " was the great Principal of all their Morality. In the " next Place, that they should worship the SUN, who " took care of the whole World, gave Life to all " Creatures, and made the Plants grow, and the Herbs " fit for Food to maintain them; and was so careful " and so good as to spare no Pains of his own, but to " go round the World every Day to inspect and provide " for all that was upon it, and had sent these his two " Children down on purpose for the Good and Happi- " ness of Mankind, and to rule them with the same " Care and Goodness that he did the World.

" After this, they taught them the Arts most neces- " sary for Life; as *Mango Copac* to sow *Mayz*, or the " common *Indian* Grain, at certain Seasons, to pre- " serve it against others; to build Houses against In- " clemencies of Air, and Danger of wild Beasts; to di- " stinguish themselves by Wedlock into several Families; " to cloth themselves so as to cover at least the Shame " of Nakedness; to tame and nourish such Creatures " as might be of common Use and Sustenance. *Coya* " *Mama* taught the Women to spin and weave both " Cotton, and certain coarse Wools of some Beasts " amongst them. With these Instructions and Inven- " tions they were so much believed in all they said, and " adored for what they did and taught of common " Utility, that they were followed by great Numbers " of People, observed and obeyed like Children of the " SUN sent down from Heaven to instruct and govern " them.

" *Mango Copac* had in his Hand a Rod of Gold, " about two Foot long and five Inches round. He " said that his Father the SUN had given it him, and " bid him, when he travelled Northward from the " Lake, he should, every Time he rested, strike this " Wand down into the Ground, and where at the first " Stroke it should go down to the very Top, he should " there build a Temple to the SUN, and fix the Seat of " his Government. This fell out to be in the Vale of " *Cusco*, where he founded that City which was Head " of this great Kingdom of *Peru*. Here he divided " his Company into two Colonies or Plantations, and " called one the *High Cusco*, and the other the *Low*, " and began here to be a Law-giver to these People. " In each of these were at first a thousand Families, " which he caused all to be register'd, with the Num- " bers in each. This he did by Strings of several Co- " lours, and Knots of several Kinds and Colours upon " them, by which both Accounts were kept of Things " and Times, and as much expressed of their Minds as " was necessary in a Government where neither Letters, " nor Money, or consequently Disputes or Avarice, " with their Consequences, ever entered.

" He instituted Decurions through both these Colo- " nies, that is, one over every ten Families, another " over fifty, a third over a hundred, a fourth over five " hundred, and a fifth over a thousand; and to " this last they gave the Name of *Curaca*, or Go- " vernor. Every Decurion was a Censor, a Patron, " and a Judge or Arbiter in small Controversies among " those under his Charge. They took care that every " one cloathed themselves, laboured and lived accor- " ding to the Orders given them by the *Inca's* from " their Father the Sun, among which one was, That " none who could work should be idle, more than to " rest after Labour; and that none who could not " work by Age, Sickness, or Invalidity, should want; " but be maintained by the others Pains. These were " so much observed, that in the whole Empire of *Peru*, " and during the long Race of the *Inca* Kings, no " Beggar was ever known; and no Woman ever so " much as went to see her Neighbours but with their " Work in their Hands, which they followed all the " Time the Visit lasted. Upon this I remember a " Strain of refin'd Civility among them, which was " that when any Woman went to see another of equal " or ordinary Birth, she worked at her own Work in the " other's House; but if she made a Visit to any of the " *Palla's*, which was the Name by which they called all " the Women of the true Royal Blood, as *Inca's* was " that of the Men, then they immediately desired the " *Palla* to give them a Piece of her own Work, and " the Visit passed in working for her.

" Idleness sentenced by the Decurions, was punished " by so many Stripes in publick, and the Disgrace was " more sensible than the Pain. Every Colony had one " supreme Judge, to whom the lower Decurions remit- " ted great and difficult Cases, or to whom, in such " Cases, the Criminals appealed. But every Decurion " that concealed any Crime of those under his Charge " above a Night and a Day, became guilty of it, and li- " able to the same Punishment. There were Laws or " Orders likewise against Theft, Mutilations, Murders, " Disobedience to Officers, and Adulteries; for every " Man was to have one lawful Wife, but had the Li- " berty of keeping other Women as he could. The " Punishment of all Crimes was either corporal Pains " or Death, but commonly the last, upon these two " Reasons which they gave; first, That all Crimes, " whether great or small, were of the same Nature, and " deserved the same Punishment, if they were commit- " ted against the Divine Commands, which were sent " them down from the Sun: Next that, to punish any " Man in his Possessions or Charges, and leave him " alive, and in Strength and Liberty, was to leave an " ill Man more incensed or necessitated to commit new " Crimes.

" On the other Side, they never forfeited the Charge " or Possessions of a Son for his Father's Offences, but " the Judges only remonstrated to him the Guilt and " Punishment of them for his Warning or Example. " These Orders had so great Force and Effect, that " many Times a whole Year passed without the Execu- " tion of one Criminal. There is no Doubt, but that " which contributed much to this great Order in the " State, was the Disuse of other Professions than what " were necessary to Life, and the eminent Virtue of " their first great Hero or Legislator, which seemed to " have been intailed upon their whole Race in the " Course of their Reign: So as in the whole Length of " it, it is reported among them, that no true *Inca* was " ever found guilty or punished for any Crime. Thus " particular Qualities have been observed in old *Rome* " to be constant in the same Families for several hun- " dred Years, as Goodness, Clemency, Love of the " People, in that of the *Valerii*; Haughtiness, Pride, Cruelty,

" Cruelty, and Hatred of the People in that of the " *Appi*; which may come from the Force of Blood, " of Education, or Example.

" It is certain, no Government was ever eſtabliſhed " and continued by greater Examples of Virtue and " Severity, nor gave ever any greater Teſtimonies, than " the *Inca's*, of an excellent Inſtitution, by the Pro- " greſſes and Succeſſes, both in the Propagation and " Extent of Empire, in Force and Plenty, in Great- " neſs and Magnificence of all publick Works, as " Temples, Palaces, Highways, Bridges, and in all " Proviſions neceſſary to the common Eaſe, Safery, and " Utility of human Life: So as ſeveral of the Jeſuits, " and particularly *Acoſta*, are either ſo juſt or ſo pre- " ſuming, as to prefer the civil Conſtitution of *Mango* " *Copac*, before *Lycurgus*, *Numa*, *Solon*, or any other " Lawgivers, ſo celebrated in the more known Parts " of the World.

" To every Colony was aſſigned ſuch a Compaſs of " Land, whereof one Part was appropriated to the " Sun, a ſecond to the Widows, Orphans, Poor, Old, " or maimed, a third to the peculiar Maintenance of " every Family according to their Number, and a " fourth to the *Inca*. In this Order the whole was til- " led, and the Harveſt or Product laid up in ſeveral " Granaries, out of which it was diſtributed by Offi- " cers to that Purpoſe, according to the ſeveral Uſes " for which it was deſigned, and new Seed iſſued out " at the Seaſon for the new Tillage. Every Decurion, " beſides the Office of a Cenſor and Judge, had that " likewiſe of a Patron or Sollicitor, for Relief of the " Neceſſities or Wants of thoſe under his Charge. " They were bound to give in to the publick Regiſter, " an Account of all that were born, and of all that " died under their Charge. None were ſuffered to " leave the Colony or People he was born in without " Leave, or to change the Habit commonly uſed in it " (by ſome Parts or Marks whereof thoſe of each Pro- " vince was diſtinguiſhed); none to marry out of it, any " more than the *Inca's*, out of their own Blood.

" The *Inca* that reigned was called *Capa Inca*, " which the *Spaniards* interpret *Solo Senor*, or *Only* " *Lord*. He ever married the firſt of his Female Kin- " dred, either Siſter, Niece or Couſin, to preſerve the " Line the pureſt they could. Once in two Years he " aſſembled all the unmarried *Inca's* Men above " Twenty, and Women above Sixteen Years old, and " there in publick married all ſuch as he thought fit, " by giving each of their Hands one to the other. " The ſame was done among the Vulgar by the *Cu-* " *raca* of each People. Every Family at their Time of " Meals, eat with their Doors open, ſo that all might " ſee their Temperance and Order. By theſe and ſuch " other Laws and Inſtitutions, *Mango Copac* firſt ſettled " his Government or Kingdom in the Colonies of *Cuzz-* " *co*, which were in Time multiplied into many others " by the willing Confluence and Recourſe of many ſe- " veral People round about him, allured by the Divine " Authority of his Orders, by the Sweetneſs and Cle- " mency of his Reign, and by the Felicity of all that " lived under it; and indeed the whole Government of his " Race of the *Inca's*, was rather like that of a tender " Father over his Children, or a juſt, careful and well- " natured Guardian over Pupils, than of a Lord or " Commander over Slaves or Subjects. By which they " came to be ſo honoured or adored, that it was like " Sacrilege for any common Perſon ſo much as to " touch the *Inca* without his Leave, which was given " as a Grace to thoſe who ſerved him well, or to new " Subjects that ſubmitted to him. After the Extent of " his Kingdom into great Compaſſes of Territory " round *Cuzco*, by voluntary Submiſſion of the People, " as to ſome Evangelical rather than legal Doctrines " or Inſtitutions, *Mango Copac* aſſembled all his *Cu-* " *raca's*, and told them that his Father the Sun had " commanded him to extend his Inſtitutions and Orders " as far as he was able for the Good and Happineſs of " Mankind; and for that purpoſe, with armed Troops " to go to thoſe remoter Parts that had not yet received " them, and to reduce them to their Obſervance. That " the Sun had commanded him to hurt or offend none " that would ſubmit to him, and thereby accept of the " Good and Happineſs that was offered him by ſuch " divine Bounty, but to diſtreſs only ſuch as refuſed, " without killing any that did not aſſail them, and then " to do it juſtly in their own Defence.

" For this Deſign he formed and aſſembled Troops " of Men armed, with offenſive, but chiefly with de- " fenſive Weapons. He caſt them into the Order of " Decurions, in the ſame Manner as he had done the " Families; to every ten Men was one Officer, " another to fifty, and another to one hundred, a fourth " to five hundred, and a fifth to a thouſand. There " was a ſixth over five thouſand, and a ſeventh as a Ge- " neral over ten thouſand, of which Number his firſt " Army was compoſed. With this and other ſuch Ar- " mies he reduced many new Territories under his " Empire, declaring to every People he approached, the " ſame Things he had done firſt to thoſe who came " about him near the great Lake; and offering them " the Benefit of the Arts he had taught, the Orders he " had inſtituted, the Protection he had given his Sub- " jects, and the Felicity they enjoyed under it. Thoſe " who ſubmitted were received into the ſame Rights " and Enjoyments with the reſt of his Subjects. Thoſe " who refuſed, were diſtreſſed and purſued by his For- " ces, till they were neceſſitated to accept of his Offers " and Conditions.

" He uſed no offenſive Weapons againſt any till they " attacked them, and then defenſive only at firſt, till " the Danger and Slaughter of his Men grew otherwiſe " unavoidable; then he ſuffered his Forces to fall upon " them and kill without Mercy, and not to ſpare even " thoſe that yielded themſelves after having ſo long and " obſtinately reſiſted. Thoſe who ſubmitted after the " firſt Threats or Diſtreſſes, or bloodleſs Oppoſition, he " received quickly into Grace, ſuffered them to touch " his ſacred Perſon, made great and common Feaſts " for them and his own Soldiers together for ſeveral " Days, and then incorporated them into the Body of " his Empire, and gave to each of them Cloaths to " wear, and Corn to ſow.

" By theſe Ways and ſuch heroic Virtues, and by the " Length of his Reign, he ſo far extended his Domi- " nions as to divide them into four Provinces, over " each whereof he appointed an *Inca* to be a Viceroy, " having many Sons grown fit to command, and in " each of them eſtabliſhed three ſupreme Councils; the " firſt of Juſtice, the ſecond of War, and the third of " the Revenue, of each of which an *Inca* was likewiſe " Preſident; which continued ever after.

" At the End of a long and adored Reign, *Mango* " *Copac* fell into the laſt Period of his Life; upon the " Approach whereof he called together all his Children " and Grand-children, with his eldeſt Son, to whom he " left his Empire, and told them, that for his own " Part, he was going to repoſe himſelf with his Father " the Sun, from whom he came; that he adviſed and " charged them all to go on in the Paths of Reaſon " and Virtue which he had taught them, till they fol- " lowed him the ſame Journey; that by this Courſe " only they would prove themſelves to be true Sons of " the Sun, and be as ſuch honoured and eſteemed. " He gave the ſame Charge more eſpecially and more " earneſtly to the *Inca* his Succeſſor, and commanded " him to govern his People according to his Example, " and the Precepts he had received from the Sun, and " to do it always with Juſtice, Mercy, Piety, Clemen- " cy, and Care of the Poor; and when he the " Prince ſhould go in Time to reſt with his Father the " Sun, that he ſhould give the ſame Inſtructions and " Exhortations to his Succeſſor. And this Form was " accordingly uſed in all the Succeſſions of the Race of " the *Inca's*, which laſted 800 Years with the ſame " order, and the greateſt Felicity that could be of " any State.

" I will ſay nothing of the Greatneſs, Magnificence, " and Richneſs of their Buildings, Palaces, or Tem- " ples,

" ples, especially those of the SUN, of the Splendour, " of their Court, their Triumphs after Victories, their " Huntings and Feasts, their military Exercises and " Honours. But as Testimonies of their Grandeur, " mention only two of their Highways, whereof one " was 500 Leagues, plain and levelled through Moun- " tains, Rocks and Vallies; so that a Carriage might " drive through the whole Length without Difficulty. " Another very long and large, paved all with cut or " squared Stone, fenced with low Walls on each Side, " and set with Trees, whose Branches gave Shade, and " the Fruits Food to all that passed.

" I shall end this Survey of their Government with " one Remark upon their Religion, which is, that tho' " the Vulgar worshipp'd only the SUN, yet the *Amauta's*, " who were their Sages or Philosophers, taught, that " the SUN was only the Minister of PACHACAMAC, " whom they adored in the first Place, and to whom a " great and sumptuous Temple was dedicated. This " Word is interpreted by the *Spaniards*, *Animador del* " *Mundo*, or, He that animates or enlivens the World, " and seems to be yet a more refined Notion of " the Deity than that of the *Chinese*, who adored " the Spirit and Soul of the World. By this Principle " of their Religion, as all the others of their Govern- " ment and Policy, it must, I think, be allowed, that " human Nature is the same in these remote, as well " as the other more known and celebrated Parts of the " World.

" That the different Governments of it are framed " and cultivated by as great Reaches and Strength of " Reason and Wisdom as any of ours, and some of " their Frames less subject to be shaken by the Passions, " Factions, and other Corruptions, to which those in " the middle Scene of *Europe* and *Asia* have been so " often and so much expos'd. That the same Causes " produce every where the same Effects; and that the " same Honours and Obedience are in all Places but " Consequences or Tributes paid to the same heroick " Virtue or transcendent Genius, in what Parts soever, " or under what Climates of the World it fortunes to " appear."

This may satisfy the most critical Reader, that the old Inhabitants of *Peru* were far enough from being Barbarians; though at the same time it must be confess'd, that they were very much degenerated before they were delivered up by Providence to that severe Correction they have received from the haughty *Spaniards*, under which they still groan, and suffer their Slavery with infinite Grief and Pain of Mind; neither have they forgot the Splendor of their ancient Empire, but in certain Songs set to melancholy Tunes, deplore its Downfall and Ruin. After describing the capital Settlements of the *Spaniards*, we proceed to examine how they spread themselves into the remotest Parts both of the Northern and Southern Continents, set forth the Regulation and Dependency of their several Governments, compare the Value of their ancient and modern Revenues extracted from *America*; lay down the Manner of their working their Mines, give a true Account of the Commerce carried on amongst their Settlements, as well as of that to *Europe*, and the contraband Trade.

We have likewise omitted nothing that might give the Reader intire Satisfaction as to the present State of Things in that Part of the World, and of the true Sources of that Feebleness and Decay which is incontestably visible in all the *Spanish* Settlements, and which is gradually increasing; so that if a Stop is not quickly put to this Declension by an absolute and thorough Change of Measures, which however is hardly to be looked for, the whole of their Power must crumble by Degrees, at least in the Extremities and in the Islands, and leave those Countries in other Hands better dispos'd to make a right Use of them.

XI. In the Execution of the remaining Part of our Plan, we give the Rise, Progress, and present State of the Settlements of all the other Powers that are now fixed in that Part of the World, *viz.* the *Portuguese*, *English*, *French*, *Dutch*, and *Danes*. With respect to the first, we have drawn together out of an infinite Number of Books in which they are scattered, the Materials that are requisite to form a succinct History of the great Country of *Brazil*; and this obliges us to enter into the Detail of the Conquest of that Country, once made by the *Dutch*, a Thing of very great Importance, and yet never thoroughly treated in our Language; we have also shewn, how the Recovery and Improvement of this Country became the principal Cause of the Declension of the *Portuguese* Power in the *East-Indies*; that Nation finding it too hard for them to combat so great a maritime Power as the Republick of *Holland* was become; in both *Indies* at once. We have also endeavoured to set in a clear Light the present State of that Country, which is of so great Importance, not only to its present Masters, but to all the trading Nations in *Europe*; and though in the Course of the whole Work there was nothing that gave greater Trouble, yet it is hoped that it now appears in a tolerable Light; and that with respect to the Gold and Diamond Mines especially, much more has been said than will be easily met with elsewhere, for which we are greatly indebted to the Communications received from several Persons to whom we are not permitted to make any more particular Acknowledgements.

As to the *British* Plantations, both on the Continent and in the Islands of *America*, we have been almost as copious as the Subject required, and have laboured with indefatigable Diligence to set the prodigious Advantages derived from them, and their very high Importance to this Crown and Nation, in a true Light. To speak freely, there is no Part of this Collection that we had so much at Heart, or in the compiling of which we proceeded with greater Industry, Care, and Freedom of Spirit, without having the least Regard to any private Interest, or the Sense of this or that Body of Men, who might be oblig'd or offended by our Manner of treating certain Subjects one Way or other. We were sensible that the Interests of the Publick ought to be dearer to us than any other Consideration whatsoever; and we dare confidently affirm, that to the utmost Extent of our Knowledge, and to the best of our Skill and Judgment, these Subjects have been treated with the utmost Zeal and Impartiality; and as they have had the Honour to be commended and approved by those who were best acquainted with our Plantations abroad, and those who have most at Heart the promoting their Welfare here at home; so we look upon this as the highest Reward, as indeed it was the only one fought by this Performance, which if at present or hereafter it shall any Way contribute to the Ease, Security, or Benefit of those distant Parts of *Great Britain*, for so they ought ever to be esteemed, will afford us infinite Satisfaction.

The *French* Power in the *West-Indies* has been of late Years the Subject of much Discourse; one would wish to say that it had been likewise the Object of much Care and Attention, which it most certainly deserved, as it is more likely to clash with our commercial Interests than any other. It is for this Reason that we have represented it as fully and as truly as it was possible; that we have shewn its Advantages and Disadvantages, the Probability there is that the former may be promoted, and the latter removed; the Methods necessary to be employed in both Cases, and the Remedies that may be applied to prevent the Consequences of those Improvements from becoming prejudicial to our selves. In doing this, we have likewise taken Occasion to mention the Precautions that may be used to secure our Settlements from running any Risk from the Vicinity of these ambitious, enterprizing, and dangerous Neighbours; neither have we omitted to set in a just Light our present Superiority, that it may appear we are not in so much Danger, either from the Power or the Capacity of our Rivals, as for Want of Circumspection, Unanimity and Prudence in our own Conduct; and that consequently, if we do suffer, there will be no body so much to blame as ourselves.

Neither

Neither have we been afraid to profeſs our Senſe of the Chimericalneſs of ſome Apprehenſions, and the too great Sanguineneſs of others, or of aſſigning our Reaſons for both; whence we hope it will be ſufficiently apparent, that nothing but unexpected and unexampled Vigour and Vigilance on their Side, and inexcuſable Indolence and Inattention on ours, can poſſibly cauſe any great Alteration in the preſent Situation of Things between the two Nations in that Part of the World during our Times. All which is delivered, not with the leaſt Intention to render us careleſs and ſecure, but to keep up the Spirits of our People, and to introduce and maintain a right Opinion of our own Strength and Capacity of maintaining and extending our Commerce, notwithſtanding the Growth of that of *France*, and the Pains taken to improve and encourage it. This we conceive to be a Spirit that ought to be excited in our Plantations, as of all other the moſt capable to enliven their Hopes, invigorate their Conduct, and give Succeſs to their Endeavours.

The Poſſeſſions of the *Dutch* in the *Weſt Indies*, are in themſelves far enough from being conſiderable, and yet through the Induſtry of their Inhabitants, and that Wiſdom and Dexterity with which they manage their clandeſtine Trade with the *Spaniards*, they are of no ſmall Conſequence, as we have largely ſhewn. It is indeed true, that ſince the Writing of that Part, we have been aſſured from very good Hands, that the Colony of *Surinam*, which we gave them in Exchange for their Settlements at *New York*, is very much improved, and is improving daily; nor can there be much Doubt of this, if we may believe what the *French Gazettes* have told us of the Value of the Prizes taken by their Privateers in that ſhort Space that actual Hoſtilities were exerciſed between the Subjects of the two Powers, which according to thoſe Accounts amounted to between two and three hundred thouſand Pounds; and this too in the actual Commodities and Manufactures of that Colony. This is the more ſurprizing, becauſe there has been a general Opinion, though I doubt not very well grounded, that the *Dutch* were not very expert in making Settlements in that Part of the World; however it muſt not be concealed, that the modern Improvements of *Surinam* are ſaid to have been in a great Meaſure owing to the Planters receiving great Aſſiſtance from the *Engliſh* and *French*, that from *Cayenne* and the Leward Iſlands have come and ſettled amongſt them, and have taught them new Methods of manuring their Lands, of raiſing Sugar, and other valuable Commodities.

The Court of *Copenhagen* has for two Reigns applied it ſelf with ſo much Attention and Diligence to commercial Affairs, that we cannot at all wonder at the Reports which are daily ſpread of the *Danes* having an Intention to extend their Commerce in the *Weſt Indies*; but conſidering that the ſmall Iſland of St. *Thomas* is all that they poſſeſs there, and is in itſelf incapable of being render'd much more beneficial than hitherto it has been, we cannot eaſily apprehend, how any Pains that can be taken about it, will be brought to yield any adequate Returns; unleſs there ſhould be ſome Truth in what has been likewiſe intimated from *Denmark*, that there is a Scheme on Foot for reviving their *African* Commerce, with a View of tranſporting their Negroes to the Iſle of St. *Thomas*, and ſupplying from thence the *Spaniſh* Plantations. Time will ſhew whether this Project has any Foundation, and alſo whether it is poſſible for the *Daniſh* Government to bring it to bear.

XII. The *ſecond* Book conſiſts of a Deſcription of the *Northern Parts* of the Globe, and of Travels thro' moſt of the Countries in *Europe*. We have handled the firſt Part of the Subject very largely, and that chiefly for this Reaſon, becauſe it had been very much overlooked and neglected by others. We have alſo taken the Opportunity of giving very compleat Hiſtories of the Attempts made for diſcovering the North-eaſt and the North-weſt Paſſages. With reſpect to the firſt, it was our Misfortune not to receive any certain Intelligence with reſpect to the *Ruſſian* Diſcoveries, till long after that Part of the Work was finiſhed and publiſhed; but we have endeavoured to ſupply that Defect, as far as poſſible, in the laſt Section, as being willing to run the Hazard of ſome Impropriety, rather than bury in Oblivion thoſe curious and important Paſſages that came ſo lately to our Notice.

In reference to the North-weſt Paſſage again, we were ſtill more unlucky, as not having an Opportunity to ſee the Account of the laſt Voyage, made with a View to that Diſcovery, till many Months after that Hiſtory had been in the Hands of the Publick. But it gives us great Pleaſure to find, that the Event of this laſt Voyage is ſo far from deſtroying the Credibility of what we have advanced upon that Head, that it agrees in all Reſpects with what we have delivered, and adds much greater Strength to our Conjectures than we could well have hoped for or expected. This too has encouraged us to add ſome farther Thoughts upon that important Diſcovery in the laſt Section, which we flatter ourſelves will not be diſapproved by our Readers, and which, we have little Doubt, will be alſo confirmed by the Event of the next Voyage, when ever it ſhall be undertaken, which for the Honour and Welfare of our Country, we hope will be very ſoon.

As to the Voyages on the Coaſts of *Norway*, *Lapland*, and *Muſcovy*, the Accounts of *Sweden*, *Denmark*, and *Poland*, and the Remarks upon them, they will be found to give as much Light into the preſent State and Condition of the Countries to which they relate, as any thing that could be extracted from what has been publiſhed about them; and if any who peruſe them think that we have carried Matters a little too far, with reſpect to that very extenſive View which we have given of the commercial Improvements in the North, all the Favour we deſire is, that they will ſuſpend a deciſive Judgment for ſome Time, and we ſhall then both readily and patiently ſubmit to any Cenſure that ſhall be grounded in Reaſon.

Of the Travels thro' the middle Parts of *Europe*, particularly the *United Provinces*, the reſt of the *Low Countries*, *Germany*, *Italy*, *Switzerland*, &c. we can only ſay, that they are ſuch as were poſſeſſed of the publick Eſteem long before they ente'd into this Collection; and as we have given them very faithfully, and with no other Corrections than what relate to their Stile, and ſome Part of their Diſpoſition with a View to prevent tedious and needleſs Repetitions, we have no Cauſe to fear any Strictures upon our Conduct in relation to them.

The ſame Care and Fidelity we ſhewn in the other Travels through *France*, *Spain*, &c. and ſome More we aſſume from recalling to the Eye of the World, the Travels of Dr. *Edward Brown* through *Hungary*, *Auſtria*, and other Countries, even to the very Frontiers of *Europe*, which, without Queſtion, are in all Reſpects as worthy of Attention and Credit as any Thing of their Kind in our Language. What Additions we have made, more eſpecially in regard to the preſent State of *France*, and the reigning Syſtem of Policy in that Kingdom, will be found very agreeable to Truth, and not at all unworthy of the Reader's Notice.

The great End of this Sort of Reading, is the very ſame that is ſought by actual Travelling, that is to ſay, the ſhaking off thoſe narrow Notions; and, if I may be allowed ſo familiar an Expreſſion, thoſe clowniſh Conceptions which ſuch People have, as have never ſuffered either their Bodies or their Minds to make any Excurſions beyond the Limits of their own Countries; or to acquire a general Idea of the principal Nations about us, as well as ſome tolerable Notions of the Countries they inhabit; the Manners, Cuſtoms and Policies of the one, and the Climate, Soil and Produce of the other.

Such Books therefore as were moſt likely to anſwer theſe Intentions, were fitteſt for our Purpoſe, and were therefore taken into this Collection in Preference to ſuch as were written perhaps in a more elevated Stile, and were fuller of that Kind of curious Learning which renders them the Delight of Antiquaries and *Virtuoſi*; not that theſe are not alſo valuable in their Kind, but that they are leſs fit for general Reading, leſs uſeful to the

Bulk

Bulk of Mankind, and leſs likely to invite the Peruſal, and then to fix the Attention of thoſe, who, it is probable, will reap the moſt Benefit from this Kind of Reading, and who may afterwards, if they think fit, peruſe thoſe more refined Travels with much greater Satisfaction and Pleaſure.

XIII. The *third* Book, and, as Things ſtand at preſent, the laſt in this Collection, takes in the entire Deſcription of *Aſia*. In order to effect this, we have made uſe of thoſe Writers that have the higheſt Character in Point of Accuracy, Sincerity and Abilities; and, wherever the Subject required it, or the Helps received from later Writers put it abſolutely in our Power, we have improved, explained, and continued their Performances down to the preſent Times. Thus in Reference to the Cuſtoms, Manners, Laws, Policy, and preſent Condition of the *Turks*, we have augmented the Author from whom our principal Collections were made very conſiderably, and this for two Reaſons, firſt, becauſe it was impoſſible that in the ſhort Space of Time which a Man ſpends in his Travels, or even tho' he reſides a little longer in a Place, he ſhould enter deeply into the Concerns of a great Nation; and ſecondly, becauſe at the Time Mr. *Thevenot* travelled through the *Turkiſh* Empire, the *Ottoman* Power was far greater than it is at preſent. We have therefore to his Remarks, joined thoſe of a moſt worthy and intelligent *Turkiſh* Merchant, who reſided a long Time in that Country, and many Years at *Conſtantinople*; and we have alſo, after proving that the Opinion of the Declenſion of the *Ottoman* Force is well founded, pointed out the real Cauſes of that Decay, and aſſigned the Reaſons which render it very probable this Empire is ſick of a mortal Diſeaſe, from whence it is ſcarce poſſible it ſhould recover.

The Travels of the Reverend and learned Mr. *Maundrell* through the *Holy Land* are ſuperior to Correction, and all we could do was to bring them within proper Bounds, ſo as to ſuit with our Deſign; in order to which, we have done little more than was neceſſary to reduce the Copiouſneſs of the Stile, that we might bring the Matters of Fact cloſer to each other.

The Travels through *Perſia*, and the very full Deſcription of that extenſive Empire, was drawn from ſeveral Authors, but the beſt Parts of it from the incomparable Writings of the late Sir *John Chardin*, the laſt *French* Edition of whoſe Travels is certainly one of the beſt Books of its Kind that ever was publiſhed. The ſucciné Hiſtory we have given of that Empire, will in ſome Meaſure, without our Bounds, and ought to be conſidered as a Preſent made to the Publick, not the leſs valuable for being voluntary. It happened that while this Part of the Work was in the Preſs, the famous *Shah Nadir*, better known by this old Name of *Thamas Kouli Kan*, was murdered, and thereby a new Revolution brought about in that Country. This excited the Curioſity, and awaked the Attention of the Publick; we were willing therefore to gratify the one, and do our utmoſt to ſatisfy the other. At the ſame Time we did this, we afforded a Specimen of the Poſſibility of bringing a modern Hiſtory, even for a long Series of Time, and fruitful of great Events, within a very moderate Compaſs. In this, and in the other Parts of the Collection relating to theſe oriental Regions, we have not failed to keep in View our primitive Purpoſe, of giving, from the beſt Materials we could obtain, an Account of their Commerce; and if this is not altogether ſo accurate or ſo ample as we could wiſh, it cannot but prove acceptable, ſince for the moſt Part it is entirely new, at leaſt in regard to our Language, and the Fruits of thoſe generous Communications which the Concern we expreſſed for Things of this Nature, drew from ſeveral Perſons of as great Candour and Modeſty, as of Knowledge and Experience.

The Deſcription, the Hiſtory and Trade of the *Eaſt Indies*, and more eſpecially of the *Mogul* Empire, having been explained at large in the preceding Volume, there was no need of our repeating any Thing here, which is the Reaſon of our paſſing directly to thoſe Travels that lead us to the great Empire of *China*. Yet not ſo directly, but that we take the vaſt Countries between *Ruſſia* and *China* in our Way, thoſe Countries which have been hitherto the leaſt known of any in *Aſia*, except the North Eaſt Regions within the Arctick Circle, and which however deſerve to be as well known as any, notwithſtanding thoſe Reproaches of Stupidity and Barbarity which the Nations that inhabit them lie under, and which perhaps ariſe full as much from our own Prejudices as from their Ignorance.

The Deſcription of theſe Countries we owe to the indefatigable Pains of his Excellency *Yidrant Ides*, Embaſſador from the late Czar *Peter* the Great, in the Beginning of his Reign, to that famous *Chineſe* Emperor, equally remarkable for the great Length of his Reign, the Equity and Moderation of his Temper, and his Contempt of thoſe invariable Rules the *Chineſe* Policy preſcribes, even to their Emperors, by which the moſt abſolute Sovereigns are kept, as it were, in Chains. As the Account of *China* by that illuſtrious Traveller is very ſhort, he, and we following his Example, have ſubjoined an ample Deſcription of *China* by a Native; and have alſo interſperſed throughout the Whole, ſuch explanatory Remarks as were either communicated to us, amongſt which we acknowledge that excellent Diſſertation upon the making of Porcelain, or that we had an Opportunity of collecting from other Writers. We have alſo given many curious and entertaining Accounts from the Journal of the Sieur *du Lange*, who reſided for a long Time in *China* with the Character of Envoy from the Court of *Petersburgh*, not that ſhort and meagre Journal which had been formerly publiſhed in *Engliſh* by way of Appendix to the preſent State of *Ruſſia*, but from the Author's own original Memoirs, in which we have a far better Account of the interior and exterior Commerce of that Empire, than are to be met with elſewhere; the great Collection of Father *Duhalde* not excepted.

The Deſcription, Hiſtory and Diſcourſes relative to the *Peninſula* of *Corea* are entirely new, and are not to be met with either in our own, or in any other Language, ſo that it is hoped they will be found as pleaſant and entertaining as they are uſeful and important; more eſpecially as they tend to excite a Spirit of making new Diſcoveries for promoting Navigation and improving our Commerce. The laſt Section, in which the Reader has an Account of the lateſt *Ruſſian* Diſcoveries, compleats the Hiſtory of *Aſia*, and of the whole trading World.

It is true, that in preparing it, we treſpaſſed not a little on the Patience of the Publick; but when it is conſidered from how great a Diſtance Part of the Materials were to be expected, and how much Care and Caution were requiſite in diſpoſing and digeſting them, we ſhall ſtand in ſome degree excuſed; more eſpecially, if now, when they are all put together, they ſhould afford the Generality of the World a Variety of new Lights in reference to the Poſſibility of opening freſh Channels of Trade, and thereby in a great Meaſure changing the whole Commercial Syſtem.

There are indeed ſome who think this Point driven rather too far, and that we have carried our Reſpects for Trade beyond its due Bounds. But if theſe Critics imagine that this proceeds from a particular or overweening Fondneſs for a Favourite Subject, they are at leaſt in that Circumſtance very much miſtaken. In the Dedication prefixed to the firſt Volume of this Work, we have at large aſſigned the Reaſons why Commerce ought to be conſidered in the Light that we have placed it. We have there ſhewn, that it procures moſt of the real and ſubſtantial Bleſſings which Mankind can either hope for or enjoy; and that the only Way to avert the Evils and Miſeries to which we are expoſed, is to cultivate and promote it. As there is in every Man a Spark of Ambition, there is and muſt be the ſame in Nations. Now this natural Deſire of Greatneſs and Fame, can be gratified only by an inceſſant Application to War, or by a conſtant and uniform Regard to Commerce. The former may indeed, though it ſeldom does, render a

Nation rich and powerful by the Spoil of others; but then it carries the Seeds of Deſtruction in the very Principles of its Greatneſs; for where Military Power is the Source of Grandeur, there muſt be perpetual Hazards, not only as to the Iſſue of Foreign Conteſts, but from the frequent Convulſions of inteſtine Troubles, as not only Reaſon teaches, but Experience vouches. Moſt of the ancient Empires were ſubverted by this Means. That of the *Greeks* laſted but for a ſingle Life; the great Captains of *Alexander*'s Army thought they had the ſame Title to be Kings, that he had to rule over Kings. The *Roman* Hiſtory is, at the Bottom, no other than a Record of foreign Expeditions, to gratify the Thirſt of Dominion, and of Civil Wars ariſing from the ſame Cauſe. But an Application to Commerce cannot be charged, at leaſt not juſtly, with any of theſe Inconveniences. We may trade with People without ſubduing them, and we may become potent, rich and happy, from the Effects of our Induſtry, without injuring; but, on the contrary, exerciſing our Beneficence towards our Fellow Creatures. It is indeed true, that ſome, or to ſpeak the whole Truth, moſt trading Nations, have purſued a contrary Conduct; but as in this they deſert the Principle that we recommend, ſo it affords no real Objection to what we have advanced, nor are we under any Neceſſity of defending them. Factories are very neceſſary, and in diſtant Countries ſo are Fortreſſes; but the Humour of ſubduing thoſe with whom we trade by Force is rarely beneficial. In Countries thinly inhabited, or by Savages, Plantations may be made agreeable to the Law of Nature; and theſe will be found equally honourable and profitable to the Nations that make them. By a due Diſtribution therefore of Factories, Fortreſſes, and Plantations, and by a juſt Regard to Maritime Power, a Nation wiſely governed may preſerve a Correſpondence with every Part of the Globe, without Injury to the Subjects of other Powers, and without Danger to their own Independance; which Plan comes the neareſt to political Perfection of any that has been laid down. Providence has diſpoſed large Chains of Mountains, and other natural Fortifications, to check warlike Ambition, but the Seas are every where open to promote Commerce between the moſt diſtant Countries; and navigable Rivers, or artificial Canals, ſerve in civilized Nations, to nouriſh and maintain Trade amongſt themſelves, as the Notion of communicating with each other, and thereby reciprocally removing Want, is the very Source of Civility itſelf. Conquerors we may be, and Barbarians ſtill, but a Race of barbarous Traders is at once a Soleciſm in Language, and an Abſurdity in Nature.

Thus, by giving the Reader firſt a ſuccinct Detail of the Scheme, the End and the Aim of this Work, and by proceeding afterwards to an expreſs Enumeration of its ſeveral Parts, and exhibiting their Relation to and Connection with each other, we have put it in his Power to judge how far we have executed what was originally propoſed and promiſed, and that too within the Bounds which were aſſigned it by the Proprietors Stipulations with the Publick. He will alſo ſee what the peculiar Advantages are which ariſe from the very Nature of this Collection, and from the known Characters of the ſeveral Pieces of which it is in a great Meaſure compoſed; he will farther enter into, and it is hoped, will at the ſame Time approve, the Reaſons for which ſuch Pieces as are of dubious Authority, contain Matters of mere Amuſement, are filled up with extravagant and uninſtructive Adventures, and have nothing to recommend them but Livelineſs of Thought and Vivacity of Stile, have been rejected; to which we may add, that he will be alſo ſenſible of the great Uſefulneſs of the Introduction, in which the Principles of thoſe Sciences, ſome Tincture of which was abſolutely neceſſary, to the underſtanding both the Hiſtorical and Argumentative Part of this large Collection, are laid down with ſuch Plainneſs and Perſpicuity, as to render them obvious to every Underſtanding.

Theſe Conſiderations, as they were of continual Weight with us in the compiling, diſpoſing, and adjuſting that great Variety of Treatiſes which in Whole or in Part have been admitted into this Performance, it was equally reaſonable and requiſite they ſhould be brought to the View of every Peruſer; which being done, there remains nothing farther but to wiſh the great Purpoſes that have been honeſtly purſued in the Execution of this Deſign, may be ſucceſsfully promoted thereby, and that the Publick will afford a kind Reception to Labours that have been moſt ſteadily, as well as moſt ſincerely, dedicated to their Service.

F I N I S.

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